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# TEXTS AND STUDIES

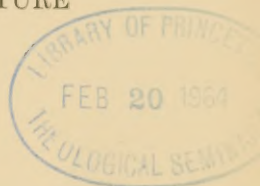
CONTRIBUTIONS TO  
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY

J. ARMITAGE ROBINSON D.D.

HON. PH.D. GÖTTINGEN HON. D.D. HALLE

CANON OF WESTMINSTER



VOL. V.

APOCRYPHA ANECDOTA (II)  
CLEMENT'S QUIS DIVES SALVETUR  
THE HYMN OF THE SOUL  
CODEX PURPUREUS PETROPOLITANUS (N)  
CLEMENT'S BIBLICAL TEXT

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1899





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BIBLICAL AND PATRISTIC LITERATURE

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NORRISIAN PROFESSOR OF DIVINITY

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# APOCRYPHA ANECDOTA

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## PREFACE.

THIS second series of *Apocrypha Anecdota* is, like its predecessor, a very miscellaneous collection. Some of its contents are, I think, of real and obvious value: other items are merely curious. None however, I hope, are without some kind of interest.

Foremost in order, as in importance, comes the fragment of the Leucian Acts of John. I am not afraid that this will escape notice, and so I do not propose to say more about it here. It is discussed sufficiently for the present purpose in the introduction to it, and in the Essay at p. 144. Probably the next most interesting tract is the new Apocalypse of Baruch. I shall be particularly glad if my readers will help me with suggestions as to the date and nature of this curious—almost grotesque—book.

Not less welcome will be some criticism of the Testament of Job, to which I should like to draw special attention. It is a very puzzling document, and I do not feel at all sure that I have rightly appreciated its character. Only I am satisfied that it deserves more attention than has fallen to its lot, and that it is well worth reprinting.

One explanation I have to make. When the edition of the Slavonic Enoch by Mr Charles and Mr Morfill appeared, it struck Professor Robinson (and myself) that the text which Mr Charles styles B presented such remarkable features that it would be well worth while to print it separately. I wrote to Mr Charles, and he very kindly gave his sanction to my doing this, and sent me Mr Morfill's translation. The latter gentleman offered, most

generously, to revise his work, and did so. Shortly afterwards, however, Professor Bonwetsch contributed to the *Abhandlungen der königlichen Gesellschaft d. Wissensch. zu Göttingen* (*Phil.-Histor. Klasse, Neue Folge* i. 3) a translation of the Slavonic Enoch (*Das Slavische Henochbuch*) in which the A and B texts are printed separately. This publication took away to a great extent the *raison d'être* of my proposed addition: and so, with some reluctance, I gave up the idea of including it in this volume. None the less am I grateful to Mr Charles for his courtesy, and to Mr Morfill for the pains he spent on the revision of his translation.

Another point has to be noticed. Since I wrote my introduction to the Apocalypse of Baruch I have seen the German translation from the Slavonic version of that book which Professor Bonwetsch has recently published in the *Nachrichten d. königl. Gesellschaft d. Wissensch. zu Göttingen* (1896, Heft i. p. 91). A short introduction is prefixed to it, in which the main points of interest are very well given. The editor calls attention to the mention of the book by Origen, and to the coincidences with the (Greek) Apocalypse of Paul. Further, Mr Charles, in the introduction to his new edition of the Syriac *Apocalypse of Baruch*, gives an account of the Baruch literature and includes the Greek Apocalypse, which I am glad to see that he places in the second century.

Special obligations are acknowledged in the introductions to the several books I have here given to the public: but I should like in this place to repeat my thanks to M. Bonnet for his help in the matter of the Acts of John: to Dom Butler for directing my attention to the Apocalypse of Baruch: and to Mr Morfill for translating that book from Slavonic.

M. R. J.

*January* 19, 1897.

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## CORRIGENDA.

Page 6, line 28 (note on), for *τίς ε* read *τίς εἰ*.

Page 8, line 19 (2nd note on), for *ἐλάμβανες* read *ἐλάμβανε*.

Page 10, line 4 (2nd note on), for *ἔνεκεν τῆς* read *ἔνεκεν, ἀδελφοί, τῆς*.

Page 10, line 7 (note on), *habet* δυνάμενα *et* οὔτε, read *δυνάμενα οὔτε λέγεσθαι οὔτε*.

Page 16, line 1, for *ἡμων* read *ἡμῶν*.

Page 24, line 1 (note on), for *ων* read *ῶν*.

## A FRAGMENT OF THE ACTS OF JOHN.

THE fragment of the Acts of St John the Evangelist, which is now for the first time printed, is of very great importance for the light which it throws upon the Docetic view of our Lord's person.

The book from which it is excerpted—the *Περίοδοι* of St John—has long been known by certain fragments and quotations, and will shortly be much better known by M. Max Bonnet's edition of the whole of the extant remains. M. Bonnet has discovered a very large proportion of the narrative setting of the work, and when his volume appears we shall have a good idea of the contents of the Acts as a whole. The romance was current under the name of one Leucius, or Leucius Charinus. The personality of this man is exceedingly obscure. We do not know whether he figured in the Acts themselves as a disciple of St John and as the narrator of the Apostle's life (this is Zahn's view, set forth with great ability in his *Acta Joannis*), or whether his name was from the first attached to a whole group of romances dealing with the lives of Apostles. We do know that from the 4th century onwards a group of spurious romances was circulated under his name. We find him mentioned in connexion with Acts of John, of Peter, of Andrew, of Thomas, with narratives of the Infancy of our Lord, and of the Assumption of the Virgin, and with the second part of the *Acta Pilati*. Lipsius holds that the original Leucian collection of Acts comprised those of Peter, John, Andrew, Thomas, and Paul. But Zahn seems to have satisfactorily proved that the Acts of Paul were not of Gnostic but of orthodox origin. The Acts of Thomas, again, must be subtracted from the collection. Though they are Gnostic and though they emanate from the same work-



shop as the *Johannine Acts*, they are not by the same hand. Leucius has a style of his own, and it is not the style of the *Acta Thomae*.

There remain then the Acts of Peter, John, and Andrew. Of the last-named novel we know at present too little to warrant us in pronouncing upon its authorship. M. Bonnet's promised edition will tell us whether the question is capable of being decided or not. But of the Acts of Peter and John it may be said with the utmost confidence that they are the work of one and the same hand. The tables of parallels which I have collected will amply demonstrate this point.

Lipsius<sup>1</sup> has collected and discussed at length all the passages which bear on the writings and date of Leucius. It seems clear that the latest date which can be assigned to him is the second half of the second century. For we have a distinct reference to the Acts of John—and indeed to a passage which forms part of the fragment now before us—in the *Adumbrationes* of Clement of Alexandria upon the Catholic Epistles<sup>2</sup>.

Zahn would push the date of Leucius back far earlier. He thinks that he may perhaps be the person, or one of the persons, indicated by Papias, under the name of οἱ τὰ πολλὰ λέγοντες. This cannot be regarded, I think, as more than a very scant possibility. But in another conjecture Zahn seems to be on rather firmer ground. He thinks that the account of the composition of St John's Gospel, which is found in the Muratorian Fragment, is taken from the Leucian Acts of John. This cannot be proved to demonstration: yet it does seem to me that it acquires probability from another passage in the same fragment. In the obscure and difficult passage which deals with the Acts of the Apostles, these words occur: "sicuti et semote passionem Petri euidenter declarat, sed et profectionem Pauli ab urbe ad Spaniam proficiscentis." Now the undoubtedly Leucian *Actus Petri cum Simone* (called, from the unique MS which contains them, the *Actus Petri Vercellenses*) begin, in the form in which we have them, with the *profectio Pauli ab urbe in Spaniam* and end with the *passio Petri*.

<sup>1</sup> *Apokr. Apostelgesch.*, i. 83—117.

<sup>2</sup> It is generally agreed that these *Adumbrationes* are to be regarded as excerpts from the *Hypotyposes*.

It seems as if the writer of the Muratorian Fragment must have had the Acts of Peter in his mind. How then does he apparently come to attribute to St Luke a narrative which Luke did not write<sup>1</sup>? Can it be that there was in his mind a confusion between Lucas and Leucius? Or is it possible that the person whom we know as Leucius intended his readers to understand that Lucas was the writer of the romances to which the name Leucius is attached? It is at least interesting to note that (so far at least as we can tell) he has throughout copied the anonymity of Luke. The first person is frequently employed in the narrative: but it is extremely difficult to hit upon the identity of the narrator. Here is a point of resemblance to the Lucan Acts: and it will be allowed that the choice of the name Leucius by a writer of Acts of the Apostles, is exceedingly likely to be an intentional sugges-

<sup>1</sup> I am here supposing that the text of the Fragment and particularly the word "semote" does not require to be altered. The passage in Zahn's transcription reads thus:

acta autem omnium apostolorum  
sub uno libro scribta sunt lucas obtine theofi-  
le comprindit quia sub praesentia eius singula  
gerebantur sicuti et semote passionem petri  
euidenter declarat sed et profectionem pauli ab ur-  
be ad spaniam proficiscntis.

Zahn in his *History of the Canon* (ii. 139, 141) reads "semota passione... profectione" and retranslates "*παραλιπὼν τὸ μαρτύριον...τὴν πορείαν.*" The effect of this change is, of course, to make the writer say that Luke does *not* mention the martyrdom of Peter and journey of Paul. Yet even the adoption of this reading by no means invalidates—in fact, does not affect—the likelihood that the Leucian Acts of Peter are here referred to. If we retain the text of the MS we shall translate thus: "The Acts of all the Apostles are contained in one book. Luke drew them up for the most excellent Theophilus (reading 'optimo') [*and shows*] that the various events took place in his own presence: just as also separately he plainly sets forth the passion of Peter, and, besides, the departure of Paul when he set out from the City for Spain." That is to say, that just as in the Canonical Acts Luke shows by his use of the first person that he was an eye-witness of certain events, so in a separate volume he similarly narrates the martyrdom of Peter and departure of Paul, and shows by a like use of the first person that these events also took place under his eye.

I do not press this interpretation: but it deserves to be mentioned as a curious coincidence at the least that we possess

(a) Acts of Apostles by Lucas, in which the first person is used.

(b) Acts of Peter by Leucius, in which the first person is also used, and in which an account of the passion of Peter and departure of Paul is found.

tion of the name Lucas, which belonged to the author of Acts already accepted.

I have digressed. The point which was to have been made was this. If the author of the Muratorian Fragment really knew the Leucian Acts of Peter (as I think he did), the probability that he also knew the Acts of John is enormously increased.

Two fragments of the episode now printed were known before. They had been quoted in the Acts of the Second Nicene Council, held in 787 against the Iconoclasts. They are the passages found on pp. 8—12 and 16—18 of this edition. The first of them is cited in two portions in the Acts of the Council, but, as we now see, forms one connected passage. The second does not, as Lipsius thought, follow immediately upon the first, but is separated from it by a large portion of the Hymn sung by our Lord at the Last Supper.

The history of the quotations is briefly this. At the Iconoclastic Council, held at Constantinople in 754, the story of St John and Lycomedes had been adduced as an instance of the condemnation of pictures by an Apostle. At the later Council of 787 the source of this testimony was discussed, and not only was the story of Lycomedes read, but also the two other passages in question; and these amply served to show the heretical character of the book whence they were taken. Besides this, the Fathers in council had before them the tract of St Amphilochius of Iconium *On Heretical Apocrypha*, in which the Leucian Acts were severely censured; and, in consequence, they declared that the Acts were thoroughly untrustworthy and pernicious, and deserved to be burnt.

We have several MSS of the Acts of this Council; and among the many kind offices which M. Bonnet has rendered me in connexion with the present publication, not the least is this, that he has allowed me to make use of the variants which he had himself collected from five previously uncollated MSS of the Acts of the Council, four at Rome, one at Turin.

Besides the Greek Acts of this Council we have two Latin versions: one made by Anastasius Bibliothecarius in the tenth century; the other, representing a different text, by Gybertus Longolius at Cologne in or before 1540.

*The Manuscript.*

The fragment appears to exist in but one manuscript. This is at Vienna (*Cod. Gr. Historicus ap. Nessel, Pt. III, no. lxiii*). Nessel gives the full title and opening words of it, and I seem to have noted it for future inspection as long ago as 1886. An opportunity of having it examined occurred in 1894, when Professor Robinson was at Vienna. I asked him to look at it, and he at once recognised its value and transcribed it. I then sent a copy of the text to Professor Max Bonnet, whom I knew to be engaged in editing the Apocryphal Acts. He most kindly lent me the fragments of the Leucian Acts which he already possessed to read, and has since then himself studied the Vienna MS and has been most generous and patient in communicating to me his own transcripts, collations and conjectures. It is a real pleasure to put on record instances of kindness like this. It would have been perhaps better to refrain from publishing this fragment separately, and to wait till it could stand with its context in M. Bonnet's complete edition. We had at first contemplated this course: and had the episode consisted of narrative only, there is little doubt that we should have adopted it. But the opportunity of making up another volume of Apocryphal texts came sooner than I had expected: M. Bonnet's edition had still to pass through several stages of revision, and the document had so much intrinsic value, that we decided not to withhold it any longer from students. M. Bonnet himself had from the first urged us to print it.

To return to the MS. Its contents are as follows:

1. Vita S. Onuphrii a Paphnutio. f. 1.
2. Vita S. Basilii Junioris a Gregorio. 12 b.
3. Ephraem de Paenitentia. 38 b.
4. Eusebii Alex. Encomium diei Dominicæ. 39 b.
5. Johannis Chrysost. Orat. de Eleëmosyna. 42 b.
6. Anon. de qualitatibus Sacerdotis. 45.
7. Narratio de Exaltatione S. Crucis. 50 b.
8. *Our fragment.* 51 b.
9. Miraculum S. Georgii. 56.



10. Narratio de Theodosio. 65 b.  
(cf. Suidas s.v. Ἰησοῦς.)
11. Narratio de Melchisedecho et Loto. 68 b.
12. Martyrium S. Parasceues. 73.
13. Vita S. Eustathii. 79.
14. Jo. Chrysost. de Pseudo-prophetis. 92.
15. „ in Secundum Adventum. 109 b.
16. „ de Paenitentia. 112.
17. „ de Vanitate Mundi. 117 b.
18. Christophori Alex. Paraenesis. 121.
19. Vita S. Euphrosynae. 126.
20. Jo. Chrysost. in Sanctum Pascha. 133 b—134.

The date of the volume is given, though, as it seems, corruptly, in the Colophon. Of this M. Bonnet has given me a tracing, and accompanied it with a most valuable explanation, partly his own, and partly furnished by Professor Usener. The text runs thus :

ἐτελειώθη δὲ αὕτη ἡ θεία καὶ ἱερὰ βίβλος μηνὶ αὐγούστῳ  
ἡμέρα παρασκευῆς, ὥρα ζ', ἥγουν δέκα τοῦ αὐτοῦ : τοῦ ἔτους τρέ-  
χωντος ἑξάκισχιλιάδος σὺν τοῖς ἑκατὸν ὀκτάκις ποσουμένοις  
ἰκοστοῦ εὐδόμησ τε ἰνδίκτου.

ἀρχιεραρχοῦντος δὲ ἡμῶν τοῦ πάνυ ἱερωτάτου μητροπολιτοῦ  
Σωφρονίου ἥγουν δὲ τῆς πάσης Γοτθίας.

*Rubr.* ἡ χεὶρ μὲν ἡ γράψασα τὴν δέλτον ταύτην σιπυ...(l.  
σῆπεται τάφῳ *vel simile quid*)...ἐπικαλύπτει ταύτην λίθος· γραφὴ  
δὲ μένει εἰς χρόνους πληρεστάτους.

We must, according to Prof. Usener, read in *l.* 2 δεκάδι for δέκα and in *l.* 4 ἰκοστοῦ δ̄ for ἰκοστοῦ. We then have :

"This divine and holy book was completed in the month of August, on Friday, at the seventh hour, that is, on the 10th of the month. The year current being six thousand with a hundred eight times reckoned, and the twenty-fourth ; and the Indiction being the seventh."

"The era adopted," I quote M. Bonnet's words, "is that of Anianus, Syncellus, and Theophanes, according to which the Birth of our Lord falls in 5501. 6824—5500 = 1324 ; the year 5501 begins on Sept. 1 of the year 1 B.C. Thus the year 6824 runs



from 1 Sept., 1323, to 31 Aug., 1324. The seventh Indiction begins 1 Sept., 1323, and Aug. 10, 1324, is a Friday. All the dates, therefore, agree."

The phenomenon of the preservation of the most heretical portion of a heretical and condemned book in a fourteenth century MS is a very noteworthy and encouraging one, as well as one which is difficult to explain.

It will be seen from a glance at the *apparatus criticus*, as well as at the text, that there are a large number of corrupt and difficult passages: some of these M. Bonnet and ourselves have emended, I think with success: but others have baffled us. Nevertheless, there can be but one opinion as to the interest of the fragment. It is as important a document for the knowledge of Docetism as can be found, and will undoubtedly take its place as one of the primary sources for future historians of Christian thought—primary, because it is a statement of doctrine by a member of the Docetic sect, and not the representation of a hostile critic. From such a point of view it really deserves to be placed upon a level with the famous Gospel of Peter, from which, according to my notion, it cannot be at all widely separated in date.

### *The Fragment.*

It will not be necessary or advisable to make in this place any general collection of the evidence concerning the book of the Acts of John as a whole. That we shall expect from M. Bonnet. At present I shall only adduce such passages as throw immediate light upon the fragment before us.

As to its place in the complete book a word only need be said. It follows immediately upon the long episode of the raising of Drusiana, of which Zahn gives us the greater part in Greek, while M. Bonnet has the whole text. The moment at which we may place it is easily seen in the Latin Life of St John which appears as Book V. of the so-called *Historia Apostolica* of Abdias.

At the end of c. xiii., after the death of the wicked Fortunatus, we read "Et illam diem cum fratribus lætam exegit." This is the point at which our fragment comes in.

We may now turn to some passages which are more immediately concerned with our fragment. The earliest in date is that from the *Adumbrationes* of Clement of Alexandria, which has been already mentioned.

It runs thus (ad i Joh. i.: ed. Potter p. 1009, ed. Zahn *Forschungen* III. 87): "Fertur ergo in traditionibus quoniam Ioannes, ipsum corpus quod erat extrinsecus tangens, manum suam in profunda misisse et ei duritiam carnis nullo modo reluctatam esse sed locum manui tribuisse discipuli."

This has been recognised by Zahn, and allowed by Lipsius and other critics as an allusion to one of the passages quoted at the Second Nicene Council. It occurs in our fragment (p. 9, c. vii.).

The other *locus classicus* which concerns us here is a letter of St Augustine to Ceretius (Ep. 237 (253)), who had sent him some Priscillianist books of which he (Ceretius) was inclined to approve. Augustine answers him, and, in doing so, takes occasion to criticise in detail one special writing, in these terms: § 2. Hymnus sane, quem dicunt esse domini nostri Iesu Christi, qui maxime permouit uenerationem tuam, in scripturis solet apocryphis inueniri. Quae non proprie Priscillianistarum sunt, sed alii quoque haeretici eis...utuntur.

§ 4. Habes uerba eorum in illo codice ita posita: *Hymnus domini, quem dixit secrete sanctis apostolis discipulis suis, quia scriptum est in euangelio* Hymno dicto adscendit in montem; et qui in canone non est positus, propter eos qui secundum se sentiunt, et non secundum spiritum et ueritatem dei, eo quod scriptum est Sacramentum regis bonum est abscondere, opera autem dei reuelare honorificum est.

This title is conceived very much in the style of Priscillian himself. Augustine proceeds to show that there is nothing in the Hymn which is not either superfluous or heretical. He quotes the following clauses, and in most cases gives parallels from canonical writings:

§§ 5, 6. *Soluere uolo et solui uolo* (p. 12, note).

§ 7. (Hoc de superioribus hymni uerbis dici potest, ubi ait.)  
*Saluare uolo et saluari uolo* (p. 12, l. 2).

[Hence we see that this clause preceded *Soluere*, etc.]

§ 8. *Generari uolo* (p. 12, note).

*Cantare uolo, saltate cuncti* (p. 12, l. 5).

*Plangere uolo, tundite uos omnes* (p. 12, l. 7).

*Ornare uolo et ornari uolo* (p. 12, l. 3).

*Lucerna sum tibi, ille qui me uidet* (p. 12, l. 18).

*Ianua sum tibi, qui cumque me pulsas* (p. 12, l. 20).

*Qui uidet quod ago, tace opera mea* (p. 14, ll. 1, 2).

§ 9. *Verbo illusi cuncta, et non sum illusus in totam* (p. 12, ll. 21, 22).

The differences of text between the Latin and the Greek are not important: the most interesting is perhaps that in the last line, which Augustine quotes; but even this is sufficiently dealt with in the *apparatus criticus*.

The one point which it seems necessary to bring out is this, that Ceretius found the hymn not in its context in the Acts, but extracted therefrom for separate, perhaps for liturgical use, by the Priscillianists. An usage parallel to this is met with in various prayer-books of English origin and early date, where the prayer of St John before he drank the poison cup is transcribed for use as a general prayer against poisons<sup>1</sup>. Augustine is clearly aware of the state of things, for he says that this hymn "was found in apocryphal writings which were not peculiar to the Priscillianists, but were used by other heretics."

The two authorities above quoted bear directly on the text of our fragment. The next in order gives us help of a more general kind. It is the passage from the *Bibliotheca* of Photius (Cod. exiv) which must be familiar to all students of apocryphal literature: Ἀνεγνώσθη βιβλίον αἱ λεγόμεναι τῶν Ἀποστόλων περίοδοι, ἐν αἷς περιείχοντο Πράξεις Πέτρου, Ἰωάννου, Ἀνδρέου, Θωμᾶ, Παύλου· γράφει δὲ αὐτάς, ὡς δηλοῖ τὸ αὐτὸ βιβλίον. Λεύκιος Χαρίνος. [After some strictures on the style, Photius proceeds.] γέμει δὴ καὶ μωρίας πολλῆς καὶ τῆς πρὸς αὐτὴν μίχης καὶ ἐναντιώσεως· φησὶ γὰρ ἄλλον εἶναι τὸν τῶν Ἰουδαίων θεὸν καὶ κακόν, οὗ καὶ Σίμωνα τὸν Μάγον ὑπηρέτην καθεστάναι, ἄλλον δὲ τὸν Χριστόν, ὃν φησιν ἀγαθόν· καὶ φύρων ἅπαντα καὶ συγχέων

<sup>1</sup> MSS Harl. 2965, 7653: Book of Cerne, Camb. Univ. Libr. Ll. i. 10. In this latter MS the prayer of St John is followed by one of St Peter.

καλεῖ αὐτὸν πατέρα καὶ υἱόν. λέγει δὲ μηδ' ἐνανθρωπήσαι ἀληθῶς, ἀλλὰ δόξαι, καὶ πολλὰ πολλάκις φανῆναι τοῖς μαθηταῖς, νέον καὶ πρεσβύτην καὶ παῖδα, καὶ μείζονα καὶ ἐλάττονα καὶ μέγιστον, ὥστε τὴν κεφαλὴν διήκειν ἔσθ' ὅτε μέχρις οὐρανῶν· πολλὰς δὲ καὶ περὶ τοῦ σταυροῦ κενολογίας καὶ ἀτοπίας ἀναπλάττει, καὶ τὸν Χριστὸν μὴ σταυρωθῆναι, ἀλλ' ἕτερον ἀντ' αὐτοῦ, καὶ καταγελᾶν διὰ τοῦτο τῶν σταυρούντων· γάμους δὲ νομίμους ἀθετεῖ καὶ πᾶσαν γένεσιν πονηράν τε καὶ τοῦ πονηροῦ λέγει, καὶ πλάστην τῶν δαιμόνων ἄλλον ἐκκληροῖ (Fabr. εἶναι ληρεῖ), νεκρῶν δὲ ἀνθρώπων καὶ βοῶν καὶ κτηνῶν παραλογωτάτας καὶ μεираκιώδεις τερατεύεται ἀναστάσεις· δοκεῖ δὲ καὶ κατ' εἰκόνων τοῖς εἰκονομάχοις ἐν ταῖς Ἰωάννου πράξεσι δογματίζειν. The rest is abuse.

If we examine the assertions of Photius in detail, we shall see that almost all of them can be substantiated from our fragment. The diversity of the God of the Jews from the true God seems to appear, not in the Vienna MS, but in the text of the Acts of the Councils (see p. 10, note). In the following passage *πρινὴ δὲ συλληφθῆναι αὐτὸν ὑπὸ τῶν ἀνόμων <καὶ ὑπὸ ἀνόμου ὄψεως νομοθετουμένων> Ἰουδαίων*, the words in brackets may have been omitted purposely from the Vienna text as too obviously heretical, or they may have dropped out by accident. I do not think we need doubt that they are original, or that it is to such words that Photius refers. But it is not by any means clear that they imply that the author of the Jewish law was an evil God. The force of the present participle *νομοθετουμένων* points in another direction. It is the *lawless* serpent who instigates the *lawless* Jews (a very strong expression, *ἄνομος* being usually applied to heathens) to the particular act of the crucifying of Christ: but it does not follow that the serpent was the author of the Law of Moses. When we turn to the Leucian Acts of Peter, we find, as we should expect from Photius' words, that Simon Magus is represented as a Jew (p. 51, l. 27), and a son of the devil (e.g. pp. 62, 77), and that Simon contrasts his own God with Peter's (p. 82): but, on the other hand, Peter in rebuking Satan says (p. 56): "Thou didst harden the heart of Pharaoh and inflame him, and compel him to fight against *Moses, the holy servant of God*: thou didst give unto Caiaphas boldness (and to) the wicked (*inique*, perh. = *ἀνόμω*) multitude that they might



deliver up our Lord Jesus Christ." This is really a parallel in sense to the passage in our fragment. Photius had every temptation to exaggerate the wickedness of the Leucian teaching: and it seems to me that he has done so in the present instance.

Another passage which gives some apparent ground for the assertion of Photius is on p. 14, l. 16 of our fragment, *θεός ἐμί σου, οὐ τοῦ προδότου*. But this again can be closely paralleled from the speech of Peter which I have just quoted (*Acta* p. 55): "Thou didst compel Judas my fellow disciple and fellow apostle to do wickedly, and deliver up our Lord Jesus Christ." Again, on p. 18 of the fragment is a clearly dualistic piece of teaching, but yet no indication that I can discover that Leucius taught that the Jewish Law was an inspiration of the Devil.

The confusion between the Father and the Son is probably a deduction from such passages as p. 18, l. 8 *ποτὲ υἱός, ποτὲ πατήρ*. On the other hand, Photius might have recollected that Leucius apparently distinguishes between the Persons, as in the beginning of the Hymn on p. 10. In his account of the Docetic teaching as to the Incarnation, and of the various appearances of Christ, Photius might have been simply summarising the first four pages of the fragment, so many are the points of resemblance. The parallel account in the Acts of Peter (p. 67 ed. Lipsius) is far less detailed.

The allusion to the Cross and to the phantom Crucifixion are also in all probability based upon pp. 16—22 of the Vienna text. Only Photius seems to be inaccurate in saying that *Christ* derided his crucifiers. His word *καταγελᾶν* is used to describe what St John did after the vision on the Mount of Olives (p. 22, l. 13).

The Eneratite views of marriage are strongly apparent in the story of Drusiana which precedes our fragment: and the doctrine of another Creator of the demons is found implied in the fragment itself (p. 18). Parallels to the miracles done on men and beasts, lastly, must be sought (and will be found) in the Acts of Peter, John and Thomas, but not in our episode.

Thus much for the evidence of Photius, which, if inaccurate in some not unimportant points, serves to give a very fair idea of the Leucian Acts as a whole. What more I have to say upon the fragment will deal with the doctrinal position of the writer:

and the consideration of a series of difficulties in the text will follow.

I feel considerable diffidence in approaching the first question. The intricacies of the so-called Gnostic systems are by no means so familiar to me as they should be: and unless one is spontaneously attracted to the study of them by interest and curiosity, they are matters hard to acquire and to retain. Fortunately, there are only a few points in the system of Leucius which will come into question; and if we can once assign him a definite place among the sects, that system as a whole may be left to look after itself.

One of the most instructive passages ought to be that in the Hymn which says:

ὀγδοὰς μία ἡμῶν συνψάλλει.  
ὁ δωδέκατος ἀριθμὸς ἄνω χορεύει.

This translates us at once into the region of "Gnostic" terminology. Leucius believes in an Ogdoad and a Dodecad. These names we can parallel without difficulty, from the Valentinian system. But it is extremely difficult to reconstruct the system here indicated from these meagre data. No sect or teacher, so far as I know, was satisfied with an Ogdoad and Dodecad alone. The sum of these numbers is twenty: and thirty was the number most generally affected in the system of second-century Gnostics. I suspect very strongly that a line has fallen out of our text here, and that that line contained mention of a Decad. The great and popular Valentinian system set forth a primary Ogdoad, an intermediate Decad, and a final Dodecad, making up the number to Thirty. The same division, side by side with a division into threes, is also found, be it noted, in the system of the *Docetae* described by Hippolytus (viii. 10, p. 268), where the Dodecad is not mentioned, but is implied by the mention of the Ogdoad and Decad and of the total number of thirty Aeons. These *Docetae* of Hippolytus have several other points of connexion with Leucius. They allow the truth of the Gospel history as a whole: Leucius is constantly quoting the Gospels. They do not allow the reality of the Crucifixion any more than he does: and they say that Jesus appears in ever-varying forms to every individual soul. Moreover they have a



curious use of the word *βάτος*, of which more must be said in its place.

At present we have not done more than point to a probable *lacuna* in the text, the filling up of which would range Leucius along with the great Gnostic systems of his day.

Another prominent feature of the teaching of Leucius is that about the Cross. I will at once quote from Irenaeus (I. 3. 5) a passage which represents shortly the main features of the teaching of Leucius:

Ἐπειτα περὶ τοῦ Ὁρου αὐτῶν, ὃν δὴ καὶ πλείοσιν ὀνόμασι καλοῦσι, δύο ἐνεργείας ἔχειν αὐτὸν ἀποφαινόμενοι, τὴν ἐδραστικὴν καὶ τὴν μερικὴν· καὶ καθὸ μὲν ἐδράζει καὶ στηρίζει Σταυρὸν εἶναι, καθὸ δὲ μερίζει καὶ διορίζει, Ὁρον.

Compare with this the teaching on p. 18 of our fragment. There the Cross is called by many names: and is repeatedly described as the marking off (*διορισμός*), and settling and foundation, of all things.

In the words which I quoted, Irenaeus is describing the Valentinian system. I do not in the least wish to convey the impression that I believe Leucius to have been a Valentinian: but it is clear, I think, that like many others he borrowed important and even essential tenets from the great Gnostic.

I dare not, with my very limited knowledge of the subject, venture further to define the position of Leucius or to sketch his complete system from his extant writings. It is clear enough that he was essentially a dualist (p. 18, l. 16), a Docete, a thinker deeply influenced by Valentinus; and it is also probable that he was an extremely devout and at the same time puzzle-headed and imaginative man.

I add a few notes on textual and other points:

§ 1 (p. 2, l. 7). The explanation of Drusiana's words is to be sought, of course, in the preceding story of her resuscitation, which we have in *Zahn Act. Jo.* pp. 225—234.

l. 10. *βεβαίως φέρειν*. The MS has *βεβ. φέρων*. I take the words to mean that the brethren were too young in the faith to bear the perplexity of the double appearance of Christ without

bewilderment: cf. *subportare*, *Acta Petri*, p. 69, and other passages cited later. M. Bonnet's suggestion *βαρέως* (*βαραιοῶς*) *φέρων* (*sc. Ἰωάννης*) is noteworthy, but not quite in keeping with John's words, who says that the Apostles themselves had been tempted in just the same way. This seems to exclude the possibility that he resented the bewilderment of the converts.

In §§ 3, 4 (p. 6) are some possible parallels to the Apocalypse of Peter. The first, on which not much stress could be laid if it stood alone, is *παραλαμβάνει με...εἰς τὸ ὄρος ὅπου ἦν αὐτῷ ἔθος εὐχεσθαι*. Cf. *Apoc. Petri* § 2 ὁ Κύριος ἔφη "Ἀγωμεν εἰς τὸ ὄρος <καὶ> εὐξώμεθα.

Next we have, *φῶς τοιοῦτον ὁποῖον οὐκ ἐστὶν δυνατόν ἀνθρώπῳ χρώμενον λόγῳ φθαρτῷ ἐκφέρειν οἶον ἦν*. Cf. *Apoc. Petri* 3 *φωτεινὸν ἦν αὐτῶν ὅλον τὸ ἔνδυμα ὁποῖον οὐδέποτε ὀφθαλμοὺς ἀνθρώπου εἶδεν· οὐ γὰρ* >ρ <στόμα δύναται ἐξηγήσασθαι ἢ καρ<διά ἐκφράσα>ι τὴν δόξαν ἣν ἐνεδέδυντο. Again (§ 4), *τοὺς μὲν πόδας πάσης χιόνης λευκοτέρους*: *Apoc. Petri* 3 *τὰ μὲν γὰρ σώματα αὐτῶν ἦν λευκότερα πάσης χιόνης*.

The MS of the Acts reads *ποιίας* for *πάσης*: but the correction to *πάσης*, plausible in itself, is rather confirmed, I think, by the neighbourhood of other reminiscences of the Apocalypse.

Lastly, *ὡς καὶ τὴν γῆν ἐκείνην καταλάμπεσθαι*: *Apoc. Petri* 5 *τὸν ἀέρα...ἀκτίσιν ἡλίου καταλαμπόμενον καὶ τὴν γῆν αὐτὴν ἀνθούσαν κ.τ.λ.*

All this points to the fact that the writers of the two books are moving in one and the same cycle of ideas.

In the latter part of § 4 the propensity of Leucius to indulge in humorous stories is seen. It is perhaps most prominent in the well-known stories of St John and the bugs, and of St John and Lycomedes.

In § 6 (p. 8, l. 9) I have altered *καθεύδοντα* to *κατελθόντα*, because the point of the story is that, whoever else was *καθεύδων*, Christ was not.

I am not in the least competent to expound the Hymn of Christ. On one passage, however (p. 14, ll. 21, 22), some words of Professor Zahn, in a letter to me, may be quoted. "Ist ἡ θελήσάμην κ.τ.λ. = εἰ θέλεις γνώμην (γνώναι)? Gewiss sehen wir, wie sie schon bemerkt haben, dass die Priscillianisten nach Augustin

λόγῳ gelesen und dies zum Folgenden gezogen. Ob sie aber ἅπαξ nicht gelesen oder nicht *hier* gelesen haben? Es würde trefflich in l. 21 passen: 'Wenn du mit *einemmal*, in einem kurzen Wort, meine Meinung erfahren willst.' Man könnte dagegen sagen

*'Verbo illusi cuncta et nōn sum illūsus in tōtum'*

sei ein mittelmässiger Hexameter, und der zwang des Metrums habe den Übersetzer veranlasst, ἅπαξ wegzulassen. Ich bedauere nichts besseres zu wissen, als etwa dies:

τὴν δὲ ἐμοῦ εἰ θέλεις <γν>ώμην γνῶναι.

λόγῳ ἅπαξ ἔπαιξα πάντα καὶ οὐκ ἐπησχύνθη γλῶσσ.

Ich weiss wohl, dass τὴν ἐμοῦ γνώμην statt τὴν γνώμην μου oder μου τὴν γν. oder τὴν ἐμὴν γν. ungewöhnlich ist. Aber (1) die Sprache ist poetisch, und bei den bestern Dichtern findet Man solches (Kühner *Griech. Gram.* II. 535, *Ann.* 32); und (2) bleibe ich so der Überlieferung des Textes nahe genug. Wenn nicht -ωμην überliefert wäre, d.h. wenn Man das streichen dürfte, wäre freilich noch einfacher: τὸ δὲ ἐμὸν (cf. pp. 20, 21) εἰ θέλεις γνῶναι λόγῳ κ.τ.λ."

It must be understood that these lines represent Professor Zahn's views after a first reading of the fragment only; but they are so interesting that I do not like to omit them.

p. 16, l. 6 τῇ σταυροῦ βάτῳ. This is an extremely puzzling expression, and I am not sure that we have the right text in βάτῳ, although as to σταυροῦ I feel fairly confident. But the word βάτῳ presents a curious coincidence with the Docetic system as described by Hippolytus in a passage already used. There (viii. 9, p. 265) we read τοῦτον λέγει Μωϋσῆς πύρινον θεὸν ἀπὸ τοῦ βάτου λαλήσαντα, τουτέστιν ἀπὸ τοῦ σκοτεινοῦ ἀέρος· (βάτος γάρ ἐστι πᾶς ὁ σκότειν ὑποκείμενος ἀήρ) βάτον δέ, φησιν, εἶρηκε Μωϋσῆς, ὅτι ἀνωθεν κάτω πᾶσαι διέβησαν τοῦ φωτὸς αἱ ἰδέαι βάτον ἔχουσαι τὸν ἀέρα· οὐδὲν δὲ ἦπτον καὶ ἡμῖν ὁ λόγος ἀπὸ τοῦ βάτου γνωρίζεται. φωνὴ γάρ ἐστι σημαντικὴ τοῦ λόγου πλησσόμενος ἀήρ, οὗ δόξα λόγος ἀνθρώπινος οὐ γνωρίζεται· οὐ μόνον δὲ ὁ λόγος ἡμῖν ἀπὸ τοῦ βάτου, τουτέστιν ἀέρος, νομοθετεῖ καὶ συμπολιτεύεται, ἀλλὰ γὰρ καὶ ὄσμαι καὶ χρώματα διὰ τοῦ ἀέρος ἡμῖν τὰς δυνάμεις τὰς αἰσθῶν ἐμφανίζουσιν.

This passage shows that the word *βάτος* had a special use and currency among certain sects. It does not show that it was an equivalent or symbol for *σταυρός*. Still it is undeniable that such a phrase or idea as *ὁ λόγος νομοθετεῖ ἀπὸ τοῦ βάτου* runs very parallel with the well-known quotation *ὁ κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου* (Ps. xcv. 10 ap. Justin, etc.). The equation *βάτος* = *ξύλον* = *σταυρός* is probably traceable in some early writer, though I have not found it myself. I cannot do more than suggest that *βάτος* is a justifiable reading.

On p. 18, ll. 12, 13, for the corrupt *ἀνάγγη βιάβα* of the MS, Professor Zahn suggests *ἀνάγκη βεβαία*. It is plain that the idea of *βέβαιος*, *βάσις*, *βαθμός* or the like is required: an allusion, in other words, to that function of the Cross which Irenaeus describes as *ἐδραστική*.

l. 19 *πηγάσας* is the reading of the MS, which I had at first retained under the impression that *πηγάζω* might be taken as a collateral formation from *πήγνυμι*, instead of being formed from *πηγή*. I do not know that this is absolutely impossible. The root-idea which is required is that of fixing. *πηγάσας* in the sense of "welling up" gives no consistent meaning.

p. 18, l. 23—p. 20, l. 1. *ἄλλο τί με ἐροῦσιν, ταπεινὸν καὶ οὐκ ἐμοῦ ἄξιον*. This must be a direct blow at the orthodox party, who asserted the reality of the Passion.

### *The Acts of John and the Acts of Peter.*

The last item in these introductory remarks must be one of the most important. It consists of a number of parallels to our fragment collected from the other fragments of these Acts, and from the Acts of Peter. I need not accompany them with any comment. I think they show as clearly as any evidence of this kind could, that whoever wrote the Acts of John wrote the Acts of Peter.

#### I. From the Acts of John.

Zahn, p. 225. *τὸν θεὸν...τὸν μὴ ἀπολιμπανόμενον ἡμῶν*. Cf. § xvii.

*ὁ Χριστὸς σὺν ὑμῖν ἐστὶν ἀεί*. Cf. § xvii.

*ἀπορούντων* (*ἡπορημένος* p. 232) §§ i, ii.



p. 226. The situation of the disciples sleeping and John remaining awake. Cf. § vi.

ἡρέμα...ἡρεμήσαν. (Cf. p. 6, l. 8.)

228. μηδενὸς ἄλλου ἐγνωκότος (p. 22, l. 12).

μάλιστα τοῦτο αὐτὸ κρατύνω (p. 22, l. 15).

230. τὸν ὄφιν (p. 10, note).

ἐνεργεῖα τοῦ πολυμόρφου Σατανᾶ (p. 18, ll. 14 ff.).

τί βούλεται τὸ τοιοῦτον θέαμα (p. 4, l. 8).

ἀμελήσας (234) (p. 20, l. 14).

232. πᾶσαν ἐνέργειαν κακωτικὴν (? κατωτικὴν: p. 18, ll. 14 ff.).

ὑπακούων ἡμῶν πάντοτε, καὶ νῦν κ.τ.λ. (§ xvii).

240. [μηδὲ ταύταις ἀκουόμενα ταῖς ἀκοαῖς Syr. Arm.] (§ xvii. p. 2, l. 15).

πεπραγμάτευται (p. 22, l. 16).

241. ὁ πάσης ἡμῖν λεγομένης ἢ νοουμένης προσηγορίας ἀνώτερος (p. 24, ll. 8—10).

ταῦτα ὑμῖν, ἀδελφοί, ὁμιλῶ (p. 10, ll. 4, 5).

τὸ προκειμένον μοι ἔργον (p. 10, ll. 11, 12).

242. ὁ...ἐν πᾶσιν ὧν καὶ πανταχοῦ παρών (p. 24, l. 1).

243. δοξάζομέν σου τὸ ὑπὸ τοῦ πατρὸς λεχθὲν ὄνομα.

δοξάζομέν σου τὸ λεχθὲν διὰ υἱοῦ ὄνομα.

[δοξάζομέν σου τὴν διὰ τῆς θύρας εἰσοδὸν Syr. Arm.]

δοξάζομεν τὴν δειχθεῖσαν διὰ σοῦ ἡμῖν ἀνάστασιν.

δοξάζομέν σου τὸν σπόρον, τὸν λόγον, τὴν χάριν,...

...τὸν δι' ἡμᾶς λεχθέντα υἱὸν ἀνθρώπου, τὴν ἀλήθειαν.

(§§ xi, xiii, p. 18, ll. 5—9).

...λεχθεὶς ταῦτα πάντα δι' ἡμᾶς νῦν (p. 18, ll. 5, 6).

244. ...ἐν τῷ μόνῳ σου ἀνθρώπῳ θεωρούμενον (p. 14, ll. 3, 4 : 22, 9, 10).

246. στρωμνὴν (p. 14, l. 9).

247. χρηζῶ σου, Ἰωάννη (p. 2, l. 21).

248. εἰ μὴ ἦς ἐμός, εἶασα ἂν σε γῆμαι (p. 20, ll. 10, 11).

249. ἄρρητος (p. 10, l. 6).

δαίμονες, ...ἄρχοντες, ...δυνάμεις, ...δεξιοὶ τόποι, ἀριστεροὶ...

ὁ διάβολος, ...ὁ Σατανᾶς...ὅλη αὐτοῦ ἡ ῥίζα (p. 18, ll. 13—16).

## II. From the *Actus Petri cum Simone*, ed. Lipsius, 1891.

p. 48. perstabili per fidem.

i. ἐστηρικμένων τῇ πίστει.

49. constabilitae in fide.

57. neque constabilitus eram in  
fide dei.

78. στηριζομένων τῇ πίστει.

49. dissoluit...inergia sua satanas. xiii. δυνάμεις,...ἀρχαί,...ἐνέργειαι...  
 52. energia satanae. διάβολοι, Σατανᾶς.  
 53. inergaemam diaboli, initia et uires.  
 52. magnalia et mirabilia sua. x. τὰ γὰρ μεγαλεῖα αὐτοῦ καὶ θαυμάσια.  
 63. uidebis magnalia dei. xiii. ἀπειλαί.  
 56. in te conuertantur...mine tuae.  
 58. audiui enim et hoc eum dixisse vi. οὓς ἐξέλέξω, ἔτι σοι ἀπιστοῦσιν;  
 "Qui mecum sunt, non me intellexerunt."  
 62. in ueneno radices emittes. xiii. ἡ κατωτικὴ ρίζα.  
 65, 6. flectamus ergo genua Christo: obaudiens nos etsi non Clf. xvii.  
 clamauerimus; est qui uideat nos, etsi non uidetur istis oculis, sed in nobis est: si uolumus, non recedet a nobis.  
 67. quae gratia ipsius quod coepimus (l. cepimus) scribimus (ἀ ἐχωρήσαμεν ἐγράψαμεν, Gr. ap. Isidor. Pelus. II. ep. 99) etsi adhuc uobis infirma uidentur, capaciter tamen quae perferuntur in humana carne inferre. i. ἐγὼ...οὔτε γράψαι χωρὶ ἀ τε εἶδον...καθὰ χωρεῖ ἕκαστος...κοινωνήσω ὧν ἀκροαταὶ δύνασθε γενέσθαι.  
 unusquisque enim nostrum sicut capiebat uidere, prout poterat uidebat.  
 dominus noster uolens me Clf. iii, iv.  
 maiestatem suam uidere in monte sancto, uidens autem luminissplendorem eius cum filiis Zebedei, caecidi tamquam mortuus.  
 uocem eius audiui talem qualem referre non possum.  
 68, 9. lumen...quod enarrare nemo hominum possit. iii. φῶς τοιοῦτον ὅποῖον οὐκ ἐστὶν δυνατὸν ἀνθρώπῳ χρώμενοι λόγῳ φθαρτῷ ἐκφέρειν οἶον ἦν.

67. iterum talem eum uidi qualem capere potui.  
manducauit et uiuit (= bibit)  
propter nos, ipse neque esuriens neque sitiens.
68. hunc magnum et minimum, formosum et foedum, iuuenem et senem.  
hunc Iesum habetis, fratres, ianuam, ...uiam, panem, ... uitam, resurrectionem, ... semen, ... gratiam, fidem, uerbum.
69. quae possumus, domine, subportare, tu nobis praesta.  
quae dixerunt: Quoniam seniore[m] uidimus, speciem habentem qualem tibi enarra-re non possumus: aliae autem: Iuuenem adulescentem: alii autem dixerunt: Puerum uidimus....
- (70. Marcellus sees the Lord and Peter exactly similar in form.)
78. ὁμιλοῦντος τοῦ Πέτρου τοῖς ἀδελφοῖς.
92. ὃ φύσις ἀνθρώπου χωρισθῆναι θεοῦ μὴ δυναμένη.  
σταυρὸς μὴ τοῦτο ὑμῖν ἔστω τὸ φαινόμενον...ἕτερον γάρ τί ἐστιν παρὰ τὸ φαινόμενον τοῦτο κατὰ <τὸ> τοῦ Χριστοῦ πάθος.  
πηρῶσατε ὑμῶν τὰς ἀκοὰς ταύτας.
94. ἀπεκρέμασαν...ἀποκρεμάμενος.
96. ἡ ἐπιστροφὴ καὶ ἡ μετάνοια τοῦ ἀνθρώπου.
- xiii. φωνὴν δὲ οὐ ταύτην τὴν ἡμῖν συνήθη κ.τ.λ.
- iv. αὐτὸν δὲ ἐπιστραφέντα μικρὸν ἄνθρωπον ὀφθῆναι.
- Cf. viii.
- Cf. ii, iv.
- xiii. ποτὲ μὲν λόγος καλεῖται... ποτὲ Ἰησοῦς...ποτὲ θύρα, ποτὲ ὁδός, ποτὲ ἄρτος, ποτὲ σπόρος, ποτὲ ἀνάστασις, ...ποτὲ ζωή, ...ποτὲ πίστις, ποτὲ χάρις.
- i. βεβαίως φέρειν.
- i. Μοι ὁ κύριος ὡς Ἰωάννης ὤφθη... καὶ ὡς νεανίσκος.
- (Cf. ii.)
- i. ἐγὼ μὲν ὑμῖν προσομιλῶν.
- xv. καὶ οὕτως χωρίσας ἄνθρωπον λέγω.
- xiii. οὐχ οὗτος δὲ ἐστὶν ὁ σταυρὸς ὃν μέλλεις ὀρᾶν ξύλινον.
- i. πρὸς τὰς ἀκοὰς ὑμῶν.
- xii. ἀπεκρεμάσθη (αρη). crit.).
- xvi. εἰς ἀνθρώπους <πρὸς> ἐπιστροφὴν καὶ σωτηρίαν.

- λόγε ζωῆς, ξύλον νῦν ὑπ' ἐμοῦ  
εἰρημένον. xiii. ποτὲ μὲν λόγος καλεῖται ὑπ'  
ἐμοῦ δι' ὑμᾶς.
- εὐχαριστῶ σοι οὐκ ἐν χείλεσιν xvii. προσκυνῶμεν αὐτῷ...μὴ δακ-  
τούτοις...οὐδὲ γλώσση...οὐδὲ τύλοις, μηδὲ στόμασιν,...μηδὲ  
λόγῳ τούτῳ...ἀλλ' ἐκείνη τῇ γλώσση, <μηδὲ> μηδενὶ ὅλως  
φωνῇ...τῇ μὴ δι' ὀργάνων σωματικῷ ὀργάνῳ.
98. ἐπὶ τοῦτον οὖν καὶ ὑμεῖς, ἀδελ- xviii. εἰς τοῦτο (? τοῦτον) οὖν ἐμ-  
φοί, καταφυγόντες. μείναντες καὶ εἰς τοῦτο (? τοῦ-  
τον) οἰκοδομούμενοι.



## ON THE ACTS OF ANDREW.

WE have, as I have said, but few remains at present in print of the Gnostic *Περίοδοι Ἀνδρέου*. Our best authority for a general knowledge of the book is perhaps Gregory of Tours' *Miracula Andreae*, edited in a masterly manner by M. Bonnet in the second volume of the works of Gregory in the *Monumenta Germaniae Historica*. M. Bonnet has also given us an edition of two late *Encomia*, based in part at least on the old Acts, in *Analecta Bollandiana* (1894, and separately). We have further, as is generally believed, two portions of the novel in a more or less Catholicised form—namely the *Acta Andreae et Matthaei* (*Matthiae*) (ed. Tischendorf) and the *Acta Petri et Andreae*. In my introduction to the *Acta Thomae* in the present volume I have something to say about the latter of these two documents. Lastly, M. Bonnet has some unpublished portions of the Acts yet to give us.

Can we determine from our present materials, whether the *Acta Andreae* were written by the author of the *Acta Petri* and *Acta Joannis*, in other words, by Leucius? External testimony would lead us to say that they were (see Lipsius on this point): does internal evidence point the same way?

Three passages in particular incline me to say Yes to this question.

(1) *The Vision of Andrew*. Greg. Turon. 20. Sequenti uero nocte uisum uidit beatus apostolus, quem etiam fratribus enarrauit, dicens: 'Audite, dilectissimi, somnium meum. Videbam, et ecce mons magnus erat in sublimi eleuatus, qui nihil super se de terrenis rebus habebat, nisi tantum luce resplendens, ita ut mundum putaretur inlu-

minare. Et ecce adstiterunt mihi dilectissimi fratres Petrus et Iohannes Apostoli; et Iohannes quidem, extensa manu Petro Apostolo, leuabat eum in uertice montis, et conuersus ad me rogabat ascendere post Petrum, dicens: "Andreas, poculum Petri bibiturus es." Et extensis manibus ait: "Adpropinqua mihi, et extende manus tuas, ut coniungantur manibus meis, et caput tuum capite meo societur." Quod cum fecissem, inuentus sum breuior esse Iohanni; et post haec ait mihi: "Vis cognoscere imaginem huius rei quam cernis, vel quis sit qui tibi loquitur?" Et ego aio: "Desidero ista cognoscere." Et ait mihi: "Ego sum Verbum crucis, in qua pendebris in proximo propter nomen eius quem praedicas." Et multa alia mihi dixit, quae nunc silere oportet: prodebuntur tamen tunc cum ad hanc immolationem accessero.'

Bonnet's *Encomia* (I) 37. Ἐν τούτοις ὄντων αὐτῶν ὄραμα βλέπει... τοι-  
όνδε· ἔδοξεν ὁρᾶν τὸν σωτῆρα Χριστὸν ἐστῶτα ἀντικρὺς αὐτοῦ καὶ λέγοντα αὐτῷ·  
Ἀνδρέα, ἐπίθες τὸ πνεῦμα ἐπὶ τὸν Λέσβιον... σὺ δὲ τὸν σταυρόν σου ἄρας  
ἀκολούθει μοι σπεύδων ἐν Πάτραις· τάχιον γὰρ ὑπεξέρχῃ τοῦ ἀνθρωπίνου  
βίου· διηπισθεῖς οὖν ὁ ἀπόστολος τὴν ὄψιν τοῦ ὁράματος τοῖς παροῦσι  
πιστοῖς ἐγνώρισε.

What I wish to note upon this is that in Gregory the vision has distinct Leucian features, e.g., the phrase *Verbum crucis* (ὁ λόγος τοῦ σταυροῦ): the mountain, the light; the words "Many other things he said unto me *which must not be uttered now*." There seems to be an omission indicated by the words *et post haec*. But it is possible that the speaker who is described as John, and who describes himself as "the word of the Cross," is really Christ in the form of John. The coupling together of Peter, John, and Andrew would be appropriate to an author who wrote the adventures of these three Apostles.

(2) *The Address of Andrew to the Cross*. This is best preserved in the Greek *Encomia* (I) 46. It has not a few parallels with the two other Leucian books:

ANDREW.

PETER (pp. 90 sqq.).

JOHN.

ἦκω χαίρων πρὸς σε, ζωηρὲ  
σταυρέ, ὃν ἐπίσταμαι ἴδιον. ὦ ὄνομα σταυροῦ, μυστήριον  
γνωρίζω σου τὸ μυστήριον, ἀπόκρυφον.  
διόπερ ἐν κόσμῳ πεφύτευσαι  
πρὸς τὸ τὰ ἄστατα στηρίζαι.

p. 18. τῶν πεπηγμένων ἐξ  
ἀνεδράστων κ.τ.λ.

Peter dwells on the parts

ἡ κορυφή μὲν γάρ σου πρὸς of the cross, and the re- p. 6. τὴν δὲ κεφαλὴν εἰς  
οὐρανὸν ἀνατείνεται, ἵνα τὸν versal, in his case, of right τὸν οὐρανὸν ἐρειδομένην.  
οὐράνιον λόγον, τὴν κεφαλὴν and left.

πάντων, σημάτων· τὰ δὲ τῆς  
μεσότητός σου μέρη ὡς οἶάπερ  
χεῖρες ἐξήπλωνται δεξιὰ τε  
καὶ ἀριστερά, ὅπως τὴν φθον-  
εράν καὶ ἀντικειμένην δύναμιν  
τοῦ πονηροῦ τροπώσῃ καὶ τὰ  
δισκορπισμένα συναγάγῃς εἰς  
ἐν· τὸ δὲ πρὸς πόδας μέρος  
πέπηκται σου πρὸς γῆν, ἐδ-  
ρασμένον ἐν βάθει, ἵνα τοὺς  
ὑπὸ γῆν κειμένους καὶ τοὺς ἐν  
τοῖς καταχθονίοις κατεχομέ-  
νους ἀνελεύσας συνάψῃς τοῖς  
ἐπουρανίοις. ....

ἀλλὰ μέχρι πότε ταῦτα λέγων ἀλλὰ τί μέλλω καὶ οὐ πρόσ-  
χρονίζω καὶ οὐ περιπλέκομαι εἰμι τῷ σταυρῷ ;  
τῷ σταυρῷ ;

p. 18. ὑπάρχουσιν δεῖσι καὶ  
ἀριστεροί, δυνάμεις, κ.τ.λ.

ibid. εἶτα καὶ εἰς <ἐν>  
πάντα πῆξας.

Cf. p. 20, § xiv.

The Leucian teaching on the Cross is surely very perceptible here in spite of the Catholicising process which the speech has undergone.

### (3) *The Speech of Andrew to Aegeates: Encomia (I) 48.*

οὐδ' ἂν ἰδίόν μου λέγῃς σεαυτὸν  
πεπίστευκά σοι...λύεις τὸν γνωρι-  
σθέντα ὑπὸ τοῦ συγγενοῦς ;...ἔχω ᾧ  
συνέσομαι εἰσαεῖ...

John p. 20 μέχρι γὰρ μήπω ἰδίόν  
μου λέγεις ἐαυτόν, ...ἀλλ' ὃ σὺ δύνη  
γνωρίζειν, συγγενὴς ὢν.  
σὺ μὲν ἔσῃ ὡς καγώ.

*Martyrium* 34. οἶα δὲ καὶ ὁ  
πατήρ αὐτοῦ ἐξ ἀρχῆς πέφυκεν ὁ  
Σατανᾶς. Andrew was warned  
about Aegeates by Christ.

Peter p. 90 καὶ νῦν πρὸς τὸν  
Ἀγρίππαν μὴ πικραίνεσθε· δια-  
κονος γάρ ἐστιν τῆς πατρικῆς αὐτοῦ  
ἐνεργείας. Peter was warned by  
Christ of his death.

My conclusion from these passages is that, as far as our present materials go, we are justified in regarding the three great Acts, of Peter, John, and Andrew, as the works of one and the same author, who may be called, for the sake of convenience, Leucius.

## THE ACTS OF THOMAS.

IN the British Museum MS numbered Add. 10,073 are two unpublished Apocryphal writings, which I print in this volume. My attention was directed to the MS by the Rev. E. Cuthbert Butler, O.S.B., who told me last year of the existence of the Apocalypse of Baruch which forms an item in this collection. He had himself come upon it by chance, and generously gave me the benefit of his discovery.

When I came to examine the MS, I found that besides the Apocalypse of Baruch it contained certain Acts of Thomas; and that these Acts coincided, not with the great Gnostic novel of which M. Bonnet has given us a complete and excellent edition, but with the narrative which, so far as was known, only existed in the Ethiopic *Gad'la Hawariyat*, or Conflicts of the Apostles: a collection of lives which the late Rev. S. C. Malan translated and published from a single MS, the property of Archdeacon Tattam, in 1871.

The Ethiopic narratives are probably all translations from the Arabic, and these again from the Coptic. Of some of the Coptic originals we possess large fragments: but as yet no remains are known of the Acts of Thomas in that language. The title survives in one Coptic MS. Further, it has generally been supposed that where we had Acts of an Apostle in Greek, and also in Coptic (or Ethiopic) differing from each other, the latter were not translated from Greek. The Acts of Thomas are a case in point. We possess, as I have said, an early romance in Greek of which the contents are very different from the Ethiopic: and Lipsius and others had taken it for granted that the latter was an original Oriental product.

Now, however, it appears as though that were not the case: for it is not *prima facie* a probable hypothesis that a Greek document of this kind should be a translation from Coptic. Yet, improbable as it may seem, it is a possibility which must be taken into account. Translations from Latin into Greek have been proved by M. Bonnet in the case of the Passions of St Andrew and St Bartholomew. We are most of us rather prone to regard a Greek document as probably an original composition, and not as a translation: but clearly in face of M. Bonnet's discoveries we can no longer take this as an axiom in dealing with hagiological literature at least.

It will therefore be necessary to look with some suspicion upon the book now before us, and keep our eyes open for indications that it is a version from some Eastern language, presumably Coptic.

But before we study the contents of these Acts, let us shortly describe the volume from which they are taken.

It is a small quarto paper book of the fifteenth century, consisting of 338 leaves, usually containing 21 lines on a page, and written throughout, I think, in one hand, save ff. 143—146, which are an insertion from some other volume.

It contains :

1. Leontii Episcopi Neapoleos : ἐγκώμιον εἰς τὸ εὐαγγελισμὸν. f. 1.  
Τῆς παρούσης τιμίας.

This contains a long dialogue in which the Angel, the Virgin, and Joseph are the speakers. It ends imperfectly on f. 15*b* ἡ θεοτόκος· φανήσεται σημεῖον ἐπίσημον ἐν τῷ οὐρανῷ.

2. Joannis Archiep. CPol. Chrysostomi λόγος εἰς τὸ γενέσθαι τῆς ὑπεραγίας θεοτόκου. f. 16.  
Ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν.

This is the Protevangelium. The text goes down to the Flight into Egypt, the death of Zacharias not being given.

3. Gregorii Theologi Sermo de Resurrectione. f. 29*b*.  
Ἀναστάσεως ἡμέρα.

4. Epiphanii Oratio εἰς τὴν θεόσωμον ταφήν. f. 33.  
Τί τοῦτο σήμερον.



5. Διήγησις καὶ ἀποκάλυψις τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου κ. αἰπαρθένου Μαρίας ὅτε ἔμελεν ἐκδημεῖν ἀπὸ τοῦ σώματος. f. 50b.

Ὅτε ἔμελλεν ἡ παναγία θεοτόκος πορευθῆναι ἐπὶ τὸ ὄρος. A text not essentially different from that printed by me in *Apocr. Anecd.* (1st series).

6. Ἱστορία Ἰακώβου εἰς τὴν γένεσιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐν ταῖς ἡμέραις Αὐγούστου Κέσαρος. f. 62.

The Protevangelium from the Nativity to the death of Zacharias.

7. Andreae Cretensis Sermo in S. Nicolaum. f. 67.

Ἀνθρωπε τοῦ θεοῦ καὶ πιστὲ θεράπων.

8. Martyrium S. Demetrii. f. 74b.

Εἶχε μὲν τὰ Ῥωμαίων σκῆπτρα.

Ends on f. 86: on 86b is only an inscription by πάπα Ἰωάννης dated 1692.

9. Martyrium S. Georgii. f. 87.

Imperfect at the beginning.

10. Dialogus Animae et Corporis. f. 98.

Πῶς κάθη, πῶς ἀμεριμνᾷς.

11. Vita S. Joannis Calybitae. f. 107.

12. Miraculum S. Michaelis apud Chonas. f. 117b.

13. Acta Thomae (the book now printed). f. 128.

14. Historia de Inventione S. Crucis. f. 154.

15. Apocalypsis Baruchi (printed in this volume). f. 173.

16. Joannis Chrysostomi περὶ μετανοίας. f. 184b.

Δεῦτε πάντες ἀγαπητοί.

17. Διήγησις καὶ ἐξήγησις τῶν ἁγίων μακάρων τῶν ἐν μακαρία τῇ γῇ φανερωθέντων ὑπὸ τοῦ μακαρίου Ζωσίμου διὰ τοῦ ἀγγέλου. f. 192.

Ἀνὴρ τις ὀνόματι Ζώσιμος, οὐχ ὁ Ζώσιμος ὁ τὴν ὁσίαν ἐν τῇ ἐρήμῳ εὐρών.

An interpolated text, as it seems, of the Narratio Zosimi.

18. Vita S. Xenophontis. f. 208b.

19. Excerpta ex Historia Lausiaca (?). f. 223b.

Περὶ τῶν τριῶν τυφλῶν.

20. Μηνὶ Σεπτεμβρίῳ κέ'. Μνήμη τοῦ μεγάλου σεισμοῦ (καὶ) τῆς ἐν τῷ ἀέρι ἀρπαγῆς τοῦ παιδός. f. 259.

21. Encomium S. Joannis Euangelistae.

Οὗτος ἦν υἱὸς Ζεβεδαίου καὶ Σαλώμης.

22. Διήγησις εἰς τὸν θρῆνον Ἱερεμίου. f. 271b.

Ὁ μέγας προφήτης Ἱερεμίας.

The παραλειπόμενα (Reliqua uerborum Baruchi) begin on f. 274  
ἐλάλησε κύριος πρὸς Ἱερεμίαν λέγων.

23. Memoria S. Nicephori.

Narratio de Macario Romano. f. 281.

Τρεῖς τινες ἡγιασμένοι γέροντες, Σέργιος καὶ Θεόφιλος καὶ Ἐργῆνος.

This is the *Itinerarium Theophili* (ed. Vassiliev, *Anecd. Graeco-Byzantina*).

24. Historia Septem Dormientium. f. 288b.

25. Martyrium S. Babylae. f. 289.

26. Martyrium SS. Godelae et Kasdoae. f. 291.

27. Narratio de conuersione Iberorum. f. 298.

28. Vita S. Joannis. f. 300.

29. Nov. 17. Martyrium et Miracula S. Menae. f. 302b.

30. De Leone Imperatore. f. 306.

31. Epistola Christi de Die Dominica. f. 307.

32. Martyrium S. Basilissae. f. 318.

33. Martyrium S. Hermionae. f. 319.

As in the printed *Menaea*, I think.

34. Synaxarium. f. 323—338.

I have been thus particular in giving the contents of the volume, because they are in themselves interesting, and may or ought to have a bearing on questions to be discussed; and also because in the present catalogue of Additional MSS there is no enumeration of the items.

I have only to add that the volume was purchased at the Heber sale as Lot 1428.

In order to make quite clear the relations of the two forms of the Acts of Thomas which we now possess in Greek, I will set down a very brief analysis of the contents of each so far as they are instructive in this regard, calling the fuller Acts, edited by M. Bonnet, A, and the form here printed B. The main variations of the Ethiopic account (Eth.) are added.



## A.

1. The Apostles are assembled in Jerusalem. They draw lots for the countries of the world. India falls to Thomas. He is unwilling to go. Christ appears to him at night, and bids him go, but he still refuses.

2. A merchant of king Gundaphorus, by name Abbanes, is there, who is commissioned to buy a craftsman. Christ appears to him and sells Thomas to him (for three litrai of gold, and writes the deed) without the latter's knowledge. Thomas is told, and submits.

3. They embark. In answer to Abbanes Thomas tells him he can make "ploughs, yokes, *ρρυά-vas*, ships, oars, masts, pulleys : in stone, pillars, temples and kings' palaces."

They sail with a fair wind and arrive at the city Andrapolis.

4—16. The story of the marriage-feast and the conversion of prince and princess.

17. They arrive at Gundaphorus' city. Thomas makes the same answer about his qualifications as to Abbanes, and is commissioned to build the palace.

## B.

1—4. After the resurrection Christ assembles the Apostles and bids them divide the countries of the world. India falls to Thomas. He complains to Christ, who encourages him and promises to send Peter with him.

5. Peter and Matthias are told to accompany Thomas. They arrive at a city. A merchant (Olbanius) of king Condiphorus (Cantacorus Eth.) talks to them. Peter bids him wait till their master Jesus comes. Jesus appears and sells Thomas for three litrai of gold and writes the deed. He gives the price to Thomas, saying that it represents the Trinity. Thomas bids farewell to Peter.

14. Thomas tells the merchant he is a builder and physician : he can make "temples, palaces, ships, just measures, ploughs, balances, and cure sickness without charge." They arrive at Condiphorus' city. The king marvels at the deed of sale, and sends Thomas to Leucius (Vecius Eth.) the ruler of India, with orders to build a palace.

18. Leucius is sent for by the king and gives orders that Thomas is to go on with the building. When L. is gone, Thomas preaches to his wife Arsinoë (Arsenia Eth.), overthrows her idols, and baptizes her.

30. Leucius returns and finds his wife converted, and no palace. Thomas is flayed alive. Arsinoë

kills herself. Christ appears and heals Thomas, who revives Arsinoë by means of his skin, baptizes Leucius, founds a Church, and departs to Kentera (Quantaria Eth.).

49. He meets an old man whose six sons have been killed. He raises them, confounds and converts the priest of the idols (of Apollo Eth.), founds a Church, and leaves them.

[In the Eth. Christ then appears to Thomas, clothes him with a skin, and sends him on a cloud to the Apostles, whom he finds assembled with Paul and the Virgin. They continue together for eighty days. Eth. ends here.]

Then follows a brief résumé of the story of the marriage-feast at Andrapolis and its sequel (4—16). He then goes *again* to king *Gundaphorus*, who inquires about the palace. The story of A is shortly told.

After baptizing Gundaphorus etc., he goes to king Migdaeus and converts his son Ouazanes, his wife Tertia, and Magdonia and Narca. He is consequently pierced with lances by five soldiers. This is told in a few lines.

18—29. The story of the palace, the death and revival of Gad the king's brother, and the baptism of both.

pp. 44—95 are occupied with the conversion of Charisius, Mygdonia, Iouzanes, Tertia, Siphor, Narcia, and Misdæus, and with the martyrdom of Thomas, who is pierced with lances by four soldiers and a captain.

Fortunately, one considerable question in regard to these two forms of the Acts admits but of one answer. B, as we have it, must be later than A. Its formed ecclesiastical terminology, and its lack of all Gnostic colouring would suffice to show this.

One fault, however, we must not find with it. It would be easy to point to the Greek B and say that it was manifestly a fusion of two documents, in view of its return, in its last pages, to the plot of A. As it stands, it is no doubt a fusion and a confusion; but that is the fault of a redactor who sought to harmonise it with A, and is not attributable to the author of B. The clumsiness of the patch-work is seen in the fact that, while throughout the rest of B the king's name is Condiphorus, it suddenly becomes in the last pages Gundaphorus, as in A. The true form of the end of B is probably that which we see in the Ethiopic.

So far then B can be treated as a complete document. But, conceding this, what is its relation to A? The two stories start with the same situation, the Division of the Apostles, the sale of Thomas, the order to build a palace. There they part company. The king disappears from B altogether, and is replaced by Leucius and Arsinoë. There are a few allusions to the palace, but the principal indictment against the Apostle is that he has converted Arsinoë, and not that he has failed to build the palace. In fact, if we cut out altogether the elements due to A, we get quite a consistent story.

But at this point a new factor comes in. We have to remember that we find B in Ethiopic as one item in a series. The component parts of that series are derived from very various sources; but among them are several which have features in common with B. I mean this, that they begin with the Division of the Apostles (and appearance of Christ in several cases), and that the Apostle whose acts are narrated is accompanied to the scene of his labours by Peter. We must then except the Division of the Apostles from the elements necessarily taken from A by B. I think it will be useful to tabulate the Ethiopic Acts with reference to their structure and sources, before we go on with our examination.

1. Passion of Peter.

2. Passion of Paul.

3. Preaching of James the Just.

Martyrdom of James the Just.

Division of Apostles

Peter accompanies him.

From Leucius.

From the Ancient Acts.

Source unknown.

From Hegesippus, with additions.

- |  |   |  |
|--|---|--|
| 4. Preaching of Simeon son of Cleopas.<br>Martyrdom of Simeon.   | Division of Apostles.<br>Peter accompanies him. | Source unknown.<br><br>From Hegesippus, with additions.                |
| 5. Preaching of Bartholomew.<br>Martyrdom of Bartholomew.  | Division of Apostles.<br>Peter accompanies him. | Source unknown.<br><br>Source unknown.                                 |
| 6. Acts of Matthew.<br>Martyrdom of Matthew.   | Meets Peter and Andrew.                         | Source unknown.<br>Source unknown.                                     |
| 7. Martyrdom of Luke.  | Division of Apostles mentioned: and Peter.      | Source unknown.  |
| 8. Preaching of Philip.  | Division of Apostles.<br>Peter accompanies him. | Source unknown.  |
| 9. Martyrdom of Philip.  |   | Faint resemblance to Acts of Philip.                                   |
| 10. Acts of Andrew and Bartholomew.  |   | Resembles Acts of Andrew and Matthew. A Greek copy in ms at Jerusalem. |
| 11. Preaching of Andrew.<br>Martyrdom of Andrew.   |   | Source unknown.<br>Source unknown.                                     |
| 12. Acts of John.<br>Death of John.  |   | From Acts by Prochorus.<br>From Lencian Acts.                          |
| 13. Martyrdom of James son of Alphaeus.  |   | Source unknown.  |
| 14. Preaching of Matthias.<br><br>Martyrdom of Matthias.<br>A Miracle (of Thomas from the Acts ed. Bonnet, p. 31). | Division of Apostles.                           | From Acts of Andrew and Matthew.<br><br>Resembles Acts of Matthew.     |
| 15. Preaching of James son of Zebedee.<br>Martyrdom of James.  | Division of Apostles.<br>Peter accompanies him. | Source unknown.<br><br>Source unknown.                                 |
| 16. Martyrdom of Mark.   | Division of Apostles.                           | Ancient Acts.  |
| 17. Preaching of Thomas.<br><br>Miracle of Thomas.<br>Martyrdom of Thomas.   | Division of Apostles.<br>Peter.                 | Partly from old Acts.<br><br>From old Acts.<br>From old Acts.          |
| 18. Preaching of Judas Thaddaeus.  | Division of Apostles.<br>Peter.                 | From Acts of Peter and Andrew.   |

To these we may perhaps add two items which exist only in Coptic, and in fragments.

- |                                 |                 |
|---------------------------------|-----------------|
| 19. Acts of Paul and Andrew.    | Source unknown. |
| 20. Martyrdom of Simon Zelotes. | Source unknown. |

Both of these seem clearly Egyptian in origin.

Now in the above list we have two main categories of legends.

I. Those which follow a known (and extant) Greek original.  
These are the Acts of

Peter	from	Leucian Acts.
Paul	„	Acts of Paul.
James the Just (Martyrdom)	„	Hegesippus.
Simeon „	„	Hegesippus.
John	„	Prochorus and Leucius.
Matthias	„	Acts of Andrew and Matthew Matthew.
(Miracle)	„	Acts of Thomas.
Mark	„	Greek Acts.
Thomas	„	Greek printed here.
Miracle	„	Acts of Thomas.
Martyrdom	„	Acts of Thomas.
Jude	„	Acts of Peter and Andrew.
Andrew and Bartholomew	„	Greek ms Acts at Jerusalem.

II. Acts with no known Greek originals.

James the Just (Preaching).

Simeon „

Bartholomew.

Matthew.

Luke.

Philip.

Andrew.

James son of Alphaeus.

James son of Zebedee.

In this second class all the Acts save those of Matthew, Andrew and James son of Alphaeus have some mention of the Division of the Apostles and of the escort by Peter, while in those of Matthew the Apostle meets Peter and is helped by him.

The first class is capable of further analysis : some of the Greek originals mentioned in it belong to the first stratum of Apocryphal Acts. Such are the Acts of Peter, Paul, John, Thomas. Others we may call literary : I mean the Acts of James the Just and Simeon. A third variety are secondary Apocryphal Acts, i.e. Prochorus, the Acts of Matthew, of Mark, of Peter and Andrew. Lastly, there are two which may be regarded as the direct originals (or versions) of the Ethiopic (or Coptic) Acts, viz.,



the Acts of Thomas, and of Andrew and Bartholomew, of each of which only one Greek copy is as yet known.

One document in the Ethiopic collection presents a curious phenomenon, which may have a bearing on our Acts of Thomas. I mean the preaching of Judas Thaddaeus. This is simply a version of the Acts of Peter and Andrew, with the name of Judas substituted for that of Andrew. Lipsius (*Apokr. Apostelgeschichte* i. 553) regards the Acts of Peter and Andrew as a fragment of the old *Περίδοι Ἀνδρέου*, immediately following upon the Acts of Andrew and Matthew, but preserved only in a Catholic redaction. This is quite possible. But the similarity of the language to that of our Acts of Thomas (B), and the similarity of the incidents to those which we find in other Ethiopic Acts, incline us to attribute it to the school—perhaps to the very hand—which wrote B<sup>1</sup>.

Now I do not think that the contention can be supported that these Acts are a translation into Greek from any oriental language. The Ethiopic form is clearly an adaptation, omitting names, e.g. Rufus, Alexander, Matthias, Onesiphorus, and shortening the story materially at the end, besides giving Thaddaeus a sphere of work quite out of accordance with other traditions.

If then the Greek be the original form in this case (as I do not think we can doubt), the probability that the Acts of Thomas (B) are also original relatively to the Ethiopic (Coptic) is very much increased.

We are now in a better position to investigate the relation of the Acts of Thomas (B) to the Ancient Acts. The (B) narrative may be said to consist of three main elements.

<sup>1</sup> Compare Tisch. p. 162, the cloud conveying Andrew, with Malan, p. 205. *Ib.* Matthias, Rufus and Alexander, cf. Acts of Andrew and Bartholomew (Malan, p. 99). *Ib.* Ἀνδρίζου, cf. B § 45: κόπος, cf. B § 2: Appearance and greeting of Christ, χαίρε, Πέτρε ἐπίσκοπε, cf. § 8: ἐγὼ ἔσομαι μεθ' ὑμῶν, cf. §§ 8, 45: πορεύεσθε ἐν τῇ πόλει (et passim), cf. § 49: πάτερ Πέτρε, cf. § 6: meeting an old man, cf. § 49: episode of the woman placed on a pillar (mutilated in Gr.), cf. *Eth. Preaching of Philip*: the woman suspended in the air (wanting in Gr.), cf. § 63: "these two men are of the twelve enchanters who walk about...and deceive men" (wanting in Gr.), cf. § 59: Tisch. p. 164, θεραπεύοντες πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, cf. § 37: πεσόντες παρὰ τοὺς πόδας, cf. § 58, etc.: τυφλοῖς τὸ βλέπειν ἠχαρίσαντο, κωφοῖς τὸ ἀκούειν, etc., cf. § 29: p. 165, ἐπάκουσόν μου τῇ ᾠρᾷ ταύτῃ, cf. § 44: σὺ γὰρ εἶ ὁ ὑμνοῦμενος ὑπὸ τῶν Χερουβὶμ, cf. § 22: ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανόν, cf. § 22: p. 166, λίτρας χρυσοῦ, cf. § 10: τὴν ἐν Χριστῷ σφραγίδα, cf. § 59.

- a.* The story of the sale of Thomas and of the Palace.
- b.* The episode of Leucius and Arsinoë.
- c.* The miracle at Kentera.

Of these the first may be at once said to be a perverted form of a corresponding episode in *A*.

The second has also its counterpart in *A* to some extent: for there great stress is laid on the separation of Mygdonia from her husband Charisius. But the flaying of Thomas, to say nothing of the destruction of the idols, is like nothing in *A*.

In the third episode the only thing that resembles *A* is the vision of Christ to the old man's son, forbidding him to marry, which might be taken from the second main incident in *A*, where Christ appears to the prince at Andrapolis and to his bride, and persuades them to remain chaste. In the main, however, the episode must be regarded as unconnected with *A*.

On the other hand it is markedly similar to other incidents in the Ethiopic collection. The words of the idol-priest about the twelve enchanters occur not only in the Preaching of Judas (= Peter and Andrew), but also in the Martyrdom of Matthias, and of James son of Zebedee, and something very near the same in the Conflicts of Bartholomew, Philip, Matthew, and Luke. The suspension of the priest in the air, again, is paralleled by incidents in Peter and Andrew, where a woman is so suspended; and in Andrew and Bartholomew, where idols are carried aloft. It is also found in Wright's Syriac Acts of Philip, where the sufferer is the Jew Hananya.

Again, the terms in which the founding of the Christian community and the working of cures are narrated recur in almost all the Ethiopic Acts of which no form is at present known in Greek.

All this tends to group very closely together this series of Acts, and points to their having been drawn up in one place and by one hand. And, further, we have seen reason to believe that they all existed at one time in Greek.

The point at which the legend of Thomas departs most widely from the ordinary story is in the statement that he was flayed. It is true that this process was not fatal to him, and that he comes by



his end in the received manner. Still, as Lipsius has remarked, the story reminds us of the common tradition (the Persian legend, as he calls it) of the martyrdom of Bartholomew. He suggests the possibility that a change of name—in other words an adaptation of Bartholomew's story to that of Thomas—has taken place. In the case of the Preaching of Judas, such a thing has clearly been done; but in the Acts of Thomas I see no evidence which confirms the conjecture.

As to the proper names which occur in our text Olbanos, the merchant, is clearly Abbanes of A, just as Condiphorus is Gundaphorus. Leucius (Vecius Eth.) is a name which it is always interesting to find connected with Apocryphal Acts. Arsinœ (Arsenia Eth.) may point to Egypt as the place of writing. That the whole series of Acts were written in Egypt is likely enough, since they were adopted by the Egyptian Church.

Lastly, in Kentera (Quantaria Eth.) as the name of a city, I see a possible corruption of Gadeira. I cannot substantiate the guess.

The document is mainly interesting as throwing light upon the origin of the Egyptian cycle of Acts. Lipsius assigns to this collection a date between 400 and 540 A.D., so that, although this may be a fragment of the collection in its most original form, we cannot say that it has an early date to recommend it.

A few words must be said in conclusion as to the probability of the Greek being a translation from a Coptic original. M. Bonnet, with whom I have corresponded on the subject, is inclined to uphold this view, and, if necessary, would allow that the *Acta Petri et Andreæ* might also be a translation from Coptic. He calls attention to one point which makes against him. In § xlv. of the Acts of Thomas is a quotation from Mark xvi. 17, 18, and in this, while most of the verbs are changed from the 3rd to the 2nd person, one (*ἀποῦσιν*) is left in the 3rd person. This, he says, might be taken as a slip on the part of a man writing in Greek: but it might also be a slip made by a translator who recognised that a quotation was being made, and referred to a written copy of the Gospel in Greek. M. Bonnet also notes, as indications that the Acts are a version, the corrupted forms of the proper names *Κορδιφόρος*, *Ὀλβανος*, etc.

An examination of other Scriptural quotations (in §§ xx., xxxvii., xlv., xlvii.) shows that they are made from a Greek text. The two ostensible quotations from Habakkuk in § xxv. are not from that prophet. In the rest of the text I am for my own part unable to see any clear indication that we are dealing with a translation: but upon this point I shall hope for some expression of opinion from Coptic scholars.

In two points the Ethiopic version is, I think, superior to the Greek, namely, in the retention of a story told by the "men of the city" of a miracle done by Thomas for a widow (§ 39): and also in the conclusion of the document, where Thomas is carried off on a cloud. In other respects, the Greek seems to me generally clearer and better than the Ethiopic.

## LETTERS OF HEROD AND PILATE.

I PUBLISH here, as elsewhere in this volume, what is not exactly an *anecdote*, but a more original form of a writing already known.

In his *Contributions to the Apocryphal Literature of the New Testament* (1865), Professor W. Wright published the Syriac text of the letters of Herod and Pilate, with an English translation. The letters also appeared in English in Mr B. Harris Cowper's *Apocryphal Gospels*, as well as in subsequent collections.

Professor Wright's authority for the text was the British Museum MS Add. 14,609 ff. 120 *a*—122 *a*. This is of the sixth or seventh century.

I now print the Greek originals of these letters from the only MS I can hear of which contains them. This is in the *Bibliothèque Nationale*, Cod. Gr. 929. It is a paper book of the xvth century and contains the letters on pp. 64—71. They appear at the end of a recension of the *Acta Pilati* which is combined with the *Anaphora* and *Paradosis* of Pilate and with the *Narratio Josephi*. The MS was used by Thilo, who in his *Codex Apocryphus*, pp. cccxiii, cccxiv, describes it, mentions the Letters, and prints a few lines of the first in a note. He calls it Cod. B. Tischendorf calls it E in his *Evang. Apocr.*, and on p. lxxx speaks of having copied the Letters.

This volume also contains the only known copy of the *Apocalypsis Esdrae*, printed by Tischendorf.

I was anxious to obtain a transcript of these Letters in Greek : and in December, 1895, the Rev. A. E. Brooke was kind enough to make one for me, which Mr N. McLean revised with the MS.

The documents do not require a long introduction. The chief points which I find to note in them are : first, that they belong to the cycle represented by the *Anaphora* and *Paradosis* of Pilate, with which our MS combines them. They take the milder view of Pilate, to say the least, in common with most Eastern Churches. One coincidence of language deserves particular remark. In the *Paradosis* (§ 10) and in the Letter of Pilate alike the words occur : μακαριοῦσίν σε πᾶσαι αἱ γενεαὶ καὶ αἱ πατριάι. The name of Pilate's wife Πρόκλα is also identical in the two documents.

In the Letter of Herod is a coincidence with another Greek apocryphal writing, the life of John Baptist by Eurippus, a disciple of John (ed. Vassiliev, *Anecd. Graeco-Byzantina*, p. 4). In this the death of Herodias is thus described. Ἐν δὲ τῷ καιρῷ ἐκείνῳ ἡ θυγάτηρ Ἡρώδου ἐν ἡμέρᾳ χειμερινῇ ὄντος παγετοῦ παίζουσα πλησίον φρέατος πεπηγότος τοῦ ὕδατος, πεσοῦσα ἐν τῷ ὕδατι διαλύει. βουλόμενοι δὲ οἱ ἔγγιστα ἀνασπᾶσαι αὐτὴν ἐτμήθη ἡ κεφαλὴ αὐτῆς καὶ ὁ κορμὸς (= trunk) αὐτῆς ἀπῆλθεν κάτω. καθεζομένου δὲ τοῦ Ἡρώδου ἠνέχθη ἡ κεφαλὴ τῆς Ἡρωδιάδος καὶ ἔλαβεν αὐτὴν ἐπὶ τῶν γονάτων αὐτοῦ κ.τ.λ. The *débris* of this story survives in the *Legenda Aurea* (cxxxv. De decoll. S. Jo. Bapt.): 'Filia uero eius cum super glaciem deambulare, sub ea glacies resoluitur et ipsa in aquis continuo praefocatur. In chronica uero quadam dicitur quod terra ipsam uiuam deglutit.' Cedrenus also has the story (I. 322: col. 360 ed. Migne): τὴν δὲ ὀρχησαμένην κόρην ἐπὶ τῇ ἀποτομῇ τοῦ προδρόμου ζῶσαν κατέπειν ἡ γῆ· οἱ δὲ φασιν ὅτι εἰς πᾶγον παίζουσα ἐπάνω λίμνης, διαρραγέντος κατῆλθε κάτω, καὶ τῆς κεφαλῆς ἀποσφηνωθείσης τὸ μὲν σῶμα ἅπαν εἰς τὸν βυθὸν κατῆλθεν, ἡ δὲ κεφαλὴ ἐπάνω τοῦ πᾶγου ὑπελείφθη.

Ps.-Dorotheus (extracts in App. to *Chron. Paschale*, ed. Din-dorf ii. 138) says: Ἐπὶ ὑπατείας Γάλβου καὶ Σύλλα· ἐπὶ τούτῳ τῷ ὑπάτῳ ὑπὸ κρύους παγωθείσης τῆς λίμνης Γενησαρέτ, ἡ θυγάτηρ τῆς Ἡρωδιάδος κατὰ τέρψιν ἐπὶ τοῦ πᾶγους ἀπέβαινεν· τοῦ δὲ πᾶγους διατρυβέντος, τὸ σῶμα αὐτῆς κατεπόθη ὑπὸ τοῦ πᾶγους ἄνωθεν ἐμφυέντος· ἡ δὲ Ἡρωδιάς, ἐπὶ τῶν γονάτων αὐτῆς ἀποθεμένη τὴν κεφαλὴν τῆς θυγατρὸς, κλαίουσα ὡμολόγει <ὅτι> διὰ τοῦ αἰτήσασθαι αὐτὴν τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ τοῦτο ὑπέμεινεν· καὶ Ἡρώδης δὲ κατὰ ταύτην βασιλεὺς τῶν Ἰουδαίων τετραρχήσας ἀπέθανεν σκωλικόβρωτος γενόμενος· ἐκληρονόμησεν

δὲ τὸν Ἡρώδην ὁ Πιλάτος, καθότι\* κατ' ὀφθαλμοὺς Ἡρώδου· καὶ οἱ τέσσαρες υἱοὶ αὐτοῦ καὶ αὐτὴ ἡ Ἡρωδιάς, ἐξ ἧς ἔσχευ αὐτοὺς, σκωλικοβρωτοὶ γενόμενοι ἐξέψυξαν.

The mention of Herodias holding her daughter's head on her knees, and of the death of Herod's sons seems to show a connexion with the Letters here printed.

Nicephorus Callistus (*Hist. Eccl.* i. 20) gives it in this form: ὁ δέ γε τῆς θυγατρὸς αὐτῆς θάνατος (ἄξιον γάρ αὐτὸν διηγῆσασθαι) τοιόσδε τις ἦν· ἐπὶ τινα τόπον ταύτῃ δεῖσαν ὥρα χειμῶνος πορεύεσθαι καὶ ποταμὸν διαβαίνειν ἐπείπερ ἐκείνος κεκρυστάλλωτο καὶ πεπηγὼς ἦν, ὑπὲρ νώτου αὕτῃ διῆει πεζεύουσα· περιρραγέντος δὲ τοῦ κρυστάλλου (οὐκ ἀθεεὶ δὲ πάντως τὸ συμβῆναι ἦν) κατερρήμην εὐθὺς καὶ αὐτὴ ἄχρι δὴ πον καὶ κεφαλῆς, καὶ ὑπωρχεῖτο σπαργῶσα καὶ ὑγρῶς λιγυζομένη, οὐκ ἐν γῇ ἀλλ' ἐν ὕδατι· ἡ δὲ κεφαλὴ τῷ κρύνει παγείσα, εἴτα καὶ διαθρανσθεῖσα, καὶ τοῦ λοιποῦ διαιρεθεῖσα σώματος, οὐ ξίφει ἀλλὰ κρυστάλλῳ, ὑπὲρ τῶν πάγων ὥρχετο καὶ αὕτῃ τὴν ἐπιθανάτιον ὀρχησιν. This passage has been, I think, the *locus classicus* on the subject.

Modern literature has not made much of the situation; but in Henry Vaughan's poems (ed. Lyte, p. 185) I find this stanza and foot-note:

“Leave then, young sorceress; the *Ice*  
Will those coy spirits cast asleep,  
Which teach thee how to please his eyes,  
Who doth thy loathsome mother keep.

Her name was *Salome*; in passing over a frozen river, the ice broke under her and chopt off her head.”

The name *Lesbonax* as that of a member of the Herodian family seems to be an effort of imagination on the part of the author. It is not without a certain suggestive appropriateness; for the best known bearers of it were rhetoricians, and these Letters are little more than a rhetorical exercise.

The amusing story about Longinus, which is appended to Herod's Letter, comes from another hand. Longinus is seen in it, not as the converted centurion, who is a saint and martyr of the Church, but as the hard-hearted Roman soldier who carried out the sentence of crucifixion. It may represent a local legend of



Palestine. The punishment of Longinus is modelled on that of Tityus or Prometheus.

The colophon applies to the whole text of the *Acta Pilati*, *Anaphora*, etc., and not only to the matter immediately preceding. The date which we may assign to the Letters cannot be an early one : there is nothing in language or matter which suggests either age or characteristic doctrinal standpoint. On the other hand, they are found in a MS of the sixth or seventh century in Syriac; and they may quite well be a couple of centuries older than that.

It will be noticed that there is a lacuna in the letter of Pilate, the extent of which points to the loss of one leaf in an ancestor of our MS.



## LETTER OF TIBERIUS TO PILATE.

A VERY much later effort of the ecclesiastical romancer is the Letter of Tiberius to Pilate. This has been twice printed, and both times very badly, by Birch and Fleck. I think it is just worth while—seeing that both the editions are rather uncommon books—to give here a text which I have constructed from a comparison of the two.

The document takes the unfavourable view of Pilate, and gives us a story of his death which I at least have never seen elsewhere. It also alludes to the legend of St Mary Magdalen's journey to Rome to accuse Pilate—a legend which has not received much attention. By way of putting on record a fact or two about it, I will say that Glycas (p. 435, Bonn. ed.) mentions the story in these words: λέγεται δὲ ὅτι μετὰ τὴν ἀνάληψιν τοῦ Χριστοῦ ἡ Μαγδαληνὴ Μαριά μέχρι καὶ Ῥώμης τρέχει, πολλὰ καταβοῶσα τῶν παρηνομηκότων εἰς αὐτὸν τὸν Χριστόν· τοσοῦτον δὲ Τιβέριος τὸν θυμὸν ἀνῆψεν ὥστε καταδικάσαι τοὺς ἱερεῖς καὶ γραμματεῖς σὺν αὐτῷ τῷ Πιλάτῳ, εἰ καὶ τινες ἕτεροι αὐτόχειρα λέγουσι τὸν Πιλάτον ἑαυτοῦ γενέσθαι.

On p. 430 he gives a legend which probably refers to this visit of Mary Magdalen to Rome. It was said (*φημίζεται παρὰ τοῖς πολλοῖς*) that Galen, the physician, met with the Magdalen, and was told by her about the healing of the man born blind; and that he said to her that Christ must have been well acquainted with the “metals of the earth” in order to give eyes to the blind man. The situation reminds one of Browning's “Epistle of Karshish.” Glycas cautions his reader against believing the story.

Again, Cedrenus (I. 343 ed. Par., col. 380 Migne) has a paragraph seemingly founded upon our text.

Οἱ δὲ Μαρίαν τὴν Μαγδαληνὴν λέγουσι κατ' αὐτοῦ (sc. τοῦ Πιλάτου) τῷ Καίσαρι ὑπὲρ τοῦ Χριστοῦ προσελθεῖν, ὃς δέρματι βοεῖω νεοδάρτῳ τοῦτον μετὰ ἀλέκτορος καὶ ἐχίδνης καὶ πιθήκου, ὥς ἐστὶν ἔθος Ῥωμαίοις, ἐγκλείσας καὶ εἰς καὺσιν ἡλίου θεὸς ἀπέκτεινεν· οἱ δὲ ὡς ἄσκὸν μᾶλλον αὐτὸν λέγουσιν ἐκδαρῆναι καὶ οὕτως ἀποθανεῖν.

Either Cedrenus has assigned the death of Annas, as described in our text, to Pilate, or else our text has made a blunder.

Nicephorus (*Eccl. Hist.* ii. 10) writes as follows:

Οὐ μὴν δὲ ἀλλὰ καὶ αὐτὸς ὁ ἐπὶ τοῦ σωτῆρος Πιλάτος ἐπὶ τε Τιβερίου τῆς ἐκ Μαγδάλων Μαρίας Ῥώμη τε προσβαλούσης καὶ τὰ κατὰ τὸν σωτῆρα ἀνενεγκούσης πλεῖστα μὲν περὶ περιβρισθῆναι λέγεται, κ.τ.λ.

Later on in the same chapter he says that Annas and Caiaphas and the scribes and Pharisees were punished; but he does not specify the methods of their death.

Joannes Cinnamus (vi) and Const. Manasses have brief notices of the journey of Mary Magdalen to Rome, but add no new details.

The writer of the Letter meant it to figure as an answer (and sequel) to the *Anaphora Pilati*; but a sequel of a very different kind to the *Paradosis Pilati*. His knowledge of the *Anaphora* is clear; he calls it "thy deceitful writing which has come to me."

The complexion of the whole document is Western. It is a Greek *Vindicta Salvatoris*. The element of the female accuser—here St Mary Magdalen, in the Latin document Veronica,—is common to both, and so too is the exaggerated hatred of the Jews and of Pilate.

## THE APOCALYPSE OF BARUCH.

THIS Apocalypse of Baruch was first noticed (as I said in my prefatory remarks to the Acts of Thomas in this volume) by the Rev. E. Cuthbert Butler, O.S.B., who most kindly told me of his find, and intimated that he did not himself propose to publish it. To him, therefore, the thanks of scholars are in the first instance due; and I should like to express my own personal gratitude to him in this place. He has added a most curious and amusing document to the apocryphal literature.

I have already described the MS from which this book is printed, namely, Cod. Mus. Brit. Add. 10,073, and have given some account of its contents (see Introduction to the Acts of Thomas). We may pass at once to the consideration of the character of the book itself.

Our unique MS is a late one: but the Apocalypse is of very considerable age. There is but one patristic allusion to it, so far as I can discover, but that is in the works of Origen. It is in the *De Principiis* ii. 3. 6, where, in speaking of the plurality of *mundi*, he says "Denique etiam Baruch prophetae librum in assertionibus huius testimonium uocant, quod ibi de septem mundis uel caelis euidentius indicatur." And I think our book is clearly the one referred to: for, though a seventh heaven is never reached in the prophet's progress, the book is evidently incomplete as we have it, and the existence of further heavens is implied.

One version of this book in another language exists. In the list of Slavonic writings contributed by Bonwetsch to Harnack's *Altchristlichen Litteratur* i. 916 is the following entry:

"Die Apokalypse des Baruch. Gedruckt von Novaković. *Starine* xviii. 205—209 nach einer serbischen Handschrift der 15<sup>ten</sup> Jahrhr. *Inc.* Als er weinte vor (?) etc."

Also in the Catalogue of Count F. A. Tolstoj's MSS (Moscow, 1826) I. 214, ff. 291—293 is mentioned a Vision of Baruch, beginning: "When the Lord came down into Paradise."

The first of these items seemed likely to be identical with our book; and accordingly I applied to Mr W. R. Morfill, Reader in Russian and the other Slavonic languages in the University of Oxford, whose recent translation of the Slavonic Book of Enoch for Mr Charles's edition marked him out as the leading if not the only English authority in these matters: and he at once furnished me with a translation of the Slavonic version of this Apocalypse, made from the text printed in the *Starine*. Need I say that his great kindness deserves the warmest thanks not only of myself but of other students in the field?<sup>1</sup>

Of the character of the Slavonic version it will be time to speak when we come to examine the text of Baruch in detail. It suffices for the moment to say that it seems to be a rendering of an abridged text of the book.

Nothing is known at present of the Vision of Baruch contained in Count Tolstoj's MS. Its opening words do not enable one to identify it with any of the books of Baruch which have appeared in print.

There is also an Apocalypse of Baruch in Ethiopic, whose existence may as well be recorded here, though it does not seem to be a version of our book.

Dillmann, *Cat. Codd. Aeth. Mus. Brit.* xix. (Add. 16,223).

"*Apocalypsis Baruchi* sub titulo "Visio quae S. Barucho reuelata est," pp. 1—20.

"Duabus e partibus constat, in quarum priore Baruch, ab Angelo Surjâl ductus, et damnatorum et beatorum loca perlustrat, in altera autem de fatis Ecclesiae, potissimum Aethiopiae, reuelationes accipit. Apocalypsi quam in xviii. 1 inuenimus similima est" (this is a revelation of the Virgin).

What is the relation of the Greek Apocalypse of Baruch to the

<sup>1</sup> For a notice of Professor Bonwetsch's translation of the Slavonic, see Preface.

rest of the Baruch literature? We possess under the name of this obscure prophet the following writings:

1. The Book of Baruch is included among the *Apocrypha*, and is appended to the Book of Jeremiah in the LXX and Vulgate. This seems to consist of two parts: (1) cc. i.—iii. 8, which are pre-Christian and probably go back to a Hebrew original, (2) cc. iii. 9—v., which seem to have been written after A.D. 70 in Greek.

2. The Syriac Apocalypse of Baruch. Extant only in one MS (with the exception of the Epistle at the end, which was current separately) at Milan. Edited by Ceriani, and by Fritzsche (in a Latin translation): a new edition, by the Rev. R. H. Charles, has just appeared. This book was written after the destruction of Jerusalem, and closely resembles 4 Esdras in its general style and tone.

3. The Rest of the Words of Baruch. This, otherwise called the Paraleipomena of Jeremiah, exists in Greek, Ethiopic, and Armenian<sup>1</sup>. The best edition is that by Dr J. Rendel Harris (Cambridge, 1889), who in his Preface gives a most valuable account of the books connected with the name of Baruch. This particular book is assigned by him to a date soon after A.D. 136. It is Christian, and shows clearly an acquaintance with the Syriac Apocalypse of Baruch. The name given to it by its editor is 3 Baruch.

4. The Greek Apocalypse of Baruch now printed. Of this I must only remark here that its opening words imply a knowledge of 3 Baruch. It may conveniently be called 4 Baruch.

5. The Ethiopic Apocalypse mentioned above.

Besides these five books we have certain fragments and quotations assigned to Baruch, which are not found in the extant books. These are:

(a) A quotation in the *Altercatio Simonis et Theophili* 17 (Harnack, *Texte u. Unters.* i. 3, p. 25) “ [Baruch], prope finem libri sui de natiuitate eius et de habitu uestis et de passione eius et de

<sup>1</sup> Recently printed in a volume of Armenian Uncanonical Books of the O.T. Venice, 1896, pp. 349—364. See pp. 164, 165.



resurrectione eius prophetauit dicens: *Hic unctus meus, electus meus, uulvae incontaminatae iaculatus, natus et passus dicitur.*"

(b) A passage in Cyprian's *Testimonia* iii. 29 (not in all mss): quoted by Dr Rendel Harris l. c. pp. 10, 11. In style it resembles the Syriac Apocalypse (which we may call 2 Baruch).

(c) A prophecy quoted in Solomon of Basrah's *Book of the Bee* (ed. by Dr E. A. Wallis Budge in *Anecdota Oxoniensia* 1886) c. xxxvii. p. 81, where Baruch is identified with Zoroaster. It relates to the birth of Christ and the appearance of the star.

Quite apart from this literature, and only to be mentioned here for completeness' sake, is the Book of Baruch in which was contained the system of Justin the Gnostic. It is described by Hippolytus *Refut. Haer.* v. 24—27. In it Baruch is an angel.

When we come to examine in detail the relations between 4 Baruch and its predecessors, we find a possible point of connexion between it and 2 Baruch (the Syriac Apocalypse). In 2 Bar. lxxvi. 3 God says to Baruch, "Go up unto the top of this mountain, and there shall pass before thee all the regions of this earth, and the shape of the world, and the summit of the mountains, and the depth of the valleys, and the depths of the sea, and the number of the rivers, that thou mayest see what thou art leaving and whither thou art going." This is a promise of what we may call "cosmical" revelations: I mean such a panorama of the universe as is shown to Enoch in the first part of his book. In 2 Baruch this promise is not fulfilled: but in 4 Baruch we do find something in the nature of a fulfilment: and it is possible that the author may have written with this text of 2 Baruch in his mind.

The references to 3 Baruch are unmistakable in the title of 4 Baruch, where we read that Baruch "stood upon the river Gel, weeping over the captivity of Jerusalem, where also Abimelech was preserved by the hand of God at the farm of Agrippa." This is an allusion to 3 Bar. iii. v. sqq. Further, the complaint of Baruch to God in 4 Bar. i. is in the same tone as the words of Jeremiah in 3 Bar. i. (and of Baruch in 2 Bar. iii. etc.). The words ὅπου ἔκειτο τὰ τῶν ἁγίων ἄρτια allude to the hiding of the sacred vessels, which is also narrated in 3 Bar.



Again in the hymn of Jeremiah, 3 Bar. ix., as it is found in Cod. Barocc. 240 (not in Dr Rendel Harris's text), is an instructive passage: καὶ ἡ μελέτη μου (ἐστὶ) Μιχαὴλ ὁ ἀρχάγγελος τῆς δικαιοσύνης (ὁ ἀνοίγων τὰς πύλας τοῖς δικαίοις) ἕως ἂν εἰσενέγκῃ τοὺς δικαίους. In 4 Bar. xi. Michael is described as ὁ κλειδοῦχος τῆς βασιλείας τῶν οὐρανῶν.

The words I quoted from the title of the book are not so convincing a proof of the posteriority of 4 Bar. to 3 Bar. as they might be, just because it is in the title that they occur, and, as probability suggests and experience shows, titles and conclusions of books are very liable to be recast and added to in the course of time. In this case we have an awkward transition from the third person to the first (in c. i.), and it is also to be noted that the Slavonic omits all the characteristic allusions in this place. Still it is difficult on grounds of language to place 4 Baruch earlier, even if the references to 3 Baruch are set aside. On the other hand, if it be the book to which Origen refers, it is likely to have been of some age and standing in his time. Provisionally it may be placed in the second century. Perhaps its date may be more accurately defined by its relations to other literature.

As a means of getting our bearings for the study of this question it will be useful to examine the contents of 4 Baruch in some detail, and to take note of parallels to other books as they occur.

*Title.* ὁς ἔσται ἐπὶ ποταμοῦ γέλ. It is not easy to see what underlies the name of the river, and the Slavonic version does not give a rendering of this clause. The conjecture which most commends itself to me at present is κεδρῶν. Part of the word has gone and κεδ- has passed into γελ. The locality must be in or near Jerusalem, for we are told just after this that Baruch sat "at the beautiful gates." And further in 2 Bar. v. 6, xxi. l. xxxi. 1, he goes to the valley of Cedron. The rest of the Title has been commented upon already, but I must add that ἐπὶ τὰς ὡραίαις πύλας reminds us of 2 Bar. x. 5: sedi ante portas templi.

c. i. The complaint of Baruch has parallels in 2, 3 Baruch, as has been said, and also in 4 Esdr. iii. With τὸν ἀμπέλκον σου we may compare besides Isa. v. (Ps. lxxix. and Ezek. xvi.), the expression *elegisti vineam unam* in 4 Esdr. v. 23.

Later on, *ἄνερ ἐπιθυμιῶν* is from Dan. x. 11 (Theod.): where also is the word *σύνες* and the statement of the angel that he is sent to the seer, and further in v. 12 it is said that Daniel's prayer has been heard.

*ἄλλα μυστήρια τούτων μείζονα.* At this point there is a *prima facie* suggestion of a lacuna. Baruch has as yet seen nothing. It is difficult to guess what could have filled the lacuna, supposing it to exist: so that I prefer to regard the phrase as an assimilation to the words of the angel in cc. ii. and v.

*ἡ ἡμέρα τῆς κρίσεως*, though not unknown to the LXX, is much more characteristic of Christian thought.

*ὁ ἄγγελος τῶν δυνάμεων.* This phrase occurs in the Greek Enoch xx. 1 (which in the Gizeh MS is given in two texts). The continuous text begins the chapter with these words: "Ἀγγελοι τῶν δυνάμεων. These words are not in the text. In lxi. 10 we have "angels of power." The nearest approach in N. T. seems to be 2 Thess. i. 7 *ἄγγελοι δυνάμεως αὐτοῦ.*

c. ii. *λαβὼν με ἡγαγέν με ὅπου ἐστήρικται ὁ οὐρανός, καὶ ὅπου ἦν ποταμός κ.τ.λ.* The river is, of course, the Ocean. So in *Αποκ. Ραυλὶ* 21 *ἔστησέν με ἐπάνω τοῦ ποταμοῦ οὗ ἡ ἀρχὴ ἐστήρικτο εἰς τὸν κύκλον τοῦ οὐρανοῦ. ὁ δὲ ποταμός ἐστίν οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν. καὶ λέγει μοι Οὗτος ὁ ποταμός ὡκεανός ἐστιν,* and also in 31. Also *Test. Abr.* B viii. (and Arabic) *καὶ ἀνήνεγκεν αὐτὸν ἐπὶ τὸν ὡκεανὸν ποταμόν.* In Enoch xvii—xix., a passage regarded by Mr Charles as intrusive, and full of Greek ideas, we have perhaps the earliest occurrence of this notion in apocalyptic literature. Thus in xvii. 5, 6 the *θάλασσα μεγάλη δύσεως* and the *μέγας ποταμός* occur, and in xviii. 5 *ἴδον (παρὰ τὰ) πέρατα τῆς γῆς τὸ στήριγμα τοῦ οὐρανοῦ ἐπάνω,* and in xxxiii. 2 "the ends of the earth, whereon the heaven rests."

*ποταμός ὃν οὐδεὶς δύναται περάσαι αὐτόν, οὐδὲ ξένη πνοὴ ἐκ πασῶν ὧν ἔθετο ὁ θεός.* Compare Zosimas (*Αποκρ. Anecd.*) ii.: when Zosimas wishes to cross the river a voice from the water says to him "οὐ δύνασαι διελθεῖν δι' ἐμοῦ· οὐ γὰρ δύναται ἄνθρωπος τὰ ὕδατά μου διακόψαι": then the cloud over the river says "δι' ἐμοῦ οὐ διέρχεται πετεινὸν ἐκ τοῦ κόσμου τούτου, οὐδὲ

πνοὴ ἀνέμου οὐδὲ αὐτὸς ὁ ἥλιος.” I think that πνοὴ must be understood in this passage of 4 Baruch, as in Zosimas, of a breath of wind, and not in its more usual meaning of a living creature (cf. Polycarp, *Ep.* ii.  $\phi$  πᾶσα πνοὴ λατρεύει: so in 4 Bar. viii., Ps. cl. 6, and other passages cited in Lightfoot’s note). Other slight resemblances to Zosimas occur in the next few lines: compare εἰσῆλθομεν ὡς ἐν πτέρυξιν with ὑψωσέν με εἰς τὸ πτερύγιον αὐτοῦ (Z. ii.), and πορείας ὁδοῦ ἡμερῶν τριάκοντα with ὁδεύσας ἡμέρας τεσσαράκοντα (ibid.), also ὑπέδειξέν μοι πεδῖον with ἦν ὁ τόπος ἐκεῖνος πεδινός (Z. iii.).

The heavens described in the progress of Baruch, which begins at this point, are of a very different character from those found in most Apocalypses of the kind. Mr Charles in his Introduction to the Slavonic Enoch has collected a great deal of very valuable matter illustrative of this point: from this and other sources a table may be usefully drawn up to show the various schemes presented in Apocalyptic literature. (See next page.)

θύρα παιμεγέθης. The doors of heaven figure in Rev. iii. 8, and in Slav. En. xiii. etc.; but here they are the gates by which the sun goes forth. Probably the earliest occurrence of the phrase is in Ps. lxxvii. 23.

The name of Baruch’s angel is given in the MS as Φαμαῆλ. This, as we see from the Slav., is a corruption of Φανουήλ: cf. § 4 σαμουήλ for σαμαῆλ: but there is also the bare possibility that it may originally have been Παμιήλ, the angel who in 2 Bar. lv. 3 is sent to Baruch, and is described as “Ramiel qui praeest visionibus veritatis.” He appears in Enoch xx. 7 (2nd Greek text) as Ῥεμειήλ (cf. also 4 Esd. iv. 36, where the MS M reads “Remihel”): this would agree well with 4 Bar. xi., where Baruch’s angel is greeted as ὁ τὰς ἀποκαλύψεις διερμηνεύων τοῖς καλῶς τὸν βίον διερχομένοις.

Baruch’s inquiries as to the dimensions of the first heaven find a parallel in *Apoc. Pauli* 32, where Paul is told of the depth of the abyss.

Δεῦρο καὶ ὑποδείξω σοι μείζονα μυστήρια. Cf. *Paul.* 40 Sequere me et uidebis orum maiora septies.

No parallel to the stories in cc. ii. and iii. about the builders of the Tower of Babel is known to me, save one in the book *Yaschar*.

TESTAMENT OF LEVI.	SLAVONIC ENOCH.	ASCENSION OF ISAIAH.	‡ BARUCH.
<i>First Heaven.</i> Dark and gloomy.	<i>First Heaven.</i> Rulers of stars. Treasuries of ice, clouds etc.	<i>Firmament.</i> Sammael and his Angels.	<i>First Heaven.</i> A plain. The builders of the tower of Babel.
<i>Second.</i> Contains fire, snow, ice: is the abode of avenging spirits.	<i>Second.</i> Spirits imprisoned.	<i>First to sixth Heaven.</i> Angels, increasing in glory in each successive heaven, praising God.	<i>Second.</i> A plain. The planners of the tower of Babel.
<i>Third.</i> The hosts of the camps, who are to fight Beliar.	<i>Third.</i> The garden of Paradise. Hell on the North.		[ <i>Third.</i> ] A great Serpent; Hades. The Sun and Moon.
<i>Fourth.</i> Thrones and powers.	<i>Fourth.</i> The Sun and Moon. Armed angels praising God.		[ <i>Fourth.</i> ] A Lake. Birds singing.
<i>Fifth.</i> Angels who bear answers to (read <i>from</i> with the Oxford ms) the Angels of the Presence.	<i>Fifth (Text A).</i> The watchers, who are silent and sad. ( <i>Text B.</i> ) Great hosts.		<i>Fifth.</i> Michael receiving prayers from Angels.
<i>Sixth.</i> The Angels of the Presence.	<i>Sixth.</i> Seven hosts of Angels who guard creation.		<i>Apoc. Sophoniae ap. Clem. Alex.</i> places angels called κύριοι in the fifth heaven.
<i>Seventh.</i> The Glory of God.	<i>Seventh.</i> The highest Angels, and God. [Text A adds an eighth, ninth, and tenth Heaven.]	<i>Seventh Heaven.</i> The Glory of God.	

There are two agreements traceable in Baruch with two of the other documents. He seems to place Hades in the third heaven, and the Slavonic Enoch places Hell there: and he places the reception of prayers and the answers thereto in the fifth heaven, as does the Testament of Levi.



I quote from Drach's translation in Migne, *Dict. des Apocryphes* ii. 1107, 1108: "Lorsqu'une brique s'échappait de la main de l'un d'eux et se brisait, tous en pleuraient: mais quand un homme tombait et se tuait, nul n'y faisait attention." There were three classes of builders: one said "Let us ascend and fight against heaven": the second "Let us go up and set our gods in heaven": the third "Let us go up and smite the heaven with our bows and arrows." They were punished in different ways. The second class were changed into monkeys and baboons: the third slew each other: the first were dispersed. In this account we have two features resembling Baruch. One, the tyranny and hard-heartedness of the builders: the other, their being changed into beast-like forms. There seem moreover to be traces of a division into classes in Baruch.

In c. iv. there seems to be an entry into another heaven, and this must be the third heaven: but the words which definitely said so have dropped out, and when, in c. x., the next heaven is entered, the scribe has changed its number from fourth to third. Such at least seems to be the history of the passage: and it is confirmed by the fact that in c. xi. we hear of the fifth heaven, the fourth being nowhere mentioned in the text of the ms. Some difficulty is caused by a passage in c. vii. The angel says to Baruch, "All that I have shewed thee is in the first and second heaven: and in the third heaven the sun passes through, and gives light to the world." At that point, then, they are clearly in the third heaven: but the words leave obscure the moment at which the transition takes place. I think it probable that it is in c. iv. The Slavonic does not mention any heaven after the second.

The contents of cc. iv. v. are rather confused. First, Baruch sees a plain (as in the first, second, and fourth heavens), and in the plain is a dragon or serpent of 200 plethra in length (I adopt Professor Robinson's emendation of the text). Hades is also seen: and from c. v. we gather that Hades is the belly of the dragon, and that it is as great as the distance to which a plummet, or bullet, 'of 300 men' can be thrown. In this last image there is a confusion. Possibly the idea in the writer's mind is like that in

*Paul.* 32 "ita est ut si forte (*l. fortis*) aliquis accipiat lapidem et mittat in puteum ualde profundum et post multarum orarum perueniat ad terram, sic est abyssus." Further, it is not in the least clear whether the dragon and Hades are two creatures or one. From c. iv. we should gather them to be separate: from c. v. to be united in some way.

The Slavonic version is more explicit, at least in the first part of its description. In it the prophet sees a plain with a mountain, on which lies a serpent as long as from East to West. This serpent drinks a cubit of the sea every day and eats the earth like chopped hay (*καλάμη*): cf. *Exod.* xv. 7 *κατέφαγεν αὐτοὺς ὡς καλάμην*. Its function with regard to the sea is rather more clearly explained: it drinks its daily cubit to prevent the sea from overflowing, which it would naturally do because of the 330 (not 360) rivers which flow into it. Nine of the rivers (the Greek has three) are named: the third, which in Greek is *Γηρικός*, appears here as Agorenik. The mention of the Danube may probably be original with the Slavonic translator: the other names, with the exception of Euphrates and Tigris, I do not recognise.

In what follows, the Slavonic seems to preserve a better order than the Greek. The question about the capacity of the serpent's stomach precedes, instead of following, the episode of the vine. There is no mention of Hades as being *seen* by Baruch.

The dragon drinks a cubit's depth from the sea (every day?), and yet the sea does not sink, because of the 360 rivers which flow into it, of which the greatest are Alphias, Abyrus and Gericus (names which I cannot explain, unless the last be meant for *γυρικός*, which might mean the Ocean surrounding the earth). This dragon cannot be Satan. He is rather to be compared with the great fish Jasconius in St Brandan's voyage, who surrounds the earth and is continually trying to get his tail into his mouth, and causes earthquakes by his efforts. This creature is also mentioned in *Acta Thomae* (Boumet, p. 24, *συγγενὴς δέ εἰμι ἐκείνου τοῦ ἐξῶθεν τοῦ ὠκεανοῦ ὄντος οὗ ἢ οὐρὰ ἔγκειται τῷ ἰδίῳ στόματι*): cf. also the Bardesanian Hymn as rendered by Lipsius, "the Pearl which is in the midst of the sea surrounded by the loud-hissing



serpent<sup>1</sup>." A more helpful passage, however, is that in the *Pistis Sophia*, p. 319, which says "caligo externa magnus δράκων est, cuius cauda in suo ore, est extra κόσμον totum, et circumdat κόσμον totum." Now this dragon is said to have within him twelve places of chastisement, where souls are tormented: and herein he somewhat resembles Baruch's dragon, who devours the bodies of the wicked, and is obscurely but expressly connected with Hades. It is rather difficult to see what position geographically our dragon is supposed to occupy. He is in one of the heavens, and at the same time has constant access to the sea. I do not feel sure that he is not connected with the constellation of the Dragon, of which the Peratae and the "Astrotheosophi" of Hippolytus had a good deal to say. But as far as we have gone, there seems to be a nearer approach to the dragon of the *Pistis Sophia* than to any other.

Of Baruch's Hades, as I said, it is impossible to get any clear notion. The words τίς ὁ περὶ αὐτὸν ἀπηνής may give a clue, if we may take them to be corrupt and think of the dragon as encircling Hades, and not of Hades as encircling the dragon. They would then give us a figure like that of the Mithraic "Aion," the personification of Time, who is lion-headed, and winged, and has a great serpent coiled about him (see a statue from Ostia figured in Baumeister's *Denkmäler* s.v. *Aeon*). This, however, is a pure guess. In the *Itinerarium Theophili* (Vassiliev, p. 144), the travelling monks see a woman with a δράκων μέγας ἐνειλημένος ἐπ' αὐτῇ ἀπὸ ποδῶν ἕως τοῦ τραχήλου αὐτῆς.

With the function of the dragon, who consumes the bodies of bad people, we may compare that of the Greek goblin Eurynomus, whose picture by Polygnotus Pausanias saw in the Lesche at Delphi.

The extremely abrupt transition from the subject of the dragon to that of the forbidden fruit in c. iv. may probably indicate an interpolation extending to the end of the chapter: in v. the dialogue reverts to the dragon. It is somewhat remarkable that markedly Christian phrases occur in this episode and not again until the last episode in the book. Still, I think it is also likely that some matter may have dropped out in c. iv. At the critical

<sup>1</sup> See Lipsius, *Apokr. Apostelgeschichten*, i. 293.

point we are being told about the rivers: and there may well have been a question and answer about Paradise and its rivers at this juncture: for note that in Slav. Enoch and *Apoc. Mosis* Paradise is placed in the third heaven, where Baruch and his companion now are. And if this topic were once introduced, what could be simpler than the transition to the subject of the forbidden fruit? I rather prefer this conjecture, because it seems to me that the episode of the Vine is inconsistent with itself; and I do not care to embark on a theory of one interpolation within another. I say that the episode is inconsistent with itself, because it begins and ends with the intention of vilifying the vine altogether, and yet inserts a glorification of it in the middle, because of its use in the Eucharist. My notion is that Baruch's question "Why, if the vine is cursed, is it so much in use?" begins the interpolated passage, which ends with the words τὴν εἰς παράδεισον εἴσοδον. It is something in favour of this, that in my supposed insertion the word κλήμα is used instead of ἄμπελος.

The view of the vine enunciated in the first part of the episode is that Samael or Satan planted it, and that on that account God forbade Adam to touch it. This is quite new to me. Certain Jewish scholars (e.g. R. Jehuda in the Midrash on Genesis) held that the forbidden fruit was the vine<sup>1</sup>; and it is a common story that the devil helped Noah to plant the vine after the Flood: but I have not found anywhere the story told in this book. Σαρασαήλ may be the angel Saraqael of Enoch xx., where the Greek has Σαριήλ.

τὸ πικρὸν τούτου μεταβληθήσεται εἰς γλυκύ. Cf. 3 Bar. ix. 16 τὰ γλυκέα ὕδατα ἰλμυρὰ γενήσονται (*Aeth. καὶ τὰ ἰλμυρὰ γλυκέα γενήσονται*).

αἶμα θεοῦ. Cf. Acts xx. 28.

τὴν ἄνω κλήσιν. Phil. iii. 14 τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χ. 'I.

πᾶν γὰρ ἀγαθὸν δι' αὐτοῦ <οὐ> γίνεται. I see no way but to insert a negative here, though I am well aware that it is a strong measure.

ἀδελφὸς ἀδελφόν,...πατὴρ υἱόν,...τέκνα γονεῖς. In Mc. xiii. 12 we have the pairs ἀδελφὸς ἀδελφόν, πατὴρ τέκνον, τέκνα γονεῖς.

<sup>1</sup> So also the Greek *Palaea*, Vassiliev, p. 190.

The list of sins finds its nearest parallel in Mt. xv. 19 *φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι*, and in Gal. v. 21 after a similar list, which includes *μῖθαι*, is the clause *καὶ τὰ ὅμοια τούτοις*. These passages must be taken in connexion with the *Didache* iii. *φεύγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ... Ἐκ γὰρ τούτων ἀπάντων φόνοι... μοιχεῖαι... εἰδωλολατρεία... κλοπαί... βλασφημίαι γεννῶνται*. v. (Ἡ τοῦ θανάτου ὁδὸς) *φόνοι, μοιχεῖαι, ἐπιθυμίαι, πορνεῖαι, κλοπαί, κ.τ.λ.* In *Test. Isaac* (Texts and Studies, ii. 2. 146) we have the precept: "Beware of these sins and what resembles them." Whether interpolated or not, it seems that this section of Baruch must be Christian.

cc. vi.—ix. contain what the Book of Enoch calls "Celestial Physics," and it is in this section that we find the most curious part of the book, and the most interesting parallels to other literature.

The chariot-and-four of the sun, fiery, with the sun in human form crowned and seated upon it, is a conception most familiar to us from Greek monuments: the pediment of the Parthenon is perhaps the best-known instance. But it is also a Hindu notion. Vishnu the sun has a charioteer Aruna (the dawn), and elsewhere rides on a monstrous bird, half-human, who is the brother of Aruna and is called Garuda (or Garutmat). I mention this in view of certain facts soon to be brought forward. In Apocryphal literature the sun's chariot does not often appear: but it does appear in Enoch: (lxxii. 5) "the chariots on which he ascends are driven by the wind": lxxiii. 2 of the moon: lxxv. 3, 8 (of the stars): and, in a form closely resembling that in 4 Baruch we find it in the Slavonic Enoch. I will at once quote the passages from the fuller text (A), as it can be gathered from Mr Charles's and Professor Bonwetsch's editions, and will ask my readers to compare them with the shorter text (B) which is printed separately by Professor Bonwetsch.

c. xi. And the men took me and conducted me to the fourth heaven, and showed me all the comings and goings forth and all the rays of the light of the sun and moon. And I measured their goings, and computed their light. And I saw that the sun has a light greater than the moon. I beheld his circle, and his chariot on which they go always like a wind advancing with astonishing swiftness, and he has no rest day or night coming or going.

There are four great stars ; each star has under it a thousand stars at the right of the chariot of the sun ; and four at the left, each having under it a thousand stars, altogether eight thousand. Fifteen thousand angels go out with the sun and attend him during the day, and by night one thousand. There go forth with the angels before the chariot of the sun *angels* with six wings in a flame of fire. And a hundred angels kindle and light up the sun.

c. xii. And I looked and saw other flying creatures, their names Phoenixes and Chalkadri, wonderful and strange in appearance, with the feet and tails of lions, and the heads of crocodiles ; their appearance was of a purple colour, like the rainbow ; their size nine hundred measures. Their wings were like those of angels, each with twelve, and they attend (the chariot of the sun), and go with him, bringing heat and dew as they are ordered by God. So the sun makes his revolutions, and goes and proceeds under the heavens, and goes under the earth with the light of his beams unceasingly.

c. xiv. 2. So also he sets at the Western gates : under the earth he lays aside his light, the greatness of his splendour, while the crown of his brightness is in heaven before the Lord, and is watched by four hundred angels.... And when he comes near to the East in the eighth hour of the night they bring his light to him, and the crown of his brightness, and the sun burns again more brightly than fire.

c. xv. Then sang the creatures of the sun, called the Phoenixes and the Chalkadri. On this account every bird claps its wings, rejoicing at the giver of light, and they sang a song at the command of the Lord. The giver of light comes to give his brightness to the whole world.

The existence of a connexion between Slav. Enoch A and 4 Baruch is thus assured: it is especially clear in the account of the Phoenix. But it will be noticed that the resemblances to text B of the Slav. Enoch are far less striking. There the only points of contact are (1) the chariot accompanied by angels, (2) the removal of the crown of the sun : there is no Phoenix.

Let us for a short time turn our attention to the Phoenix of Baruch and the Phoenixes and Chalkadri of Slav. Enoch A. What is a Chalkadry? We find mention of a creature which must be the same in a very late document printed by Vassiliev in *Anecdota Graeco-Byzantina* (p. 184). It is a dispute between a certain *παναγιώτης Κωνσταντίνος*, who is an orthodox Greek, and an *ἀξυμίτης*, who is a Roman Cardinal (*γαρδυνάλις*); and it purports to have taken place in the time of Michael Palaeologus (†1282) about the time of the Council of Lyons in 1274.



The questions canvassed are partly riddles, partly cosmical problems, partly the points of dispute between the Greek and Latin Churches. The passage which concerns us is as follows. After the Panagiote has stated that the heaven has twelve pillars, twelve gates (as in Slav. Enoch AB xiii. xiv.) and twelve chambers, the Cardinal says:

Εἰπέ μοι τοῦ ἡλίου τὸν δρόμον, πῶς ἀνατέλλει ἐν τῇ ἀνατολῇ καὶ (ὑ)πάγει ἐν τῇ δύσει καὶ πάλιν εὐρίσκεται ἐν τῇ ἀνατολῇ; ὁ παναγιώτης λέγει... Ὁ ἥλιος ἀνίπλαστος ἐν κ. ἀνθρωπόσαρκος κ. ἀνθρωπομίμητος, καὶ ὁδηγοῦσιν αὐτὸν τὴν ἡμέραν [καὶ] δεκαπέντε χιλιάδες ἄγγελοι (so Slav. En. xi. 4)... τὸ δὲ πῦρ ἄγγελοί τῃ δίδωσιν ὡς οἱ λαμπτήρες τῶν ἀκτίνων... ὅταν βασιλεύῃ ὁ ἥλιος, ἐκδύουσιν αὐτὸν οἱ ἄγγελοι καὶ παραδίδουσιν τὰς θείας στολὰς αὐτοῦ τὸν ζωοδότην μου Χριστόν, and the sun goes to the sea on the West... ὁ ἀζυμίτης εἶπεν· καὶ ὁ ἥλιος πῶς ἀνατέλλει; ὁ παναγ. εἶπεν· Ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τ. ζῶντος δίδει τὸ στέμμα τῶν ἀγγέλων καὶ ἐνδύουσιν τὸν ἥλιον καὶ ἀνατέλλει· καὶ εὐθὺς δύο ὄρνεα καλούμενα γρύψι, τὸ ἐν καλεῖται φίριξ (= φοῖνιξ), καὶ τὸ ἕτερον χαλῆδρις ὡς ἀπὸ πηχῶν ἐννέα, καὶ βρέχουσιν τὸν ἥλιον ἵνα μὴ καύσῃ τὸν κόσμον· καὶ ἀπὸ τοῦ πυρὸς καίονται αἱ πτέρυγες τῶν ὀρνέων καὶ ἀπομένουσιν μόνον τὰ κρέη· καὶ πάλιν ὑπάγουσιν εἰς τὸν ὠκεανὸν καὶ λούονται καὶ πάλιν πτεροῦνται, καὶ ἀπ' αὐτῶν τῶν ὀρνέων ἐπαίρνουσιν μίμησιν οἱ ἀλέκτορες, καὶ ὀνομάζονται καὶ αὐτὰ πρὸς τὴν φύσιν. He goes on to say that cocks have a certain vein under their wings which tickles them and makes them crow. Ὁ ἀζυμίτης λέγει· Καὶ τί λέγουσιν; Ὁ παναγ. λέγει· Ὁ εἰς λέγει· Πορεύου. ὁ ἕτερος· Φωτοδότα. ὁ τρίτος· Δὸς τὸ φῶς. ὁ τέταρτος· Τὸν κόσμον.

Here is an account which unites 4 Baruch and the Slavonic Enoch. From the latter we get the twelve gates of heaven, the 15,000 angels, and the two creatures, Phoenix and Chaledris; from the former we have the functions of the two birds, their size, and the effect of the sun's heat upon them. Common to both are the removal of the sun's crown and the connexion of the Phoenix with the cock crowing. It is evident that in Slav. Enoch xv. 1. "every bird" must be a rendering of *πάν ὄρνεον* in the limited sense of "every fowl" (i.e. domestic fowl): and that xv. 2 gives the words of the song which the cocks are supposed to sing.

But we have digressed from the Chalkadry. It is plain enough that χαλέδρις is the same as Chalkadry. Among known names of birds it comes nearest to χαραδριός: but I cannot find that any connexion between the Charadrius and the sun was ever believed to exist. It seems to me just possible that the Garūdā, the bird on which Vishnu rides, may be at the bottom of the difficulty.

Professor Cowell has been so kind as to give me references to the principal sources of information about the Garuda. The longest account of him seems to be in the Mahabharata Adi Parva §§ xvi—xxxiv.; and in § xxiv. we read that Garuda carried Aruna on his back and placed him in front of the sun to act as his charioteer and prevent him from consuming the world by his heat. Moreover Garuda is of monstrous form, half man, half bird; and the Chalkadry is also a compound being. I do not know whether the words χαλέδρις and Garuda can be legitimately connected together: but certainly there is a superficial resemblance in their names, nature and functions. And there I must leave the question.

Baruch's Phoenix (and, for that matter, the Phoenix of the Slavonic Enoch also) differs widely in his functions from the creature described by other writers. In the poem *De Phoenixe* ascribed to Claudian some stress is laid on the connexion of the bird with the sun, to whom he sings a hymn when about to die: and in Horapollo he is an emblem of the sun; but I cannot find that he appears anywhere as the sun's daily companion. The only point of contact between Baruch and other accounts is in the mention of the worm produced by the bird, which in its turn produces cinnamon. But the connexion is remote in this case. Usually the worm is left on the pyre which the Phoenix builds out of fragrant woods and spices, and the worm develops into the new Phoenix. We have a different tradition to deal with, and one which I have not found save in the three documents 4 Baruch, Slav. Enoch, and the Disputation of the Panagiote.

vi. Καὶ ἐσαλεύθη ὁ τόπος ἐν ᾧ ἰστάμεθα: cf. Acts iv. 31 ἐσαλείθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι. 4 Esdr. vi. 29 mouebatur locus super quem stabam super eum.



"Now are the angels opening the 365 gates of heaven." This more or less agrees with the Ethiopic Enoch, in which the Heaven has twelve main portals (as in Slav. Enoch), and within each of these, apparently, some thirty smaller openings. In the fragments of the Apocalypse of Adam (*Apocr. Anecd.* 1st ser. 144) the following is the description of the eleventh (Syr. tenth) hour of the night.

ώρα ια', ἐν ᾗ ἀνοίγονται αἱ πύλαι τοῦ οὐρανοῦ, καὶ ἄνθρωπος ἐν κατανύξει γενόμενος εὐήκοος γενήσεται· ἐν ταύτῃ πέτονται ταῖς πτέρυξιν σὺν ἡχῷ οἱ ἄγγελοι κ. χερουβὶμ κ. σεραφίμ· καὶ ἐστὶν χαρὰ ἐν οὐρανῷ καὶ γῇ· ἀνατέλλει δὲ καὶ ὁ ἥλιος ἐξ Ἑδέμ.

Compare with this 4 Bar. xii. sqq.

ὥς γὰρ τὰ δίστομα. I am inclined to believe that this puzzling phrase may mean, "For as articulate-speaking beings do, so do the cocks signify to those in the world in their own speech." But I have not found such an usage of δίστομος as would confirm this: and it is very likely that the word is corrupt.

viii. The notion of the sun's being defiled by beholding the wickedness of man has two or three good parallels. *Test. Leri* 3, The lowest heaven is dark ἐπειδὴ οὗτος ὁρᾷ πάσας ἀδικίας ἀνθρώπων: *Apoc. Esdræ* p. 29 ὁ οὐρανὸς τί ἡμαρτεν; ἐπειδὴ <ἐπὶ τὸν οὐρανόν> ἐστὶν τὸ κακόν: *Apoc. Pauli* 4 (Lat.) Multum etenim sol quidem, luminare magnum, interpellavit dominum, dicens: Domine deus omnipotens, ego prospicio super impietates et iniusticias hominum.

The list of vices which follows coincides with those in Mt. xv. 19 and Gal. v. 21; and in *Apoc. Pauli* 6 there is a similar list "fornicationes adulteria homicidia furta periuria magia maleficia."

There are three such lists in 4 Baruch, the last being in c. xiii.: and they go further than any other single point to show that the book is a homogeneous whole. It will be worth while, I think, to tabulate them in this place.

		xiii. φόνοι
iv. φόνοι Mt. Gal. Did. Paul	viii. πορν.	πορν.
μοιχείαι Mt. Did. Paul	μοιχ.	μοιχ.
πορνείαι Mt. Gal. Did. Paul	κλοπ.	κλεψίαι
	άρπαγί	καταλαλ.
ἐπιορκείαι Paul	εἰδωλολατρείαι	ἐπιορκ.
	Gal. Did.	
κλοπαί Mt. Did. Paul	μέθαι Gal.	φθόνοι Gal.
	φόνοι (l.	μέθαι
	φθόνοι)	
	ἔρεις Gal 2 Co.	ἔρεις
	xii. 20	
	ζήλη Gal. 2 Co.	ζήλος
	καταλαλῆαι 2 Co.	γογγ.
	γογγυσμοί	ψιθυρ.
	Phil. ii. 14	
	ψιθυρισμοί 2 Co.	εἰδωλολατρισμός
	μαντέϊαι Paul	μαντεία

The dependence of the author on the Pauline Epistles is the most marked feature in these passages.

οὐκ ἂν ἐσώθη πᾶσα πνοή. Cf. Mt. xxiv. 22, Mc. xiii. 20 οὐκ ἂν ἐσώθη πᾶσα σὰρξ. In the next chapter occurs another phrase from the immediate neighbourhood of this, viz. ἐκολόβωσεν τὰς ἡμέρας, which occurs in Mc. xiii. 20 (in Mt. it is varied): but the application of the words in 4 Baruch is very different from that in the Gospel.

ix. The moon is drawn in her car by oxen and lambs. This is a Greek idea. Suidas s.v. ταυροπόλος says that the moon is drawn by kine: and so she is sometimes represented, e.g. in Gerhard *Antik. Bilder*, pl. 61.

With the statement that the moon cannot shine before the sun, cf. *Apoc. Mosis* 36 οὐ δύνανται φαίνειν ἐνώπιον τοῦ φωτὸς τῶν ὅλων (v. l. πατρὸς τῶν φώτων).

I do not find elsewhere the explanation which Baruch gives of the humiliation of the moon. The Slavonic differs in this place, saying that the reason of the moon's punishment was that she laughed at Adam's fall.

x. The lake in the fourth heaven is probably to be identified

with the Ἀχέρουσα λίμνη which we find in *Apoc. Moysis* 37 and in *Apoc. Pauli* 22. The birds, I am inclined to think, are the souls of the righteous, though this is not quite clear from the text. However, that souls were represented as birds is certain. The Disputation of the Panagiote, already quoted, says (p. 181) ὥσπερ περιστεραί εἰσιν τῶν δικαίων αἱ ψυχαί, καὶ ἡ ῥητορικὴ Λέξις λέγει Ὡς τρυγῶναί εἰσιν εἰς τὸν παράδεισον. In St Brandan's voyage there is an island where righteous souls dwell in the form of birds. In the MSS of Beatus's Commentary on the Apocalypse souls are pictured as birds, and also in some Psalters of the xiith century, e.g. an English one at Hildesheim<sup>1</sup>.

xi. The function of Michael as doorkeeper of the gates of heaven occurs, as we have seen, in the Prayer of Jeremiah in 3 Bar. The opening of heaven's gates at a particular hour to receive the prayers of the righteous occurs in the Syriac fragments of the Testament or Apocalypse of Adam (see *Apoc. Anecd.* 1st series, p. 143):

"Tenth hour (of the night): Adoration of men: the gate of heaven opens in order to let in thereby the prayers of every living thing."

In the corresponding Greek we have at the eleventh hour (the tenth being accidentally omitted): ὥρα ια', ἐν ᾗ ἀνοίγονται αἱ πύλαι τοῦ οὐρανοῦ (cited above).

The notion of the golden vial to contain the prayers and works of the saints is taken from Rev. v. 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ (or αἱ) εἰσιν αἱ προσευχαὶ τῶν ἁγίων. Compare also viii. 3 where an angel offers the prayers on the golden altar out of a golden censer with much incense.

xii. For the angels who carry baskets of flowers, we must compare 4 Esdr. i. 40 (Spanish text: see Bensly and James, *Fourth Book of Esdras*, p. 85) angelos duodecim cum floribus.

But the nearest parallel to the whole of this episode in 4 Baruch is to be found in the Apocalypse of Paul, §§ 7—10.

First, it is there said that the adoration of the angels takes place at a particular time, that of sunset, and that there they offer

<sup>1</sup> See Ad. Goldschmidt *Der Albani Psalter in Hildesheim* 1895, p. 59 and Pl. vii.

the works of men, good or evil, to God. The Latin version adds that this is done also at the twelfth hour of the night.

The Greek then gives an account of the coming of three classes of angels, two joyful, the third dejected. The first are the guardians of the εὐσεβεῖς ἄνδρες, the second of the ascetics, the third of the worldly; and this latter class desires to be relieved of its charge, but the request is not granted. The Latin and Syriac omit the first of these three classes.

This episode is most likely not original with the Apocalypse of Paul. As has been often said, that book is a *pasticcio* of rather late date. Neither does it seem likely to be original with Baruch: for this portion of Baruch is full of Bible quotations, and contains late expressions, such as πνευματικοὶ πατέρες, and also ends in a very abrupt manner. In other words, it reads as if it had been rather modernised. The Slavonic Baruch rather complicates the question: for, after the wicked have been denounced, it goes on: 'The angel said to me: "Look, servant of God, and see the resting-place of the righteous and their glory and joy and delight: and again see the resting-place of the wicked." ... And I said: "Who are these, my Lord?"' And the angel said to me: "These are the sinners." And I said to the angel: "Bid me, my Lord, that I may weep with them, so that the Lord may hear my voice and pity them."' At this point a voice is heard commanding that Baruch should be taken back to the earth, as in the Greek. The curious thing about this is that in the *Apoc. Pauli*, after the end of § 10, where the daily report of the angels to God is described, we have:

Et respondens angelus dixit mihi: Sequere me et ostendam tibi locum iustorum ubi ducuntur cum defuncti fuerint, et post hec adsumens te in abyssum ostendam tibi animas peccatorum, in qualem locum ducuntur cum defuncti fuerint.

What immediately follows is not a vision of the places of good and bad souls; that does not appear till § 19. Instead of it there is a description of the death and judgment of various souls.

It is pretty clear that we do not possess the end of this Apocalypse of Baruch in its original form. It is not so clear what exactly has been the process which it has undergone. Has it been altered into conformity with the Apocalypse of Paul? or has the

last-named book borrowed an episode from it? or, lastly, have both books been using an older authority in this episode? I do not think that we can answer these questions at all definitely. What we do seem to have ascertained about the book is this: that it was known to Origen,—this being our *terminus ad quem* in assigning a date to it; that it makes use of the Pauline Epistles, the Ethiopic and Slavonic books of Enoch, of the Apocalypse of Adam, and of the Rest of the Words of Baruch (3 Baruch)—the latest of these books being assignable to A.D. 136; while in mediaeval times (cent. xiii.) it may have been used by the author of the *Disputatio Panagiotae*, and at some unknown date it was translated into Slavonic; while it also seems possible that the writer of the Apocalypse of Paul was indebted to it for one episode. Our book is, in fact, a Christian Apocalypse of the second century.



## THE TESTAMENT OF JOB.

THE Testament of Job is not an inedited work. It was printed by Mai in the seventh volume of the *Scriptorum Veterum Nova Collectio* (Rome, 1833, Pt. I. p. 180), presumably from a Vatican ms. But what ms this was I have been so far unable to discover:—Mai's only preface consists of the following words. "Iobi testamentum, scriptum sane apocryphum, sed ualde antiquum, quoniam in Gelasiano decreto appellatur."

Considering its interest, the book has attracted extremely little attention. It is possible that some essay on it may exist in German, but if so it has escaped my notice. The only translation of it which I have seen is a French one in Migne's *Dictionnaire des Apocryphes*, II. 403. It is doubtless from this source that Mr Baring Gould draws the particulars which he gives in his *Legends of Old Testament Characters*. There are, besides, bare mentions of the book in a few Dictionary articles; but speaking broadly, I think we may say that the Testament of Job is practically an unknown book.

I had, therefore, long wished to reprint it in a convenient and accessible form; but it did not seem the proper thing to repeat Mai's often defective text, and add nothing in the way of new critical material. However, in 1890 I was able to examine a ms of the Testament at Paris. I collated it with Mai, and in 1895 my friend Mr A. E. Brooke did me the great kindness to go over my text with the ms once more. I now print the text of the Paris ms, and add the variants of Mai at the bottom of the page. In doing this, I have taken the occasion to print in spaced type those variants which seem especially noteworthy.



The MS is no. 2658 (Fonds grec), on vellum, a small quarto book of 224 leaves, in a fine hand of the xith century. It contains:

1. Interpretationes nominum Hebraicorum f. 1 *inc.* Ἀδὰμ πατριάρχια.

2. Testamenta xii patriarcharum f. 1 *b.*

The text has, I understand, been collated by Dr Sinker, but no full collation has appeared in print. It was known to Richard Simon. Readings from it, quoted by him, are printed in Migne's *Patres Apostolici*. I collated a great part of it myself.

3. Testamentum Iobi f. 72.

4. Anastasii Sinaitae quaestiones et responsiones f. 98.

This item seems to be in an earlier hand. It is imperfect at the end.

There is another MS of the Testament at Paris, no. 938 (f. 172), of cent. xvi. But this is merely a copy of 2658. It is preceded by the Testaments of the Patriarchs, and these by the *Interpretationes nominum*.

#### *Ancient testimonies and quotations.*

I am only able to point to one actual mention of the book in ancient times. The Gelasian Decree condemns it as

“Liber qui appellatur Testamentum Iob, apocryphus.”

and places it between the *Liber Ogiæ* (Book of Og) and the *Poenitentia Origenis*. Fabricius preferred an alternative reading, “*Testamentum Iacobi*”; he would not have done so, had he known of the existence of our book.

There is of course no trace of a Latin version of this Testament now: but that is the case with a large number of the books mentioned in the Decree. The one really interesting and important matter connected with the ancient history of the book is its connexion with the LXX version of Job. It is well known that in the second chapter of Job, and also at the end of the whole book, certain additions are found in the LXX version. It will be interesting to examine these in the light of their relation to the Testament of Job. We will take first the insertion in c. ii.

## JOB

ii 9 χρόνου δὲ πολλοῦ προβεβηκόςτος *Test. Job xxiv.*

εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ·

Μέχρι τίνος καρτερήσεις λέγων

9<sup>a</sup> Ἴδου ἀναμένω<sup>1</sup> χρόνον ἔτι μικρόν

προσδεχόμενος τὴν ἐλπίδα τῆς  
σωτηρίας μου;

9<sup>b</sup> ἰδοὺ γὰρ ἠφάνισται σου τὸ μνημό-  
συνον ἀπὸ τῆς γῆς,

υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας  
ὠδῖνες καὶ πόνοι,

οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ  
μόχθων.

9<sup>c</sup> σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων  
(cf. vii. 5) κάθησαι διανυκτερεύων  
αἰθριος·

9<sup>d</sup> καγὼ πλανωμένη<sup>2</sup> καὶ λάτρεις  
τόπον ἐκ τόπου<sup>3</sup> καὶ οἶκον ἐξ οἰκίας<sup>4</sup>,  
προσδεχομένη τὸν ἥλιον πότε δύ-  
σεται,

ἵνα ἀναπαύσωμαι τῶν μόχθων μου  
καὶ τῶν ὀδυνῶν αἶ με νῦν συνέ-  
χουσιν.

<sup>1</sup> om. B\*    <sup>2</sup> πλανῆτις B<sup>c.a</sup> A    <sup>3</sup> + περι-  
ερχομένη A    <sup>4</sup> + περιερχομένη B<sup>c.a</sup>

Ἰώβ, Ἰώβ, ἄχρι (v. l. μέχρι)  
τίνος καθέξῃ ἐπὶ τῆς κοπρίας  
ἔξωθεν τῆς πόλεως λογιζό-  
μενος ἔτι μικρόν, καὶ ἐκδεχό-  
μενος τὴν ἐλπίδα τῆς σωτηρίας  
σου; καὶ ἐγὼ πλανῆτις καὶ  
λάτρεις τόπον ἐκ τόπου περι-  
ερχομένη.

διὸ ἀπώλετο ἀπὸ γῆς τὸ μνημό-  
συνόν σου, οἱ υἱοὶ μου καὶ αἱ  
θυγατέρες τῆς (om. M) ἐμῆς  
κοιλίας (+ καὶ πόνοι καὶ ὠδύ-  
ναι M) οὓς εἰς κενὸν ἐκοπίασα  
μετὰ μόχθων· σὺ δὲ αὐτὸς κάθη  
ἐν σαπρίᾳ σκωλήκων διανυκτε-  
ρεύων αἰθριος κ.τ.λ.

The substantial identity of the two passages is undeniable. But it is not immediately clear whether the LXX has here influenced the Testament, or the Testament the LXX. It becomes important in the first place to ascertain what is the general relation of the Testament to the Canonical book in respect of quotations from it. The following is a table of the quotations:

## JOB

i 1 ἄμεμπτος

*Test. Job.* Title in Mai δια-  
θήκη τοῦ ἀμέμπτου κ.τ.λ.

## JOB

- i 2 υἱοὶ ἑπτὰ κ. θυγατέρες τρεῖς c. i.  
 3 πρόβατα ἑπτακισχίλια ix.  
 κάμηλοι τρισχίλια ix.  
 ζεύγη βοῶν πεντακόσια x.  
 ὄνοι θήλειαι νομάδες πεντα- ix.  
 κόσια  
 ὑπηρεσία πολλή. x. *sub fin.*, xi. etc.  
 ἦν εὐγενὴς τῶν ἀφ' ἡλίου xxviii. εὐγενέστερος γὰρ ἤμην  
 ἀνατολῶν κ.τ.λ.  
 4 ἐποιούσαν πότον xv. καὶ ἐποίουν πότον M.  
 συμπαλαμβάνοντες ἅμα καὶ xv. συμπαρ. κ. τ. τρ. αὐτ. ἀδ.  
 τὰς τρεῖς ἀδελφὰς αὐτῶν  
 5 ἀνιστάμενος τὸ πρῶν...προσέ- xv. ἀνιστάμενος οὖν ἐγὼ κατὰ  
 φερεν περὶ αὐτῶν θυσίαν τὸ πρῶν ἀνέφερον ὑπὲρ  
 (θυσίας A) κατὰ τὸν ἀριθμὸν αὐτῶν θυσίας κατὰ ἀριθ-  
 αὐτῶν καὶ μόσχον ἓνα περὶ μὸν αὐτῶν...καὶ πάλιν  
 ἁμαρτίας περὶ τῶν ψυχῶν ἐξαίρετον μόσχον ἀνέ-  
 αὐτῶν. ἔλεγεν γὰρ Ἰώβ φερον...μήπως (μήποτε  
 M) οἱ υἱοί μου ἐννοή-  
 διανοίᾳ (καρδιά A) αὐτῶν σαντο κακὰ ἐν τῇ καρδίᾳ  
 κακὰ ἐνενόησαν πρὸς θεόν. αὐτῶν πρὸς τὸν θεόν.  
 8 θεράποντός (A, παιδός B) μου  
 Ἰώβ  
 18 παρὰ τῷ ἀδελφῷ αὐτῶν τῷ xv. *in it.* εἰσήρχοντο παρὰ κ.τ.λ.  
 πρεσβυτέρῳ  
 21 ὁ κύριος ἔδωκεν, ὁ κύριος ἀφεί- xix. ὁ κύριος...οὕτω καὶ ἐγέ-  
 λατο· νετο κ.τ.λ.  
 ὡς τῷ κυρίῳ ἔδοξεν, οὕτως  
 (A οὕτω καὶ) ἐγένετο  
 εἴη τὸ ὄνομα κυρίου εὐλογη-  
 μένον  
 ii 7 ἔπαισεν τὸν Ἰώβ ἔλκει πονηρῷ xx. ἐπάταξέν με πληγὴν  
 σκληρὰν  
 ἀπὸ ποδῶν ἕως κεφαλῆς ἀπὸ...κεφαλῆς  
 8 ...ἰχῶρα... ἰχῶρες τοῦ σώματος ἔρρεον  
 ἐκάθητο ἐπὶ τῆς κοπρίας ἔξω xx. xxi. xxix.  
 τῆς πόλεως  
 9 The lament of Job's wife: xxiv.  
 see above

JOB

- ii 10 ὥσπερ μία τῶν ἀφρόνων γυναικῶν ἐλάλησας· xxvι.  
 εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ  
 χειρὸς κυρίου, τὰ κακὰ οὐχ  
 ὑποίσομεν;
- 11 ἀκούσαντες δὲ οἱ τρεῖς φίλοι κ.τ.λ. xxviii. ἤκουσαν οἱ βασιλεῖς  
 ἕκαστος ἐκ τῆς ἰδίας χώρας xxviii.  
 Ἐλειφάξ ὁ Θαιμανῶν βασιλεύς xxviii. xxix.  
 ἐπισκέψασθαι αὐτόν xxviii.
- 12 ἰδόντες δὲ αὐτὸν πόρρωθεν οὐκ  
 ἐπέγνωσαν  
 κ. βοήσαντες φωνῇ μεγάλῃ xxviii. M.  
 ἔκλαυσαν  
 ῥήξαντες ἕκαστος τὴν ἑαυτοῦ xxviii. M.  
 στολὴν  
 κ. καταπασάμενοι γῆν. xxviii.
- 13 παρεκάθισαν αὐτῷ ἐπὶ τὰ ἡμέ- xxviii.  
 ρας κ. ἐπὶ τὰ νύκτας  
 καὶ οὐδεὶς αὐτῶν ἐλάλησεν. —
- iv 10 γανυρίαμα xxxiii. τὸ γανυρίαμα  
 v 22 ἀδίκων κ. ἀνόμων καταγελάσῃ xxxii. ὁ καταγελάσας τῶν ἀδι-  
 κούντων
- vii 2 ὥσπερ μισθωτὸς ἀναμένων τὸν xii. ἀναμένων σου τὸν μισθόν.  
 μισθὸν αὐτοῦ  
 5 ἐν σαπρίᾳ σκωλήκων...ἰχώρ.
- ix 32 ἵνα ἔλθωμεν ὁμοθυμαδὸν εἰς xliii. κρινεῖ ἡμᾶς ὁμοθ.  
 κρίσιν
- xviii 5 φῶς ἀσεβῶν σβεσθήσεται xliii.  
 κ. οὐκ ἀποβήσεται αὐτῶν ἡ  
 φλόξ  
 6 τὸ φῶς αὐτοῦ σκότος ἐν διαίτῃ  
 ὁ δὲ λύχνος αὐτῷ σβεσθή-  
 σεται
- xx 14 χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ cf. xliii.  
 16 θυμὸν δρακόντων  
 γλῶσσαν ὄφeos
- xxi 12 ἀναλαβόντες ψαλτήριον κ. xiv. εἶχον ἐξ ψαλμοὺς κ...  
 κιθάραν κιθάραν

## JOB

- xxi 12 καὶ εὐφραίνονται φωνῇ ψαλμοῦ  
(cf. xxx. 31)  
ψαλμοῦ obelised in Jerome's  
LXX Job
- xxix 6 ὅτε ἐχέοντο αἱ ὁδοί μου  
βουτύρῳ  
τὰ δὲ ὄρη μου ἐχέοντο γάλακτι  
xiv. ἀνελάμβανον τὸ ψαλτήριον  
xiii. κ. τὸ βούτυρον διεχέιτο ἐν  
ταῖς ὁδοῖς μου  
ὄρη ἐκλύζοντο γάλακτι  
(cf. M)
- 15 ὀφθαλμοὶς ἤμην τυφλῶν  
16 πατὴρ ἀδυνάτων  
liii.
- xxx 1 οὓς οὐχ ἡγήσάμην ἀξίους κυνῶν  
τῶν ἐμῶν νομάδων  
xxi. M  
not in Jerome's LXX Job
- 19 ἐν γῇ καὶ σποδῶ μου ἡ μερίς  
xxxi.iii. ἔχοντες τὴν μερίδα ἐν  
γῇ κ. ἐν σποδῶ
- xxxxi 20 ἀπὸ δὲ κουρᾶς ἀμνῶν μου  
ἐθερμάνθησαν οἱ ὦμοι αὐτῶν  
ix. εἰς ἔνδυσιν χηρῶν κ.τ.λ.
- 31 εἰ δὲ καὶ πολλάκις εἶπον αἱ  
θεράπαιναί μου  
xiii. *fin.*  
τίς ἂν δώῃ ἡμῖν τῶν σαρκῶν  
ἐμπλησθῆναι (ἐμπλη-  
σθῆναι A);  
ἐμπλησθῆναι
- λίαν μου χρηστοῦ ὄντος  
32 ἡ δὲ θύρα μου παντὶ ἐλθόντι  
ἀνέωκτο  
ix. ἀνεωγμέναι δὲ ἦσαν αἱ τέσ-  
σαρες θύραι τοῦ οἴκου  
μου
- 34 εἰ δὲ κ. εἶασα ἀδύνατον ἐξ-  
ελθεῖν θύραν μου κολπῶ  
κενῶ  
x. κ. οὐδὲ ἐπέτρεπον ἐξελεῖν  
τὴν θύραν...κενῶ.
- 35—37 συγγραφήν δὲ ἣν εἶχον κατὰ  
τινος ἐπ' ὧμοις ἂν περι-  
θέμενος στέφανον ἀνεγί-  
νωσκον...ῥήξας αὐτὴν ἀπέ-  
δωκα οὐθὲν λαβὼν παρὰ  
χρεωφιλέτου (+ μου A)  
xi. προέφερον αὐτοῖς τὸ χειρό-  
γραφον, κ. ἀνεγίνωσκον,  
στέφανον ἐπιφερόμενος  
ἀφαιρήσεως λ....οὐδὲ  
ἐδεχόμεν τι παρὰ τοῦ  
ὀφειλέτου μου.
- xxxvi 2 Μείνόν με μικρὸν  
xli. Μείνάτέ με
- xxxviii 1 Μετὰ δὲ τὸ παύσασθαι Ἑλι-  
οῦν...εἶπεν ὁ κύριος τῷ Ἰὼβ  
διὰ λαίλαπος κ. νεφῶν  
xlii. *init.*

## JOB

- xxxviii 3 f. and xl. 2 ζῶσαι ὥσπερ ἀνὴρ xlvii.  
τὴν ὁσφύν σου  
(cf. xii. 18)
- 17 πυλωροὶ δὲ ἄδου xliii. θυρωροὶ τῆς σκοτείας  
xl 2 ἐρωτήσω δέ σε, σὺ δέ μοι xlvii.  
ἀπόκριναι
- xliv 7 μετὰ τὸ λαλήσαι τὸν κύριον... xlii. μετὰ τὸ παύσασθαι τὸν  
ταῦτα τῷ Ἰώβ, εἶπεν ὁ κύριος  
Ἐλειφὰς τῷ Θαιμανεΐτῃ· κύριον λαλοῦντά μοι  
Ἡμαρτες σὺ καὶ οἱ φίλοι εἶπεν πρ. Ἐλ... ἡμαρτες  
(δύο φ. SAC)· οὐ γὰρ σὺ κ. οἱ δύο σου φίλοι  
ἐλαλήσατε ἐνώπιόν μου οὐ γὰρ λεαλήκατε ἀλη-  
θῆς οὐδὲν ὥσπερ ὁ θερά- θῶς κατὰ τοῦ θερ. μου  
πων μου Ἰώβ Ἰώβ
- 8 εἰ μὴ γὰρ δι' αὐτόν, ἀπώλεσα xlii. εἰ μὴ... ὑμᾶς  
ἀν ὑμᾶς.  
οὐ γὰρ ἐλαλήσατε κατὰ τοῦ  
θεράποντός μου Ἰώβ ἀλη-  
θές
- 10 ὁ δὲ κύριος... ἀφῆκεν αὐτοῖς xlii.  
τὴν ἁμαρτίαν  
ἔδωκεν δὲ ὁ κύριος διπλᾶ ὅσα  
ἦν ἔμπροσθεν Ἰώβ εἰς  
διπλασιασμόν.
- 11 πάντες ὅσοι ᾔδεισαν αὐτὸν ἐκ xliv. ὅσοι ᾔδεισαν εὐποιοῖν  
πρώτου  
φαγόντες δὲ καὶ πιόντες παρ' πεποιήκαμεν μεγάλας εὐωχίας  
αὐτῷ...  
ἔδωκεν δὲ αὐτῷ ἕκαστος ἀμνάδα xliv.  
μίαν καὶ τετράδραχμον  
χρυσοῦ
- 12 ὁ δὲ κύριος εὐλόγησεν  
14 names of daughters i. and xlv. sqq.  
15 καὶ οὐχ εὐρέθησαν κατὰ τὰς liii. M.  
θυγατέρας Ἰώβ βελτίους  
αὐτῶν ἐν τῇ ὑπ' οὐρανόν  
ἔδωκεν δὲ αὐταῖς ὁ πατὴρ xlv. ἥδη ὑμῖν ἔπεμψα κληρονο-  
κληρονομίαν ἐν τοῖς ἀδελ- μίαν κρείττονα τῶν ἑπτὰ  
φοῖς. ἀδελφῶν ὑμῶν



## JOB

- xl<sup>ii</sup> 16 ἔζησεν δὲ Ἰὼβ μετὰ τὴν πλη-  
γὴν ἔτη ἑκατὸν ἐβδομήκοντα  
τὰ δὲ πάντα ἔτη ἔζησεν διακόσια cf. liii. M. σμῆ  
τεσσαράκοντα (+ ὀκτώ A)  
καὶ ἶδεν Ἰὼβ τοὺς υἱοὺς αὐτοῦ cf. liii. M  
κ. τ. υἱοὺς τ. νιῶν αὐτοῦ  
τετάρτην γενεάν.  
17 a γέγραπται δὲ αὐτὸν πάλιν iv. καὶ ἐγερθήσῃ ἐν τῇ ἀνα-  
ἀναστήσεσθαι μεθ' ὧν ὁ στάσει (+ εἰς ζωὴν αἰ-  
κύριος ἀνίστησιν ώνιον M).  
Also liii. M  
17 b προυπῆρχεν δὲ αὐτῷ ὄνομα liii. M  
Ἰωβάβ.  
17 c ἐκ τῶν Ἡσαὺ νιῶν υἱός i. ἐγὼ γάρ εἰμι ἐκ τῶν νιῶν  
Ἡσαύ.

This list of passages, which I hope is pretty complete, shows, what is natural enough, that the borrowings from the LXX are almost confined to the narrative portions of the Book of Job, and to those chapters which might be considered autobiographical (xxix., xxxi.). It shows also, incidentally, an agreement on the part of the Testament with the text of A as against that of B.

So far as I can judge, there is nothing to show decisively whether the writer had before him the longer "LXX" text of Job, as supplemented by Origen from Theodotion, or the shorter and true LXX text, for which our main authorities are the Sahidic version, and a Latin version by Jerome. One case does occur where a clause (xl<sup>ii</sup>. 16 καὶ ἶδεν Ἰὼβ τοὺς υἱοὺς αὐτοῦ, etc.), which is asterisked in Jerome's LXX Job, appears in Mai's text: but the Paris MS does not support it.

The general absence of borrowings from the main part of the book is very marked, and suggests the question:—Why should the speech of Job's wife, itself an interpolation into the LXX text, have been specially selected for quotation in the Testament, which shows no similar quotation of equal length? It is at least possible (but I do not see how the point can be demonstrated) that this particular speech has been interpolated into the LXX from the Testament. And if that is the case, the Testament

must be a very early book. Further consideration must show whether this is likely or not.

There are few traces—almost none—of the use of the Testament in later documents. One passage in the Apocalypse of Paul is worth quoting in this connexion :

§ 50 (*Apocr. Anecd.* i. p. 41). Ego autem sum Job qui multum laboravi .xxx. annorum tempus ex ichore plagae (exi cuo; plaga *cod.*): et quidem inter inicia uulnera que exiebant de corpore meo erant sicut grana tritici. Tercia uero die facta sunt sicut pes asini; uermes autem qui cadebant quatuor digitos longitudinem: et apparuit mihi tercio diabolus <et> dicit mihi: Die uerbum aliquid in dominum et morere. Ego dixi ad eum: Si sic est uoluntas dei ut permaneam in plaga omne tempus uite meae usque dum moriar, non quiescam benedicens dominum deum, et plus mercedem accipiam.

The Syriac (ap. Tischendorf) has: "I am Job who endured temptations from Satan. Thirty years he left me until I fell prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me, Blaspheme against the living God and die. But I yielded not to the device of the wicked one, but always said: The Lord gave, etc. It were better for me that I should remain under the scourge with which I was so much distressed all the days of my life, than that I should blaspheme against God."

It is chiefly the emphasis laid upon the worms which leads me to connect the above passage with the Testament of Job. But the knowledge of Apocryphal writings which is apparent throughout the Apocalypse must also be taken into account.

The Koran (xxi., xxxviii.) and the Arabic commentators there-upon quoted by Sale, have traditions about Job and his wife Rahma, and the temptations which the devil inflicted upon her. But they do not do more than remind us dimly of the similar situation in the Testament.

I suspected at one time that an Arabic version of the Testament existed in a MS at Trinity College, Dublin, which in *Catal. MSS. Angl. et Hibern.* 1697, is numbered (626) 486, and marked F. 2. It contains the story of Zosimas, a Life of Abraham, and the Apocalypse of Paul; and also a "Historia Iobi iusti." An application to my friend Professor J. H. Bernard, D.D., resulted in my obtaining an account of the tract, kindly made by Mr A. E. Johnston, of Trinity College, sufficient to show that it is not the Testament, but something more like a paraphrase of the Biblical story.

There is also a Slavonic "Life and Conversation of Job the Just," mentioned in Bouwetsch's list of Slavonic Apocrypha (ap. Harnack, *Altchristl. Litteratur* i. 915): but the opening words of it do not resemble those of the Testament.

In the Greek Menaea (May 6) it is said of Job that the Devil "went away from him ashamed," and that he lived after his plague 170 years, making his whole age 248. This agrees with Mai's text of the Testament, and with **Σ**<sup>cor</sup>**AC** in Job xlii. In the Stichera for his day we find the epithets *πολύαθλος*, *ἄμεμπτος* applied to Job, as in the title in Mai, and in the first ode Satan is described as *γυμνῷ βιαίως προσπαλαίσας* (cf. c. xxvii.), and elsewhere of Job it is said, *τῶν ἰχώρων καταπαλαίσας*, where the plural *ἰχώρες* may be paralleled from c. xx. However, in the matter of the title at least, the MS of the Testament is likely to have been influenced by the liturgical formula. It is probable that the book was preserved with a view to its being read on the feast of St Job.

The name of Dinah as that of Job's first wife is found in the Targum on Job (Walton's *Polyglott*, 1657) ii. 9. This is a point of connexion with the Testament. The Paris text clearly identifies her with Dinah, the daughter of Jacob (though that of Mai does not), and in so doing conflicts with another Jewish legend, which made Dinah the mother of Aseneth, Joseph's wife. But in the Testament she is Job's second wife, whereas in the Targum there is no mention of a change of wife at all.

The statement that the discussions between Job and his friends occupied twenty-seven days must (c. xli.), one would imagine, have a connexion with the Book of Job. Greek writers

(e.g. Cedrenus, p. 124, ed. Par.) give the number of dialogues as twenty-three: but if we simply count the speeches and resumption of speeches which are contained in chapters iii.—xlii., we arrive at twenty-seven. It is true that these carry us down to the end of the whole discussion, whereas, according to the Testament, we ought only to arrive at the beginning of Elihu's speech in the twenty-seven days. Nevertheless it is probable enough that the writer was following a rough traditional calculation as his authority for the statement.

Another kind of evidence must be cited before we leave this part of our subject. It is not very commonly that we can appeal in these discussions to monuments of ancient art. But I think we may fairly do so here. The patience of Job is one of the subjects early introduced into the cycle of Christian pictures and sculptures, as a reminder probably of the Resurrection of the body: and in some at least of the representations we have a coincidence with our Testament. To take one instance. On the fourth-century sarcophagus of Junius Bassus (see Bottari II. lxxviii.: Jameson and Eastlake, *Hist. of our Lord*, I. 13, etc.), Job is seen seated on the dunghill; one friend is in the background, in the centre; on the right Job's wife approaches, holding her garment to her nose, and extending towards him a cake of bread (divided into four by cross-lines) in a sort of long-handled spoon. Here we have stress laid on the extremely offensive character of Job's disease, and the *δυσωδία* it engendered; and also upon the idea that Job's wife brought him bread. Both these points are also emphasised in the Testament.

The Eastern Church has illustrated the Book of Job far more copiously than the Western. Catenas upon this book are very frequently adorned with miniatures, of which the finest specimen is probably that at Jerusalem (no. 5 in Papadopoulos-Kerameus' Catalogue), which is of cent. xiii., and has 117 pictures. But I do not find that the Testament has influenced these pictures, save perhaps in this one point that Job's wife is sometimes represented as bringing him bread. This, for instance, is the case in the great 9th century MS of Gregory Nazianzen at Paris (no. 510).



*Character and Date of the Book.*

The absence of external testimony to the existence of the Testament in early times is the less important because the book has a very marked character of its own.

It belongs to a fairly large, and very interesting class of apocryphal books. The "Testaments" written in the names of various ancient worthies profess to give us their last words and the story of their deaths in most cases: and according as the reputed author sometimes deals in reminiscences of his life, or in revelations of the unseen, or advice to his children, or as the circumstances attending his death are made sensational, a wide variety of character is shown in the books which bear the name of Testaments. The specimens of the literature which we possess may be rapidly passed under review. They are:

(1) *The Testament of Adam*, otherwise called the Apocalypse, or Penitence of Adam, or Apocalypse of Moses. The main elements of this book are narrative and apocalyptic. It has been Christianised.

(2) *The Testaments of Abraham, Isaac and Jacob*. The first of these is also mainly narrative and apocalypse. The last two have less narrative, and more didactic matter, with an admixture of apocalypse. These books have been to some extent Christianised.

(3) *The Testament of the Twelve Patriarchs*. These books deal mainly in narrative, and ethical precept. Two or three of them (notably Levi and Nephthalim) contain visions. Christian interpolations are frequent.

(4) *The Testament of Moses*, otherwise called the Little Genesis, Book of Jubilees, Apocalypse of Moses. I have a notion that the title Testament was only applied to this book when—as was often the case—it was combined with the *Assumption of Moses*. For it does not deal with the last words of Moses, whereas the *Assumption* does. The matter is historical and didactic, not properly speaking apocalyptic at all, though it is communicated to Moses by an angel. There are no Christian portions.



(5) *The Testament of Solomon.* This is properly a Testament, inasmuch as it gives the last dying confession of Solomon. It consists of narrative, and of magical lore. There are a few Christian insertions. It is to be found in Fleck's *Wissenschaftliche Reise* ii. 3, p. 111, and in Migne's *Cedrenus*, vol. ii.

(6) *The Testament of Hezekiah.* Cedrenus uses this name when he quotes a passage from the book which we know as the *Ascension of Isaiah*. It is a curious name and seemingly an inappropriate one: for there is but one short passage in that book referring to the last days of Hezekiah, and Isaiah is distinctly the hero of the whole. We must therefore, I think, leave this item on one side as an anomaly.

(7) *The Testament of our Lord.* This book is as yet not satisfactorily known. We depend upon the Syriac version published by Lagarde with a translation into Greek in *Reliquiae Iuris Eccl. Antiq.* It seems to exist also in Carshunic and Ethiopic. Its contents are mainly apocalyptic.

It would appear from an article by Professor E. H. Palmer (*Journal of Philology* iii. 223) that the testamentary literature has representatives in non-Jewish literature in the East. His words are: "We have...many books, in Arabic and other oriental languages, composed on the same plan. Of these, I may instance the *Jávidán Khirad* of Abu'alí Maskawí, in which not only are certain moral precepts put into the mouth of Hosheng, one of the earliest kings of Persia, but Testaments attributed to nearly all the wise men of antiquity are contained in the same volume. It is worthy of note that the phrase *yâ baní*, 'Oh my son,' is of constant occurrence, this according exactly with the use of the words *τέκνιά μου* in the Testaments of the Twelve Patriarchs."

So we come to the Testament of Job, of which the general complexion most nearly resembles among the books described above that of the Testaments of the Twelve Patriarchs. It stands alone in its class in one respect: I mean in the number of hymns and poetical speeches which are found in it. It further resembles the Testament of Moses in one respect; in that it is a haggadic commentary upon a canonical book—in other words, a Midrash. It will be plain from the analogy of the books I have enumerated

that we may very well expect to find Christian portions, whether inserted or original, in this Testament as well. And we have now to examine the text and try to ascertain whether or no such passages exist. And in the course of this examination it will not be out of place to notice generally the resemblances with the rest of the pseudepigraphic literature and with the LXX in general: though notes on the text of a critical kind will be deferred.

The opening words of the whole book (the title may be left out of consideration) should perhaps be read Βίβλος λόγων Ἰωβ τοῦ καλουμένου Ἰωβάβ, καὶ ἀντίγραφον διαθήκης αὐτοῦ. Parallels to this are frequent in the Testaments of the Twelve Patriarchs. The expression ἀντίγραφον διαθήκης occurs in Reuben, Nephthalim, Gad, Aser, Joseph: ἀντίγραφον λόγων is the phrase in all the rest.

The words of M, καὶ ἐγνωκῶς τὴν ἀποδημίαν αὐτοῦ ἐκ τοῦ σώματος, recall the matter though not the phraseology of the beginnings of Test. Levi and Test. Nephth. Each of these patriarchs pre-sees his death.

The calling of the children to the death-bed is almost an inevitable feature. It occurs in the Testaments of the Patriarchs and also in *Apoc. Moses* (Test. Adam) 14 κἀλεσον πάντα τὰ τέκνα ἡμῶν, ... ἀκούσατε, πάντα τὰ τέκνα μου. ... κἀγὼ ἀναγγελῶ ὑμῖν, κ.τ.λ.

ἐν πάσῃ ὑπομονῇ γενόμενος. This phrase suggests another feature of the Testament literature, which I have elsewhere noticed (*Test. Abr.* p. 120): I mean the tendency to dwell upon some particular virtue or vice, which was illustrated by the life of the supposed author. Each of the Testaments of the Twelve Patriarchs specialises in this way, and the main thought of each is expressed in its title: e.g. Διαθήκη Δὴν περὶ θυμοῦ καὶ ψεύδους. Hospitality and mercy are the leading features in the Testament of Abraham. In the Testament of Job the keynotes are ὑπομονή and ἐλεημοσύνη.

Job is identified with Jobab, the descendant of Esau mentioned in Gen. xxxvi. 33 ἐβασίλευσεν αὐτ' αὐτοῦ Ἰωβάβ υἱὸς Ζαρά ἐκ Βοσόρρας. A scholium quoted by Field on this passage says: οὗτός ἐστιν Ἰώβ. The identification is most likely derived immediately from the Greek supplement to Job xlii., which is itself mainly drawn from Gen. xxxvi. Of the identification of his second wife with Dinah a word has already been said

The destruction of the idol and its temple may be compared with the similar act of Gideon, and still more recalls the legend of Abraham's iconoclasm, for which our best authority is Jubilees xii. (cf. Suidas s. v. Ἀβραάμ: and *Clem. Recogn.* i. 32).

iv. In c. iv. is the first suspicious expression: ἄχρι τῆς συντελείας τοῦ αἰῶνος, which occurs in St Matthew and in the Ep. to the Hebrews, as well as in Christian portions of the *Test. xii. Patr.* But though the combination συντ. τοῦ αἰῶνος does not occur in the LXX, we have close approaches to it in Jewish writings: e.g. in Daniel xii. συντέλεια ἡμερῶν: and there is nothing essentially Christian in the phrase.

In the same speech are other noticeable words: ἀπροσωπόληπτος, which does not occur in the LXX, while the adverb of it is found in 1 Pet. i. 17.

ἐγερθήσῃ ἐν τῇ ἀναστάσει (+ εἰς ζωὴν αἰώνιον M). The added words in M are from Dan. xii. I am at present inclined to believe that this clause stands in the relation of an original to the LXX supplement (xlii. 17 a). It is noteworthy that in M we find in this section a phrase which has a distinct flavour of the N.T., στέφανον ἀμαράντινον κομίσεις (1 Pet. v. 3). The connexion of endurance with a crown is however found in both texts, and should be compared with James i. 12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν. It should be remembered at this point that St James is the one New Testament writer who cites the story of Job (v. 11): and there are not wanting other resemblances in the Testament to the phraseology and thought of the Epistle. Herr Spitta has recently advanced the theory—and maintained it with ability—that the Epistle of James is not a Christian writing at all. It is to be wished that he had taken into account the Testament of Job in his investigations: but, so far as I can see, he has, in common with wellnigh all modern writers, been unaware of its existence.

v. At the beginning of c. v. we have the words ἄχρι θανάτου ὑπομείνω, which afford a link with Rev. ii. 10 γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

μετὰ τὸ σφραγισθῆναί με ὑπὸ τοῦ ἀγγέλου (ὁ ἄγγελος σφραγι-

σάμενός με M). A Christian interpretation might easily be given to these words; and indeed I fancy Mai's text indicates such an interpretation by its less emphatic wording: as if the process of "sealing" were a matter of course. Two possible interpretations are suggested by two passages from the New Testament: the one is Rom. iv. 11 σημείον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, the other, Rev. vii. 3 ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

vi. οὐ σχολάζει. The LXX always employ the word in this sense, namely of being idle or at liberty. Mai's text takes the other (and later?) meaning, that is, of *not* being at liberty. Later on, it misinterprets the word διαφονῶ. Note also that Mai's text uses the word ὁ ποιηρὸς in vii. where the other has ὁ Σατανᾶς.

The coincidence of ὁ ποιεῖς ποίησον with a phrase in John xiii. 28 is noteworthy.

viii. The resemblance between ἀπέστη ἀπ' ἐμοῦ and ἀπέστη ἀπ' αὐτοῦ (Lc. iv. 13), both being used of Satan, is striking, but insufficient to build a theory upon, if it stands alone.

ἀπελθὼν ὑπὸ τὸ στερέωμα. The regions immediately adjoining the firmament are proper, in much of the Jewish apocryphal literature, to Satan—the prince of the power of the air—and his angels. In the *Test. Salomonis* the devils fly up near the firmament to hear the sentences pronounced against the souls of men: Ἡμεῖς οἱ δαίμονες ἀνερχόμεθα κατὰ τὸ στερέωμα τοῦ οὐρανοῦ καὶ μέσση τῶν ἀστέρων ἱπτάμεθα. On this point Mr Charles' notes on the *Secret Books of Enoch* should be consulted.

ix. The description of Job's wealth and manner of life, which occupies cc. ix.—xv., is based upon the canonical book, as will be seen by reference to the table of passages given above. Of course it is a vastly exaggerated description: for instance, the numbers of cattle specified in the canonical Job are here taken as the numbers of those which the patriarch set aside for charitable purposes.

Descriptions of charity, not very dissimilar, are in the Testaments of Issachar and Zabulon.



x. The occurrence, in close proximity, of the words *χῆραι, διακονία, τράπεζα* recalls the passage Acts vi. 1, 2.

xi. In c. xi. *Μακροθύμησον ἐφ' ἡμᾶς <ἵνα> ἴδωμεν πῶς ἀποκαταστήσῃ σοι δυνάμεθα*, cf. Matt. xviii. 26 (29) *Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι*. Again a noteworthy coincidence of language.

A few lines further on we have a passage which favours the idea that Greek was the original language of the Testament. I refer to the passage about the cancelling of the debtor's bond. This, as will be seen from the table given above, is based on the LXX of Job xxxi. 35—37, which totally differs from the Hebrew. In particular the phrase of the Testament *στέφανον ἐπιφερόμενος ἀφαιρήσεως* is an attempt to extract sense from the LXX *ἐπ' ὧμοις ἂν περιθέμενος στέφανον ἀνεγίνωσκον*. The writer of the Testament probably means "I took the loss of my money as a crown to myself." Mai's text omits the words and paraphrases the whole sentence.

xii. The allusion to deferring the payment of wages is another point in common with the Epistle of James (v. 4).

xiii. The text of this section will be discussed subsequently. I will only remark here that the word *διαφωνῶ* (which is a favourite one with our author) means in the LXX (cf. Test. Gad. 5), as here, "to grow weary, faint, or fail," and that M has taken it in quite another sense, as meaning "to call to": compare M's former interpretation of *σχολάζω* (c. vi.).

xiv. *τὸν μισθὸν τῆς ἀνταποδόσεως ἔψαλλον*. Cf. Heb. x. 35 *τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθαποδοσίαν*: xi. 26 *ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν*. There are also words in x. 32 which describe an experience very like that of Job: *φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων*.

xv. *μετὰ τὴν σύνταξιν*. This is the daily allowance made to the poor. Cf. 3 Esdr. vi. 29 *σύνταξιν δίδοσθαι τούτοις τοῖς ἀνθρώποις εἰς θυσίαν τῷ κυρίῳ*. M omits the words.

*βδέλυγμά ἐστιν ἐναντίον τοῦ θεοῦ ἢ ὑπερηφανία*. So Sirach x. 7 *μισητὴ ἔναντι κυρίου καὶ ἀνθρώπων ὑπερηφανία*. James (iv. 6) quotes a similar text from Prov. iii. 34.



M (*ἀνέφερον δὲ κ. μόσχους τῷ ἐπὶ τὸ θυσιαστήριον*) inserts a priest. A similar tendency is seen in Jewish books, e.g. Test. Issachar 2, 3.

xviii. οὕτω καὶ γὰρ ἡγησάμην τὰ ἐμὰ ἀντ' οὐδένοιο πρὸς ἐκείνην τὴν πόλιν περὶ ἧς λελάληκέν μοι ὁ ἄγγελος. Here is a sentence omitted by M. Cf. Heb. xi. 10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσιν πόλιν κ.τ.λ.: 16 ἡτοίμασεν γὰρ αὐτοῖς πόλιν. Also x. 34 "ye took joyfully the spoiling of your goods, knowing that ye have a better and more enduring substance."

These coincidences with the Ep. to the Hebrews are very marked.

xx. ἐποίησα τρεῖς ὥρας. Cf. *Apoc. Moysis* 37 ἐποίησεν δὲ τρεῖς ὥρας (so D) κείμενος: *Asc. Iesaiæ Graece*, ii. 3.

xxii. We are reminded of the situation in Tobit, where, after Tobit has become blind and poor, his wife Anna is obliged to support him by manual labour.

xxv. In this section we encounter the first of the poetical insertions in this book. They are four in number: the first two consist of a number of clauses with a constant refrain after each. The third is composed of a number of antitheses or contrasts: the last most nearly resembles the ordinary Hebrew Psalm, but has the peculiarity that the last verse is almost identical with the first. There is a poetical composition very much in the style of the one now before us in the History of Aseneth, but only in the Syriac, Armenian and Latin versions of it. After every verse in the Latin is the refrain "peccavi, domine, peccavi, in conspectu tuo multum peccavi."

The author of the Testament refers to other collections of hymns (e.g. in cc. xlix., l.), of which it need only be said at present that their reality is extremely questionable.

In this section we also find the only Latin word in the Testament—*βῆλα*. Its occurrence has not much significance as regards the date of the book, which no one would be inclined to place much earlier than the first century before Christ.

xxvii. *γαλεάγρα* occurs in Ezek. xix. 9 and is also the word used in the *Ascensio Iesaiæ* (iii. 6 *Gr.*) of Manassæ's capture. *κάρταλλος* is the LXX word for a bird-cage or basket.

The closing words of the section are in the true Testamentary style: the speaker drawing a moral for his Readers from his own experience. Almost every one of the *Test. xii. Patr.* supplies parallels.

xxviii. A curious blunder occurs here. The kings come εἰς τὴν Αὐσιτίδα and ask where is Jobab, ὁ τῆς Αἰγύπτου ὅλης βασιλεῶν (M has χώρας ταύτης). It is possible that it was the slip of a writer living in Egypt, who wrote down the name of his own country almost unconsciously.

xxxi. sqq. There is a confusion between Elihu and Eliphaz in our texts. The Paris MS reads Elihu throughout down to xxxiv. Mai's text vacillates between the two. However, it seems that Elihu is really the person intended: for in chapter xli. (P) Elihu speaks of having uttered a lament over Job's former wealth: M in that place omits some important words, and makes the reference vague. If we were allowed to read Eliphaz throughout these chapters, we should have the order of the speakers in the Book of Job preserved. Eliphaz would be the speaker up to c. xxxiv., Bildad in xxxv.—xxxviii., Zophar in xxxviii., and Elihu in xli.

xxxiii. Here, in the words εἶπεν αὐτοῖς Ἰώβ, the first person is dropped for a moment by the Paris MS: and this suggests the question whether in these poetical utterances we are not dealing with a series of interpolations. Certainly the introduction of Elihu's lament in xxxii. is peculiar: Ἀκούσατε οὖν τοῦ κλαυθμοῦ τοῦ Ἑλίου ὑποδεικνύοντος τοῖς παισὶν τὸν πλοῦτον τοῦ Ἰώβ, which reads very much like a gloss. On the other hand M in both these passages preserves the first person; and the phraseology of the poems does not (at least to my thinking) show a different hand. The occurrence of hymns in these romances may be paralleled from the Book of Tobit.

The hymn of Job in this section twice applies the word πατήρ to God. At first sight this may seem Christian: but such passages as Wisd. xiv. 3, Sirach xxiii. 1, 4 (quoted by Spitta on James i. 17, with other passages) remind us that it occurs in purely Jewish books. ἐκ δεξιῶν τοῦ πατρός is superficially more suspicious: but cf. Ps. cix. 1. The ἄρματα τοῦ πατρός are described in

*Αποκ. Μosis 33 ἄρμα φωτὸς ἐρχόμενον (ἐλκόμενον ?) ὑπὸ τεσσάρων ἀετῶν λαμπρῶν.*

*ἐν τῷ ὑπερκοσμίῳ. Αποκ. Petri ἐκτὸς τούτου τοῦ κόσμου.*

ὁ κόσμος ὅλος παρελεύσεται κ.τ.λ. So 1 Cor. vii. 31, 1 Joh. ii. 17 (in both of which *παράγειν* is used) and Didache x. The transitoriness of life is emphasised in James v. *ἀγία γῆ* occurs of Palestine in Zech. ii. 12. In the word *ἀπαράλλακτος* is a striking reminder of James i. 17 *παρ' ᾧ οὐκ ἔνι παραλλαγή*: and there is one only less obvious in the occurrence of *ἔσσοπτρον* (cf. James i. 23).

*εἰς τὸ διηνεκές* is a phrase not found in the LXX, but familiar from the Ep. to the Hebrews (vii. 3, x. 1, 12, 14).

xxxv. The two days' illness of which Bildad reminds Eliphaz no doubt took place on their first arrival, and was due to the *δυσωδία* of Job. It does not, I think, refer to Job iv.

xxxviii. The questions put by Job to Bildad are of the same nature as those propounded in 4 Esdras or in Eccl. xi. 5.

xxxviii. *fin.* *κυρίου, τοῦ καὶ τοὺς ἰατροὺς κτίσαντος* closely resembles Sirach xxxviii. 1 *τίμα ἱατρὸν...καὶ γὰρ αὐτὸν ἔκτισεν κύριος.*

xli. The view that Elihu was inspired by Satan is a very interesting one, and shows that the author felt, as we do now, that the speech of Elihu is out of place in the Book of Job. Traces of this view elsewhere are not frequent. Emanuel Deutsch, in a pamphlet on Elihu, quotes an identification of Elihu with Balaam by R. Akiba, and the same view is mentioned as a *traditio patrum* by Bede in his Commentary. In recent times J. Voigtländer (in Bernstein's *Analecta*) put forward the view that Elihu is Satan.

xli., xlii. In these two short sections the whole of the substance of Job iv—xlii. 6 is summed up.

It is clear from the hymn in xliii., as well as from the word *θηρίον* in xlii., that the devil who inspires Elihu is identified with the serpent. This identification is apparent in the Apocalypse, and we know from Origen that it was in some sort contained in the Assumption of Moses. In the Apocalypse of

Moses Satan enters into the serpent, which has an intelligence of its own independent of his.

xl. Μὴ λάβετε ἑαυτοῖς γυναῖκας ἐκ τῶν ἀλλοτρίων. A close parallel is in Tobit iv. 12. This precept, coupled with the endeavour made in c. i. to connect Job with Israel, is the strongest indication of a Jewish origin for the Testament which we encounter anywhere in it. At the same time, the book is not one which a strict Pharisee could have written. Had this been the case, there must have been some introduction of the law either by way of prediction, or else in such a manner as to show that it was practically in force in patriarchal times.

xlvi. At this point Job ceases to be the speaker, and the narrative is continued by another person, who is eventually stated to be Nahor, Job's brother. The question as to the integrity of the book, which this phenomenon raises, must be discussed when our survey of the text is completed.

xlvii. τοὺς ἐρχομένους ἐπὶ τὴν ἐμὴν ψυχὴν. This coming of angels to fetch the soul is especially prominent in the Story of Zosimas xiii—xv. (*Apocr. Anecd.* 1st series).

xlvi. μηκέτι τὰ τῆς γῆς φρονεῖν. Cf. Col. iii. 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς: also *Asc. Ies. Gr.* ii. 1.

The wonderful hymns uttered by Job's daughters may be compared with the hymns uttered by the fabulous Hierotheus at the Virgin's death-bed (*Dionys. Areop. De Div. Nom.* iii. 2).

i. πατρικῆς δόξης. Cf. *Asc. Ies. Gr.* ii. 4.

li. Νηρείας or Νηρεὸς here first appears as the writer of the book: he is probably to be identified with Nahor: so M in c. i. ἀδελφὸς Ναώρ.

lii. ἄνευ πόνου καὶ ὀδύνης. Cf. Story of Zosimas xiii.

The death of Job must be compared with that of Adam in *Apoc. Moses* 37, as it appears in the best ms (D, at Milan): καὶ μετὰ ταῦτα ἐξέτεινεν τὴν χεῖρα αὐτοῦ ὁ πατὴρ τῶν ὅλων καθήμενος ἐπὶ θρόνου αὐτοῦ, καὶ ἤρην τὸν Ἀδὰμ. The angels have θυμιατήρια.



liii. *μετὰ τρεῖς ἡμέρας*. So *Test. Abr.* A. xx. p. 103 and note p. 126. The soul adores God on the third day after death.

*ἐν καλῷ ὕπνῳ*. Twice this expression is used in *Test. xii.* *Patr.*, of Zebulun (10) and Asher (8).

Our survey of the text, incomplete though it may be, has probably included the essential points. We ought to be in a position to express some opinion on the general question whether it is Jewish, or Christian, or whether it is a Jewish book interpolated in the Christian interest. For myself, I began by looking upon it as purely Jewish and indeed pre-Christian in date. I do not hold that view now.

The coincidences with New Testament phrases which have been noted in this introduction, and also in the marginal references to the text, are numerous and marked. They are too numerous, I think, to be set down as mere chance similarities; and their character is not such that they can be eliminated as Christian interpolations. They do not, for instance, at all resemble such insertions as that of the name of Jesus in 4 Esdr. vii. 28 (Lat.).

The phrases in question are, so far as I can see, inseparably interwoven with their context: and they are for the most part not distinctively Christian in a doctrinal sense, but are often taken from the narrative or descriptive portions of the New Testament: a phenomenon which seems to show first that our author's mind was saturated with New Testament language, and, secondly, that he designedly refrained from introducing distinctively and unmistakably Christian expressions into his work. This state of things, rare as it is in the Apocryphal literature, is not an impossible one by any means: and it should surprise us the less in this case, inasmuch as we are dealing with the work of a man who was evidently something of a literary artist.

I believe, then, that the writer of the text before us was a Christian: but that he was a Jew by birth is more than a probability. He writes on Jewish lines: his book is, as has been said, a Midrash: and, though he is careful not to introduce anything like the Mosaic legislation into it, he does his best to



connect his hero with Israel, and makes him give utterance to Jewish precepts, and practise Jewish virtues. In favour of this view we have also to reckon the fact that other books of this kind, notably the Testaments of the Twelve Patriarchs, go back to Hebrew originals. And there is one book in particular whose history seems to be very much the same as that which I have imagined for the writing before us. This is the History of Aseneth. In that we have a Midrash on a part of Genesis in a Greek form, put into that form, as far as we can judge, by a Christian hand, and yet almost entirely without distinctively Christian expressions. The author of the history of Aseneth as we have it now might almost have been identical with the author of the Testament of Job.

As to the country and date of the latter, it is not easy to pronounce. In one passage (c. xxviii.) Egypt is mentioned in a manner which may point to the writer's having been a resident there: and, if he were a Christian, he can hardly be placed earlier than in the second century. If we think of him as a Jew by birth, a Christian by faith, and as living in Egypt in the second or third century, we shall not, I believe, be far wrong. But the puzzling fact of a Jewish book full of Christian phrases is still before us: and I can only explain it to myself by supposing that the writer of the text before us had a text before him to deal with. In other words, it seems to me probable that he was putting into Greek a Hebrew Midrash on Job. He has not Christianised it: but it has come natural to him to use familiar New Testament phrases and terms of expression in giving the sense of the Hebrew text: and, as we might reasonably expect, he has drawn largely from the Greek Version of the Book of Job. Thus, his work is not a literal translation of a Hebrew original: it is rather a paraphrase thereof in Greek.

That our author felt himself at liberty to make some additions to his original follows from what has been said. With regard to one particular section (cc. xlvi—liii.) there seem to be appreciable reasons for supposing that it is such an addition.

First, in cc. i—xlv. Job is the speaker: he ceases to be so in cc. xlvi—liii. This is to some extent unavoidable: in all books of this kind we expect a short conclusion, ostensibly by

another hand, which shall state that the hero died and was buried. But in this case the concluding chapters contain a great deal more. They are mainly an amplification of the words "Job gave (his daughters) an inheritance among their brethren": and they introduce something more in the apocalyptic strain than elsewhere appears in the book.

They are, moreover, of rather a supplementary character. For instance, we find no mention of the healing of Job in its proper place in the story: but there is a rather detailed account of it in c. xlvii. In the rest of the book, again, there is little said about angels. In c. x. M (but not P) describes the person who speaks to Job as "the archangel of God," but that is all. In these last chapters, however, we read of the special languages of angels, of ἀρχαὶ (or ἄρχοντες), and of Cherubim; besides the expression δεσπότης τῶν ἀρετῶν,—phrases which indicate a highly developed angelology. Here also, and here only, we find τὸ ἅγιον πνεῦμα in the text of P (omitted by M).

There is a further question here, which demands some notice. What is the meaning of the wonderful girdles which are given by Job to his daughters? It is said of them that they will benefit the wearers both in this world and the next. I think that Professor Robinson is right in suggesting that they are the symbol of chastity. We are to think of Job's daughters as resembling Philip's "four daughters, virgins, which prophesied." Virginity is almost without exception an attribute of a prophetess: and Job's daughters are prophetesses. The girdle, again, is a recognised ecclesiastical symbol of chastity: and Job's daughters receive girdles of heavenly make. So that in this episode we have something of an ascetic tendency, veiled though it is by symbols.

When we examine the connexion between cc. lii. and liii., we seem to detect a rather clumsy suture. At least there is a good deal of tautology, if not a double statement of Job's burial: and in the opening of c. liii. as given by P there is a distinct anacoluthon.

Lastly, it seems that the proportions of the book are rather injured by the introduction of this episode, which has less to do with Job himself than with his daughters. The Testament is

introduced in a very simple and straight-forward way by the calling of Job's children to his death-bed (incidentally I would note that the *νοσήσας* of c. i. is rather explained away or softened down in c. lii.): and it is brought to a similarly plain conclusion in c. xlv. with one or two dying injunctions, rather in the style of the Testaments of the Twelve Patriarchs or of Tobit. What we expect after this is a simple statement of Job's death, and then just such an account of his funeral as we have in c. liii.

According to my view, then, this episode of Job's daughters is one of the additions made by the Greek paraphrast to his Hebrew Midrash: and the same is most likely true of the hymns which have been so often mentioned. We may suppose the original document to have contained the history of Job's call to monotheism, and destruction of the idol-temple, of Satan's trickery, of Job's hospitality and afflictions, of the visit of the kings, and of the hero's death and burial. The longer speeches, the hymns, the similes, and the whole of cc. xlv—lii., will have been inserted by the man who put the story into Greek.

Something in the nature of a mediaeval analogy to the Testament of Job is afforded by Western literature. The *Bible Historial* in its fullest form usually contains a version of the complete Book of Job from the Vulgate, and, in addition to this, a *résumé* of the story, omitting the dialogues. These two documents are entitled respectively "le grand Job," and "le petit Job."

A few more general remarks may be made before we sum up this part of the subject. First, as to the peculiarities in the author's style. On three occasions he indulges in rather elaborate metaphors, namely in c. iv. (of an athlete), in xviii. (of a sea-tossed merchant), and in xxvii. (of a pair of wrestlers). This is not a very familiar feature in the literature we are dealing with. The similes have, both in matter and in manner, a suggestion of the influence of Greek literature. I might be allowed to couple with this the remark that the pastoral life described (especially in xiii.) recalls to a slight extent passages in the bucolic poets of Alexandria, particularly that idyll of Theocritus called Ἡρακλῆς λεοντοφόνος (ll. 85—107).

Again, the author has a trick of referring to other books. In xl. he says that the lamentation over Sitis is to be found in the *παραλειπόμενα*: in xli. that the speeches of Elihu are recorded in the *παραλειπόμενα* of Eliphaz: in xlviii. that the hymns of Hemera were written on her garments: in xlix. those of Casia are mentioned, in l. the prayers of Amaltheias-keras: and in li. it is said that Nereias recorded the hymns of all the three daughters in a book (though here M differs). All these works are probably quite imaginary, unless the *παραλειπόμενα* of Eliphaz is meant for the canonical Book of Job. The trick—for it is no more—may be intended to give verisimilitude to the narrative, or to leave the author a loop-hole for future compositions of a poetical kind, to which he was evidently addicted: but it is a peculiarity to which I do not find a parallel elsewhere in apocryphal books. It is ultimately borrowed from the references so often given in the Books of Kings and Chronicles to other sources of information.

I am inclined to award praise to the book as a literary production. The writer shows a good deal of poetic feeling, notably in the description of the death of Job's wife: and the proceedings of Satan are conceived in a designedly humorous spirit.

### *Text.*

The readings of M which seem important are printed in a spaced type. In the present section I wish to call attention to some at least of those which ought to be adopted, and also to construct a text in one or two passages where the MSS are confused.

i. καὶ βίος αὐτοῦ καὶ ἀντίγραφον διαθήκης αὐτοῦ ἐν ᾗ ἂν ἡμέρᾳ νοσήσας καὶ ἐγνωκὼς τὴν ἀποδημίαν αὐτοῦ ἐκ τοῦ σώματος. The opening and closing words of Apocryphal books preserved for liturgical use in late MSS are peculiarly liable to expansion and alteration. It is probable to me that here ἀντίγρ. διαθ. and the last clause may be genuine.

The names of the sons (given by P and omitted by M) are clearly not Hebrew. *τερσι·χορος* may be intended to cover



Τερψιχόρος and νικη·φορος is undeniably Νικηφόρος. There is no reason, however, in this for rejecting them.

ii. ἄρα πῶς γνώσομαι < τὸ ἀληθές M > is to be adopted.

iv. M places the simile of the athlete before the promise to Job: but as this text shows itself less original by interpolating a N.T. phrase (στέφανον ἀμαράντινον κομίσεις) I prefer to keep the text of P.

ix. M rightly keeps a clause about the dogs, which has dropped out of P through the repetition of φυλάσσοντες: but wrongly reads καὶ μύλους for καμήλους. ἅπαντες P οἱ πένητες M. M is to be preferred here.

xi. ἵνα ἴδωμεν of M is right.

xiii. Here is our first bad corruption. The texts are as follows:

P. Διεφώνουν δὲ οἱ ἀμέλγοντες τὰς βοῦς ῥέοντες ἐν τοῖς ὄρεσιν· καὶ τὸ βούτυρον διεχέιτο ἐν ταῖς ὁδοῖς μου καὶ τὰ κτήνη ἀπὸ τοῦ πλήθους ἐν ταῖς πέτραις καὶ τοῖς ὄρεσιν ἐκοιτάζοντο διὰ τὰ λοχεύόμενα· καὶ διὰ ταῦτα μὲν ὄρη ἐκλύζοντο γάλακτι καὶ ὡς πεπειγμένον βούτυρον γίνεσθαι ἀπέκαμνον δὲ κ.τ.λ.

M. Διεφ. δὲ οἱ ἀμέλγ. τὰς βόας ἢ καὶ τὰ πρόβατα τοὺς παροδίτας ἐν τῇ ὁδῷ ὅπως μεταλάβωσιν ἐξ αὐτοῦ· καὶ διεχέιτο γάλα τὸ βούτυρον ἐν τοῖς ὄρεσι καὶ ἐν ταῖς ὁδοῖς ἀπὸ τοῦ πλήθους· ἐν δὲ ταῖς πέτραις καὶ τοῖς ὄρεσιν ἐκοιτάζοντο διαλοχεύόμενα· ἀπέκαμον δὲ κ.τ.λ.

The secondary nature of M is evident from its misuse of διεφώνουν, noticed above. A further indication of the meaning of the word here is its evident parallelism to ἀπέκαμνον. Moreover throughout this passage M is obscure: there is no subject to ἐκοιτάζοντο, and διαλοχεύόμενα is nonsense. Two slight changes restore coherence to P. We must read < τοῦ γάλακτος > ῥέοντος for ῥέοντες, and ὥστε for καὶ ὡς.

xiv. *fin.* The words ψαλμοῦ τουτέστιν of P seem to be a marginal gloss (perhaps on ψαλτηρίου) which has got into the text in a wrong place: similarly intrusive words are found in xxiv., l.



xvi. is much shortened in M.

xvii. ἀπολέσω of M is to be adopted.

xviii. Some such word as ἔχων is wanted to govern φορτίον. In M there is a considerable omission here. Later on it rightly reads ἰδὼν for εἶδον.

xx. The words ἔρρεον καὶ are required: they have dropped out of P. ἀφίστατο is also right in M, and probably κατῳκίζον, as against ἐφήστατο and κατήγγιζον of P.

xxiv. Another case of corruption: the texts are:

P. ὥστε τολμήσαί με ἀναισχύντως  
ἐξελθεῖν εἰς τὴν ἀγορὰν [εἰ κατανύ-  
γομαι ἐν τῇ καρδίᾳ μου ὅτι οὐκ ἄρ-  
κετὸν] πράττειν Δὸς τὸ ἀργύριον

M. ἐτόλμησα ἀναισχ. ἐλθεῖν εἰς  
τὴν ἀγοράν, καὶ τοῦ πρᾶτου εἰπόντος  
μοι Δὸς ἀργύριον

The words in brackets are a slightly different form of a preceding clause ἐννοουμένη ἐν τῇ κ. μου ὅτι οὐκ ἄρκετὸν. No doubt they have come in from the margin. πράττειν is evidently for πρᾶτην. I should restore something of this kind ἐξελθεῖν εἰς τ. ἀγ. <καὶ αἰτῆσαι ἄρτον καὶ εἰπεῖν μοι τὸν> πρᾶτην.

xxvi. M has here a right reading where P is corrupt. The text in ll. 12, 13 should run καὶ τὴν τῶν τέκνων ἡμῶν ἀπώλειαν κ. τῶν ὑπαρχόντων ὑπομένωμεν καὶ βούλει ἡμᾶς ἄρτι λαλῆσαι τι ῥῆμα κ.τ.λ.

xxvii. The simile of the two wrestlers is corrupt.

P. ἐγένον γὰρ ὃν τρόπον ἀθ-  
λητῆς μετὰ ἀθλητοῦ, καὶ εἰς τὸν  
ἓνα κατέρραξαν· καὶ ὁ μὲν ἐπάνω  
τὸν ὑποκάτω ἐφίμωσεν πλήσας τὸ  
στόμα αὐτοῦ ἄμμου καὶ πᾶν  
μέρος συγκλάσας ὑποκάτω αὐτοῦ  
ὄντος καὶ ἐνέγκαντος αὐτοῦ τὴν  
καρτερίαν καὶ διαφωνήσαντος  
μέγα ἐφώνησεν ἀκμὴν ὁ ἐπάνω.

M. ἐγενόμην ὃν τρόπον ἀθ-  
λητῆς παλαιῶν μετὰ ἀθλητοῦ καὶ  
εἰς τὸν ἓνα κατέρρηξεν πλήσας  
τὸ στόμα αὐτοῦ ἄμμον καὶ πᾶν  
μέλος αὐτοῦ συγκλάσας· ὁ δὲ  
ὑποκάτω αὐτοῦ ὄντος καὶ  
ἐνέγκαντος αὐτοῦ τὴν καρ-  
τερίαν ἃ μὴ διαφωνήσαντος,  
ἐφώνησε δὲ ἀκμὴν ἐπάνω.

The sense indicated by these texts I take to be as follows.  
"Thou (Job) wast as when an athlete wrestles with another, and

one throws the other: and the one who is on the top fills the other's mouth with sand and bruises all his limbs: while the one who is undermost endures all his assaults and does not faint, and suddenly he who is uppermost gives in." I would suggest the following text as a conjectural restoration:

ἐγένον γὰρ ὃν τρόπον ἀθλητῆς παλαίων μετὰ ἀθλητοῦ, καὶ εἰς τὸν ἓνα κατέρραξεν· καὶ ὁ μὲν ἐπάνω τὸν ὑποκάτω ἐφίμωσεν πλήσας τὸ στόμα αὐτοῦ ἄμμου καὶ πᾶν μέλος αὐτοῦ συγκλάσας, ὑποκάτω αὐτοῦ ὄντος καὶ ἐνέγκαντος αὐτοῦ τὴν καρτερίαν· οὐ μὴ διαφωνήσαντος μετὰ <ταῦτα> διεφώνησεν ἀκμὴν ὁ ἐπάνω.

Unless indeed it should appear that μέγα ἐφώνησεν or ἐφώνησεν by itself could have a technical sense of "giving in."

In l. 12 M's παλαιστρικά is right against the πλευτρικά of P.

xxxii. M's θυμιατήρια τῆς ὠδῆς ἐκ λίθων seems preferable to P's θυμ. τῆς εὐώδους ἐκκλησίας.

xxxiii. For ἐκ δεξιῶν τοῦ πατρὸς M has ἐκ δεξ. τῶν σωτήρος. But the difference between σρος and προς is very slight.

xxxvii. P πῶς οὖν ἄδικος ἡ κρίνων ἐπενεγκῶν σοι τὰς πληγὰς. ταύτας.

M πῶς ἀδικῆσαι κρίνον ἐπενεγκῶν σοι κ.τ.λ.

Perhaps we should read πῶς οὐκ ἄδικος ἦν, κρίνον.

xxxviii. P πάρωμεν μεθ' ἑαυτῶν τοὺς ἰατροὺς.

M παρόντες μεθ' ἡμῶν αὐτῶν τοὺς ἰατρ....ἐπαγάγομεν.

Read παρηγάγομεν.

xxxix. P ἀσφαλίσασθαι ἐπὶ μνήμῃ ἰσχύσωμεν.

M ἀσφαλισθῇ ἐπὶ μνήματα, ἐπεὶ ἡμεῖς οὐκ ἰσχύσαμεν.

M is right here.

xl. The sense of the original, which neither P nor M have quite kept, is I think this, that when the employer of Sitis found her dead in the stable, *all the beasts* cried out over her μετὰ μυκήματος κλαυθοῦ: and the noise they made attracted the citizens, who rushed in and found her dead, and the beasts weeping over her.

xliii. P ὅτι οὗτός ἐστιν ὁ τοῦ σκότους.

M ὅτι υἱός ἐστιν τοῦ σκότους. Here again M is right.

li. P ἀνεγραψάμην τὸ βιβλίον ὅλον πλείστων σημειώσεων τῶν ὕμνων παρὰ τῶν τριῶν θυγατέρων τοῦ ἀδελφοῦ μου. σωτήριον ταῦτα εἶναι. M ἀνεγρ. τὸ βιβλ. τοῦτο, πλὴν τῶν ὕμνων καὶ τῶν σημείων τοῦ ῥήματος.

Here is a difference on a question of fact. P makes Nahor record the hymns of the daughters in a book. M will have it that he wrote "all this book" (i.e. the Testament), not inserting the hymns. It is quite in our author's manner to mention this imaginary hymn-book of Nahor's: and on this account I incline to keep the reading of P. The word *πλείστων* however would so easily come out of *πλὴν τῶν* that I do not feel certain about it.

In this survey I have mentioned most of the inferior readings of P, and not many of those in M. A study of the variants will soon show that M is not so good an authority as P.

The chronology of the book is a point which I have hitherto left out of sight. It is rather confused in the two MSS. The indications are as follows:

xvi. P gives seven years between Job's call and the loss of his property. M omits this. In P Job's charity seems to be consequent upon his call by the angel.

xx. P Job is plagued 48 years.

M ——— 7 years.

(ibid. After 11 years (P, "a long time" M) he is deprived of bread. It is very likely a mistake for 17 in P. In xxvi. P gives this as 17 years, M as 7.)

xxviii. The kings come after 20 years P (twice mentioned).

Omitted in M in the first place: in the second, given as 7 years.

In xxxi. the kings fumigate Job for 3 days in P, for 3 hours in M.

xli. M and P agree in assigning 27 days to the main discourses.

lii. P. After 3 days Job falls ill: omitted in M.

liii. M appends a calculation of Job's life, partly from the LXX.

“He lived before the plague 75 years.

after it 150 years.

In all 248 years.” (LXX 240 B: 248

**N<sup>corr</sup>**AC.)

Whence we gather that the plague lasted 23 years: M has however consistently represented the plague as lasting 7 years.

P gives no such total anywhere, but probably was influenced by the LXX 248 in assigning 48 years to the plague. The great length of time is prominent in the passage quoted from the Apocalypse of Paul, which gives 30 years.

The only point that comes out clearly is that P is inclined to give a fabulous and exaggerated chronology and that M prunes this down wherever it can.

# ACTORUM IOHANNIS

A LEUCIO CONSCRIPTORUM FRAGMENTUM



f. 51 b

Διήγησις θαυμαστή περὶ τὰς πράξεις καὶ ὀπτασίας, ἣν εἶδεν ὁ ἄγιος Ἰωάννης ὁ θεολόγος παρὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· πῶς ἐφάνη ἀπ' ἀρχῆς Πέτρον καὶ Ἰάκωβον· καὶ ὅπου διηγεῖται τοῦ σταυροῦ τὸ μυστήριον. Εὐλόγησον δέσποτα.

5

I. Ἐξήτασαν οὖν οἱ παρόντες τὴν αἰτίαν, καὶ μάλιστα ἠπόρουν, εἰρηκίας τῆς Δρουσιάνης ὅτι Μοι ὁ κύριος ὡς Ἰωάννης ὥφθη ἐν τῷ μνήματι καὶ ὡς νεανίσκος· ἠπορημένων οὖν αὐτῶν καὶ τρόπον τινὰ μηδέπω ἐστηριγμένων τῇ πίστει βεβαίως φέρειν, ὁ Ἰωάννης εἶπεν· Ἄνδρες ἀδελφοί, οὐδὲν ξένον πεπόνθατε οὐδὲ παράδοξον περὶ τῆς εἰς τὸν <κύριον> ἐκδοχῆς· ὅπου γε καὶ ἡμεῖς, οὓς ἐξελέξατο ἑαυτῷ ἀποστόλους, πολλὰ ἐπειράσθημεν. ἐγὼ μὲν ὑμῖν <οὔτε> προσομιλεῖν οὔτε γράψαι χωρῶ ἅ τε εἶδον ἅ τε ἤκουσα· καὶ νῦν μὲν δεῖ με πρὸς τὰς ἀκοὰς ὑμῶν ἀρμόσασθαι, καὶ 15 καθὰ χωρεῖ ἕκαστος ἐκεῖνα ὑμῖν κοινωνήσω ὧν ἀκροαταὶ δύνασθε γενέσθαι, ὅπως ἴδῃτε τὴν περὶ αὐτὸν δόξαν, ἣτις ἦν καὶ ἔστιν καὶ νῦν καὶ εἰς αἰεί.

II. Ὅτε γὰρ ἐξελέξατο Πέτρον καὶ Ἀνδρέαν ἀδελφούς ὄντας, ἔρχεται πρὸς με καὶ τὸν ἀδελφόν μου Ἰάκωβον 20 εἰπών· Χρήζω ὑμῶν· ἔλθατε πρὸς με. καὶ ὁ ἀδελφός

7 ἠπόρουν] ὑπόρουν	Δρουσιάνης] δρουσύνης	8 Ἰωάννης] ἰωάννη
ἠπορημένων] ὑπορημένων	9 αὐτῶν] αὐτὸν	τρόπον] τρόπων
10 βεβαίως φέρειν] βεβ. φέρων	codex: βαρῶς (sc. βαρέως) φέρων (ὁ Ιω.)	Bonnet conl.: Zahn βεβ. ἐκφέρειν (cf. p. 6, l. 4)
	12 <κύριον> Bonnet conl.: Robinson conl. περὶ τ. ἑαυτῶν ἐκλογῆς	13 ἐπειράσθημεν] ἐπειράσθησαν
<οὔτε> προσομιλεῖν] προσομιλὸν	15 μὲν δεῖ με] μὴδῆμε	16 ἐκεῖνα]
ἐκείνω	17 δύνασθε] δύνασθαι	αὐτὸν] αὐτῶν

*A Wonderful Narrative concerning the Acts and Visions, the which Saint John the Divine saw at the hand of our Lord Jesus Christ: how He appeared in the beginning unto Peter and James: and wherein He relateth the mystery of the Cross. Pray, Sir, a blessing.*

I. Those then who were present inquired the cause, and were especially perplexed, for that Drusiana had said "The Lord appeared unto me in the tomb in the form of John and in that of a youth." Forasmuch therefore as they were perplexed and were in a manner not yet confirmed in the faith so as to endure it steadfastly, John said: Men and brethren, ye have suffered nothing that is strange or incredible as concerning your perception of the <Lord> inasmuch as we also, whom He chose for Himself as apostles, were tried in many points. I, indeed, am neither able to set forth to you nor to write the things which I both saw and heard: and now it is needful that I should fit *them* to your hearing; and according as every one of you is capable I will communicate unto you those things whereof ye are able to become hearers, that ye may see the glory that is about Him, which was and is both now and for ever. Ioh. xxi. 25

II. For when He had chosen Peter and Andrew, who were brethren, He cometh to me and to my brother James, saying "I have need of you: come unto Me." And my

f. 52 a

μου τοῦτο εἶπεν· Ἰωάννη, τὸ παιδίον τοῦτο <τὸ> ἐπὶ τοῦ  
 αἰγιαλοῦ καλέσαν ἡμᾶς τί βούλεται; καὶ γὰρ εἶπον· Ποῖον  
 παιδίον; ὁ δέ μοι πάλιν· | Τὸ νεῦον ἡμῖν. καὶ γὰρ ἀπεκρι-  
 νάμην· Διὰ τὴν πολλὴν ἡμῶν ἀγρυπνίαν τὴν κατὰ  
 θάλασσαν γεγонуῖαν οὐ σὺ ὄρᾳς, ἀδελφέ μου Ἰάκωβε· 5  
 οὐχ ὄρᾳς δὲ τὸν ἐστῶτα ἄνδρα εὖμορφον, καλόν, ἰλαρο-  
 πρόσωπον; ὁ δέ μοι εἶπεν· Τοῦτον οὐχ ὄρῶ, ἀδελφέ· ἀλλ'  
 ἐξέλθωμεν καὶ ὀψόμεθα τὸ τί βούλεται. καὶ οὕτως εἰς  
 γῆν τὸ πλοῖον ἀγαγόντες εἶδομεν καὶ αὐτὸν ἅμα ἡμῖν  
 βοηθοῦντα ὅπως τὸ πλοῖον ἐδράσωμεν. ὥς δὲ ἀπέστημεν 10  
 τοῦ τόπου αὐτῷ βουληθέντες ἔπεσθαι, πάλιν ὤφθη ἐμοὶ  
 <τὴν μὲν κεφαλὴν> ὑπόψilon ἔχων, τὸ δὲ γένειον δασὺ  
 καταγόμενον, τῷ δὲ Ἰακώβῳ ἀρχιγένειος νεανίσκος. ἡπο-  
 ροῦμεν οὖν ἀμφοτέροι ὅτι βούλεται τὸ ὁραθὲν ἡμῖν· εἴτα  
 ἐπόμενοι αὐτῷ ἀμφοτέροι κατ' ὀλίγον ἡποροῦμεν ἐννοού- 15  
 μενοι τὸ πρᾶγμα. ἐμοὶ μέντοι καὶ τὸ παραδοξότερον τόδε  
 ἐφαίνετο· ἐπειρώμην γὰρ αὐτὸν κατ' ἰδίαν ὄραν, καὶ οὐδὲ  
 πώποτε εἶδον τοὺς ὀφθαλμοὺς αὐτοῦ ἐπινεύοντας, ἀλλὰ  
 μόνον ἀνεωγότας. πολλάκις δέ μοι καὶ μικρὸς ἄνθρωπος  
 ἐμφαίνεται δύσμορφος καὶ †τὸ πᾶν εἰς οὐρανὸν† ἀποβλέ- 20  
 πων. εἶχεν δὲ καὶ ἕτερον θαυμαστόν· ἀνακείμενον ἐμὲ ἐπὶ  
 τὰ ἴδια στήθη ἐδέχετο, καὶ γὰρ συνεῖχον ἑαυτῷ· καὶ ποτὲ  
 μὲν μοι λεία καὶ ἀπαλὰ τὰ στήθη αὐτοῦ ἐψηλαφάτο, ποτὲ  
 δὲ σκληρά, ὥσπερ πέτραις ὅμοια, ὥς διαπορεῖν με ἐν  
 ἑμαυτῷ καὶ λέγειν· Τί ἐστὶν τοῦτο οὕτως μοι; καὶ ἐννο- 25  
 οῦντός μου ταῦτα αὐτὸς . . . .

1 τοῦτο 1<sup>ο</sup>] <ἀκούσας> suppl. Bonnet <τὸ> utrique occurrit  
 3 πάλιν] πάλιν νεῦον] νέβον 7 Τοῦτον] τοῦτον 8 ἐξέλθωμεν]  
 ἐξέλθωμε ὀψόμεν.] ὀψώμ. 8, 9 οὕτως εἰς γῆν] οὗτος σιγῇ 9 εἶδομεν]  
 ἴδωμεν ἡμῖν] ἡμῖν 10 ἐδράσωμεν] ἐδράσωμεν 11 ἔπεσθαι]  
 ὅπεσθαι 12 <τὴν μὲν κεφαλὴν>] Ita Bonnet et Robinson: ego scripseram  
 ἔχων <τὴν κεφ.> δασὺ] δασύν 13 ἡποροῦμεν] ὑποροῦν μεν  
 15 forsitan supplendum σφοδρότερον post ἡποροῦμεν 16 τόδε] τότε: Bonnet  
 correxit 18 ἐπινεύοντας] ἐπονεύοντας. Bonnet coni. ἐπιμύοντας uel ἀπομ.  
 20 ἐμφαίνεται] Bonnet coni. ἐφαίνετο: conf. ἐδέχεται l. 22 καὶ τὸ πᾶν εἰς  
 οὐρανὸν ἀποβλέπων] cod. καὶ τὸ π<sup>άν</sup> etc. locus obscurus: forsit. καὶ τότε πάλιν  
 εἰς οὐρανὸν ἀποβλέπων: collat. p. 6, ll. 13 sqq. 21 ἀνακείμενον] ἀνακειμέν  
 22 ἐδέχετο] ἐδέχεται 23 ἀπαλὰ] ἀπαλὰ 24 σκληρά] σκληραὶ 25 λέγειν]  
 λέγει 26 post αὐτὸς excluderunt aliqua uerba Domini: spatium in cod.  
 quasi quinque uel sex litterarum

brother <hearing> that, said "John, what would this child have, that called to us upon the shore?" And I said "What child?" And he *said* to me again "The one that is beckoning to us." And I answered "Because of our long watch, which we have kept at sea thou seest not *aright*, my brother James: but seest thou not the man that standeth *there*, fair and comely and of a cheerful countenance?" But he said to me "Him I see not, brother: but let us go forth, and we shall see what he would have (*or* what it meaneth)." And so, when we had brought the ship to land, we saw Him also helping along with us to settle the ship. And when we departed from the place, wishing to follow Him, again He was seen of me as having a head rather bald, but a thick and flowing beard: but to James *He appeared* as a youth whose beard was newly come. We were therefore perplexed, both of us, as to what that should mean which we had seen; *and* then as we followed Him both of us by little and little became <more> perplexed as we thought upon the matter. Yet unto me there appeared this, which was still more wonderful: for I would try to see Him in private, and I never at any time saw His eyes closing, but only open. And oftentimes He appeared to me as a small man and uncomely and † then again as one reaching to heaven†. Also there was in Him another marvel: when I sat at meat He would take me upon His own breast, and I would consider with myself; and sometimes His breast was felt of me to be smooth and tender, and sometimes hard, like stones, so that I was perplexed in myself and said "Wherefore is this so unto me?" And as I was thinking on these things, He...

f. 52 b

III. "Αλλοτε δέ ποτε παραλαμβάνει με <καὶ> Ἰάκωβον καὶ Πέτρον | εἰς τὸ ὄρος ὅπου ἦν αὐτῷ ἔθος εὐχεσθαι· καὶ εἶδομεν <ἐν> αὐτῷ φῶς τοιοῦτον ὅποιον οὐκ ἐστὶν δυνατόν ἀνθρώπῳ χρώμενον λόγῳ φθαρτῷ ἐκφέρειν οἶον ἦν.

IV. Πάλιν ὁμοίως ἀνάγει ἡμᾶς τοὺς τρεῖς εἰς τὸ ὄρος, 5 λέγων: Ἐλθατε σὺν ἐμοί. ἡμεῖς δὲ πάλιν ἐπορεύθημεν· καὶ ὁρῶμεν αὐτὸν ἀπὸ διαστήματος εὐχόμενον. ἐγὼ δὲ οὖν, ἐπειδὴ ἐφίλει με, ἡρέμα ὡς μὴ ὁρῶντος αὐτοῦ ἐγγίζω αὐτῷ καὶ ἵσταμαι ἀφορῶν αὐτὸν εἰς τὰ ὀπίσθια αὐτοῦ· καὶ ὁρῶ αὐτὸν ἱμάτια μὲν μηδὲ ὅλως ἡμφιεσμένον, γυμνὸν δὲ 10 τούτων ὁρῶμενον ὑφ' ἡμῶν· ἄνθρωπον δὲ οὐδὲ ὅλως· καὶ τοὺς μὲν πόδας πάσης χιόνος λευκοτέρους, ὡς καὶ τὴν γῆν ἐκείνην καταλάμπεσθαι ὑπὸ τῶν ποδῶν· τὴν δὲ κεφαλὴν εἰς τὸν οὐρανὸν ἐρειδομένην· ὡς φοβηθέντα με κραυγᾶσαι, αὐτὸν δὲ ἐπιστραφέντα μικρὸν ἄνθρωπον ὀφθῆναι, καὶ 15 κρατήσαντά μου τὸ γένειον ἀνασπάσαι καὶ εἰπεῖν μοι· Ἰωάννη, μὴ γίνου ἄπιστος, ἀλλὰ πιστός, καὶ μὴ περιέργος. καὶ εἶπον αὐτῷ· Τί γὰρ ἐποίησα, κύριε; λέγω δὲ ὑμῖν, ἀδελφοί, οὕτως πεπόνηκα τὸν τόπον ἐκείνον, ὅθεν μου τοῦ γενείου ἐλάβετο, ἡμέρας τριάκοντα, ὥστε με εἰπεῖν αὐτῷ· 20 Κύριε, εἰ τὸ τίλμα σου παίζοντος τοιαύτην ἀλγηδόνα πεποίηκεν, τί εἰ ῥαπίσμασίν με ἔλαβες; καὶ αὐτὸς μοι εἶπεν· Σὺν λοιπὸν ἔστω μὴ πειράζειν τὸν ἀπείραστον.

f. 53 a

V. Ὁ δὲ Πέτρος καὶ Ἰάκωβος ἐμοῦ ὁμιλοῦντος τῷ κυρίῳ ἠγανάκτουν διανευόμενοί μοι ὅπως παραγένωμαι πρὸς 25 αὐτούς, ἀπολιπὼν μόνον τὸν κύριον. καὶ ἐπορεύθη, καὶ εἶπόν μοι ἀμφότεροι· Ὁ τῷ κυρίῳ προσομιλῶν μένοντι ἐπὶ τοῦ ὕψους τίς ἦν; | καὶ γὰρ ἠκροώμεθα ἀμφοτέρων λαλούντων. καὶ συννοήσας τὴν πολλὴν χάριν αὐτοῦ καὶ

4 χρώμενον] fors. legendum χρωμένῳ 8 ὡς μὴ ὁρῶντος αὐτοῦ] ὡς μὴ ὁρόντες αὐτός αὐτοῦ 11 τούτων] τοῦτον 12 πάσης] ποίας cod.: πάσης Rob.: ποίας <οὐ> aut delet Bonnet 16 κρατήσαντα] κρατίσαντος 20 τριάκοντα] τριάκον 21 εἰ τὸ τίλμα σου] Ita Bonnet praecclare: ego conieceram εἰ τότε ἅμα σου. codex habet εἰ τοτὶ· ἅμα σου 22 τί εἰ ῥαπίσμασιν με ἔλαβες] cod. τί ἡραπήσμασιν μοι ἔλαβες. Bonnet sugg. ἔβαλες 23 ἔστω] cod. εἰ· τὸν. Bonnet ἦτω uel ἐστὶν uel τέκνον 24 Πέτρος καὶ Ἰάκωβος] πέτρον κ. ιακόβου 25 ἠγαν.] ἠγανάκτον διανευόμενοι] διανεβόμενοι 26 μόνον τὸν κύριον] μόνῳ τῷ κῶ 27 μένοντι] γένον: μένων Bonnet, γενομένῳ Robinson 28 τίς ἦν] τίς εἰ ἠκροώμεθα] ἠκροούμεθα 29 συννοήσας] συννόησας



III. At another time He taketh me <and> James and Peter into the mountain where His custom was to pray: and we beheld <in> Him such a light as it is not possible for a man that useth corruptible speech to tell what it was like.

IV. Again in like manner He leadeth us three up into the mountain, saying "Come ye with Me." And we again went: and we behold Him at a distance praying. Now therefore I, because He loved me, drew nigh unto Him softly as though He should not see, and stood looking upon His hinder parts. And I beheld Him that He was not in any wise clad with garments, but was seen of us naked thereof, and not in any wise as a man: and His feet whiter than any snow, so that the ground there was lighted up by His feet: and His head reaching unto the heaven; so that I was afraid and cried out, and He turned and appeared as a man of small stature, and took hold upon my beard and pulled it and said unto me "John, be not unbelieving, but believing, and not a busybody." And I said unto Him "But what have I done, Lord?" And I tell you, brethren, I suffered so great pain in that place where He took hold upon my beard, for thirty days, that I said unto Him, "Lord, if Thy twitch when Thou wast in sport hath given me so great pain, what were it if Thou hadst given me a buffet?" And He said unto me "Let it be thine from henceforth not to tempt Him who is not to be tempted."

V. But Peter and James were wroth because I spake with the Lord, and beckoned unto me that I should come unto them, and leave the Lord alone. And I went, and they both said unto me "He that was speaking with the Lord when He was upon the top *of the Mount*, who was He?

πολυπρόσωπον ἐνόητα καὶ σοφίαν ἄληκτον εἰς ἡμᾶς ἀποβλέπουσαν εἶπον· Μαθήσεσθε αὐτὸ τοῦτο αὐτὸν ἐξετάσαντες.

VI. Πάλιν ποτὲ ἡμῶν πάντων τῶν μαθητῶν αὐτοῦ εἰς Γεννησαρετ ἐν ἐνὶ καθευδόντων οἴκῳ, ἐγὼ μόνος †ἀπὸ τὸ 5 ἱμάτιον† ἐντυλιζάμενος ἐπετήρουν τί πράσσει· καὶ ἤκουσα τὸ πρῶτον λέγοντος αὐτοῦ· Ἰωάννη, κάθειυδε. καὶ γὰρ τότε προσποιησάμενος τὸν καθεύδοντα εἶδον ἄλλον ὅμοιον αὐτὸν κατελθόντα τινά, οὗ καὶ ἠκροασάμην λέγοντος τῷ κυρίῳ μου· Ἰησοῦ, οὓς ἐξελέξω, ἔτι σοι ἀπιστοῦσιν; καὶ 10 ὁ κύριός μου εἶπεν αὐτῷ· Καλῶς λέγεις· ἄνθρωποι γὰρ εἰσιν.

VII. Ἐτέραν δὲ ὑμῖν δόξαν ἐρῶ, ἀδελφοί· \*ποτὲ βουλόμενος αὐτὸν κρατῆσαι, ἐν ὑλώδει καὶ παχεῖ σώματι προσέβαλλον· ἄλλοτε δὲ ποτε πάλιν ψηλαφώντός μου 15 αὐτόν, αὔλον ἦν καὶ ἀσώματον τὸ ὑποκείμενον, καὶ ὡς μηδὲ ὅλως ὄν.

VIII. Εἰ δὲ ὑπὸ τινός ποτε τῶν Φαρισαίων κληθεὶς εἰς κλῆσιν ἐπορεύετο, συναπῆειμεν αὐτῷ· καὶ ἐκάστῳ παρετίθετο ἄρτος εἰς ὑπὸ τοῦ κεκληκότος, ἐν οἷς καὶ αὐτὸς 20 ἐλάμβανεν ἓνα· τὸν δὲ αὐτοῦ εὐλογῶν διεμέριζεν ἡμῖν· καὶ ἐκ τοῦ βραχέος ἕκαστος ἐχορτάζετο, καὶ οἱ ἄρτοι ἡμῶν ὀλόκληροι ἐφυλάττοντο, ὥστε ἐκπλήττεσθαι τοὺς καλοῦντας αὐτόν.

1 πολυπρόσωπον]	πολλυπρ.	ἀληκτον]	ἀλίκτον	2 Μαθήσεσθε αὐτὸ
τοῦτο]	μαθήσεσθαι αὐτῷ· τοῦτο	5 καθευδόντων]	καθευδῶν τῷ	5, 6 ἀπὸ
τὸ ἱμάτιον], fors.	ὑπὸ τῷ ἱματίῳ	9 κατελθόντα]	καθεύδοντα	οὗ καὶ ἠκρ.]
οὐκἠκροασάμην	9, 10 τῷ κυρίῳ μου· Ἰησοῦ]	τῷ κῶ μου ἰω· cod.:	τῷ κ. μου	
Ἰησοῦ· Robinson	10 ἀπιστοῦσιν;]	ἀπιστοῦσιν. cod., Bonnet, Robinson		
11 ἄνθρωποι]	ἄνσ	13 ἐρῶ]	ὁρῶ	*ποτὲ]
				Hic incipit fragmentum I. apud Zahn
14 παχεῖ σώματι]	πάσχει σώματος	15 προσέβαλλον]	προσέβαλον	
18 om. κληθεὶς	19 κλῆσιν]	κλίσω: et quidem Anastasii uersio Latina habet recubitum	22 ἐκ]	εἰς

Fragn. I. apud Zahn.

18 ποτε ante ὑπὸ τινός habet κληθεὶς 19, 20 καὶ ἐκάστῳ—κεκληκότος]  
καὶ ἕκαστος ἡμῶν ἐλάμβανες τακτὸν ἄρτον ἓνα ὑπὸ τῶν κεκληκότων 22 ἕκα-  
στος]+ ἡμῶν ἡμῶν post οἱ

for we heard both of them speaking.” And I, when I considered His great grace and His unity which hath many faces, and His wisdom which without ceasing looked upon us, said “That shall ye learn if ye inquire of Him.”

VI. Again, once when all of us His disciples were sleeping in one house at Gennesaret, I alone, having wrapped myself up, watched †*from* under my garment† what He did: and first I heard Him say “John, go thou to sleep”: and thereupon I feigned to be asleep; and I saw Another like unto Him come down, Whom also I heard saying unto my Lord “Jesus, do they whom Thou hast chosen still not believe in Thee?” And my Lord said unto Him “Thou sayest well: for they are men.”

VII. Another glory will I tell you, brethren. Sometimes when I would lay hold of Him, I met with a material and solid body: and at other times again when I felt Him, the substance was immaterial and bodiless and as it were not existing in any wise.

VIII. Now if at any time He were bidden by one of the Pharisees and went to the bidding, we went with Him: and there was set before each one of us a loaf of bread by him that had bidden us, and He also with us received a loaf. And He would bless His own and divide it amongst us; and from that little each of us<sup>1</sup> was filled and our own loaves were saved whole, so that they who bade Him were amazed.

<sup>1</sup> Joh. vi. 7.

ΙΧ. Ἐβουλόμην δὲ πολλάκις σὺν αὐτῷ βαδίζων ἵχνος αὐτοῦ ἐπὶ τῆς γῆς ἰδεῖν εἰ φαίνεται, — ἐώρων γὰρ αὐτὸν ἀπὸ τῆς γῆς ἑαυτὸν ἐπαίροντα —, καὶ οὐδέποτε εἶδον.

f. 53 v X. Καὶ ταῦτα ὑμῖν, ἀδελφοί, προτροπῆς ἕνεκα τῆς ἐπ' αὐτὸν πίστεως ὁμιλῶ· τὰ γὰρ μεγαλεῖα αὐτοῦ καὶ θαν- 5 μίσια | τὸ νῦν σεσιγήσθω, ἄρρητα ὄντα καὶ τάχα οὐ δυνάμενα λέγεσθαι οὔτε ἀκούεσθαι.

XI. Πρινῇ δὲ συλληφθῆναι αὐτὸν ὑπὸ τῶν ἀνόμων Ἰουδαίων, συναγαγὼν πάντας ἔφη· Πρίν με ἐκείνοις παραδοθῆναι, ὑμνήσωμεν τὸν πατέρα, καὶ οὕτως ἐξέλθωμεν ἐπὶ 10 τὸ προκείμενον. κελεύσας οὖν ἡμῖν ὥσπερ γῦρον ποιῆσαι, ἀποκρατοῦντας ἀλλήλων χειράς, ἐν μέσῳ δὲ αὐτοὺς γενόμενος, ἔλεγεν· Τὸ Ἀμὴν ὑπακούετε. ἤρξατο οὖν ὕμνον ὑμνεῖν καὶ λέγειν·

Δόξα σοι, πάτερ·

15

καὶ ἡμεῖς κυκλεύοντες ἐλέγομεν τὸ Ἀμὴν·

δόξα σοι, λόγε· δόξα σοι, χάρις. Ἀμήν.

δόξα σοι, πνεῦμα ἅγιον· δόξα σου τῇ δόξῃ. Ἀμήν.

αἰνοῦμέν σε, πάτερ· εὐχαριστοῦμέν σοι, φῶς ἐν ᾧ σκότος οὐκ οἰκεῖ. Ἀμήν.

20

Ἐφ' ᾧ δὲ εὐχαριστοῦμεν, λέγω·

3 om. ἀπὸ τῆς γῆς ἑαυτὸν 4 ὑμῖν] ἡμῖν προτροπῆς] προτροποπῆς  
τῆς] τὴν 5 ὁμιλῶ] ἀμιλῶ 6 σεσιγήσθω] σεσιγείσθαι om. καὶ τάχα  
7 δυνάμενα] δυνάμεθα οὔτε] ὄντα 8 Πρινῇ δὲ συλλ.] πρίν ἤδε συλληφθῆναι  
9 συναγαγὼν] συνάγαγων 10 ὑμνήσωμεν] ὑπομνήσωμεν 12 ἀποκρα-  
τοῦντας] ἀποκρατόντας 19 αἰνοῦμέν σε] ἐνοῦμεν σοι 21 εὐχαριστοῦμεν,  
λέγω] εὐχαριστοῦντες λόγῳ codex: Rob. ὑψαριστοῦμεν, λέγει.

Fragm. I. apud Zahn.

1, 2 ἵχνος—φαίνεται] ἰδεῖν εἰ ἵχνος αὐτοῦ ἐπὶ τῆς γῆς φαίνεται 3 habet  
ἀπὸ τῆς γῆς ἑαυτὸν 4 Καὶ ταῦτα—ἕνεκα τῆς] καὶ ταῦτα ὑμῖν ἔτι ὥσπερ  
προτροπῆς ἕνεκεν τῆς 5 θανμίσια] τὰ θανμ. 6 habet καὶ τάχα  
8 Πρινῇ] Πρίν ἀνόμων]+καὶ ὑπὸ ἀνόμου ὁφείως νομοθετουμένων 9 πάν-  
τας]+ἡμᾶς 11 om. ὥσπερ 12 ἀποκρατοῦντας] ἀποκρατούντων τὰς  
13 ὑπακούετε]+μοι om. ὕμνον 16 ἐλέγομεν] ὑπηκούομεν αὐτῷ  
18 πνεῦμα ἅγιον] τὸ πνεῦμα· δόξα σοι, ἅγιε·

IX. And often when I was walking with Him I wished to see whether the print of His foot appeared upon the earth, (for I saw Him raising Himself from the earth) and I never saw it.

X. Now these things, brethren, I speak unto you for the encouragement of your faith toward Him: for we must at the present keep silence concerning His mighty and wonderful works, inasmuch as they are mysteries and per-adventure cannot *at all* be either uttered or heard.

XI. Now before He was taken by the lawless Jews (*the other text adds* who also were governed by the lawless serpent) He gathered us all together and said "Before I am delivered up unto them, let us sing an hymn to the Father and so go forth to what lieth before us." So He commanded us to make as it were a ring, holding one another's hands, and Himself standing in the middle, He said "Respond Amen to Me." He began, then, to sing an hymn, and to say:

"Glory to Thee, Father."

And we going about in a ring said, "Amen."

Glory to Thee, Word: glory to Thee, Grace. Amen.

Glory to Thee, Holy Ghost: (*or* Glory to Thee, Spirit:  
glory to Thee, Holy One:) Glory to Thy glory.  
Amen.

We praise Thee, O Father: we give thanks to Thee.

O Light wherein dwelleth not darkness. Amen.

Now whereas we give thanks, I say:



σωθῆναι θέλω καὶ σῶσαι θέλω. Ἀμήν.

[uide apparatus criticum]

ἀκούειν θέλω καὶ ἀκούεσθαι θέλω. Ἀμήν.

νοηθῆναι θέλω, νοῦς ὧν ὅλος. Ἀμήν.

λούσασθαι θέλω καὶ λούειν θέλω. Ἀμήν.

χάρις χορεύει· αὐλῆσαι θέλω· ὀρχήσασθε πάντες. 5

Ἀμήν.

θρηνηθῆναι θέλω· κόψασθε πάντες. Ἀμήν.\*

ὀγδοὰς μία ἡμῖν συνψάλλει. Ἀμήν.

ὁ δωδέκατος ἀριθμὸς ἄνω χορεύει. Ἀμήν.

τὸ δὲ ὅλον ᾧ χορεύειν ὑπάρχει. Ἀμήν. 10

ὁ μὴ χορεύων τὸ γινόμενον ἀγνοεῖ. Ἀμήν.

φυγεῖν θέλω καὶ μένειν θέλω. Ἀμήν.

κοσμεῖν θέλω καὶ κοσμεῖσθαι θέλω. Ἀμήν.

ἐνωθῆναι θέλω καὶ ἐνώσαι θέλω. Ἀμήν.

οἶκον οὐκ ἔχω καὶ οἴκους ἔχω. Ἀμήν. 15

τόπον οὐκ ἔχω καὶ τόπους ἔχω. Ἀμήν.

ναὸν οὐκ ἔχω καὶ ναοὺς ἔχω. Ἀμήν.

λύχνος εἰμί σοι τῷ βλέποντί με. Ἀμήν.

ἔσοπτρόν εἰμί σοι τῷ νοοῦντί με. Ἀμήν.

θύρα εἰμί σοι <τῷ> κρούοντί με. Ἀμήν. 20

ὁδός εἰμί σοι παροδίτῃ.

ὑπάκουε δέ μου τῇ χορείᾳ.

2 ἀκούεσθαι θέλω] ἀκοῦεσθέλω 3 ὧν] οὖν 7 Ἀμήν.\*] Hic explicit  
fragm. I. Graecum apud Zahn 10 τὸ δὲ ὅλον ᾧ χορεύειν ὑπάρχει] τῷ δὲ  
ὅλων ὡχορεύειν ὑπάρχει cod.: Bonnet conī. τῷ δὲ ὅλῳ ἄνω χορεύειν ὑπ.: ego  
prius scripseram τὸ δὲ ὅλον ἀχόρευτον ὑπάρχει 11 χορεύων] χωρέβων  
12 φυγεῖν] fors. φεύγειν 13 κοσμεῖσθαι] κοσμάσ 14 κ. ἐνώσαι] καινώσαι  
22 ὑπάκουε] ὑπακοῦω

# Fragn. I. apud Zahn.

## 1 Post hunc versum habet:

λυθῆναι θέλω, καὶ λῦσαι θέλω. ἀμήν.

τρωθῆναι θέλω, καὶ τρώσαι θέλω. ἀμήν.

γεννᾶσθαι θέλω, καὶ γεννᾶν θέλω. ἀμήν.\*

φαγεῖν θέλω, καὶ βρωθῆναι θέλω. ἀμήν.

5 χάρις] ἡ χάρις

\* Hic versus nonnisi in duobus codd. conciliorum in textu Graeco inuenitur, quos adhibuit Bonnet, sc. Ottobon. 27 et Vat. 1181 corr. Versiones Latinae Anastasii et Longolii ita habent "nasci uolo et gignere (generare Long.) uolo." Locum Augustini qui hic spectat exscripsi in prolegomenis.

I would be saved and I would save. Amen.

† I would be loosed and I would loose. Amen.

I would be pierced and I would pierce. Amen.

I would be born and I would bear. Amen.

I would eat and I would be eaten. Amen.†

I would hear and I would be heard. Amen.

I would be understood, being wholly understanding.

Amen.

I would wash Myself, and I would wash *others*. Amen.

Grace is dancing. I would pipe : dance, all of you.

Amen.

I would mourn : lament, all of you. Amen.

One Ogdoad is singing praise with us. Amen.

The Twelfth number is dancing above. Amen.

Also the Whole, that can dance. Amen.

He that danceth not, knoweth not what is being done.

Amen.

I would flee and I would stay. Amen.

I would deck and I would be decked. Amen.

I would be united and I would unite. Amen.

I have no house and I have houses. Amen.

I have no place and I have places. Amen.

I have no temple and I have temples. Amen.

I am a lamp to thee who beholdest Me. Amen.

I am a mirror to thee who perceivest Me. Amen.

I am a door to thee who knockest at Me. Amen.

I am a way to thee, a wayfarer.

Now respond thou to My dancing.

† These four lines are supplied from the other text.

Ἴδε σεαυτὸν ἐν ἐμοὶ λαλοῦντι, καὶ ἰδὼν ὃ πρᾶσσω  
τὰ μυστήριά μου σίγα.

ὁ χορεύων, νόει ὃ πρᾶσσω, ὅτι σὸν ἐστὶν τοῦτο <τὸ>  
τοῦ ἀνθρώπου πάθος ὃ μέλλω πάσχειν.

f. 54a

οὐ γὰρ ἐδύνου ὅλως συνιδεῖν ὃ πάσχεις εἰ μὴ σοι 5  
λόγος ὑπὸ πατρὸς ἐστάλην.

ὁ ἰδὼν ὃ πάσχω, ὡς πάσχοντα εἶδες, καὶ ἰδὼν οὐκ  
ἔστης, ἀλλ' ἐκινήθης ὅλος, †κινηθεὶς σοφίζεσθαι.†

στρωμνὴν με ἔχεις, ἐπαναπήθι μοι.

τίς εἰμι ἐγώ; γνώσῃ ὅταν ἀπέλθω.

10

ὃ νῦν ὀρώμαι τοῦτο οὐκ εἰμί· <ὃ δέ εἰμι> ὅψει ὅταν  
σὺ ἔλθῃς.

εἰ τὸ πάσχειν ἤδεις, τὸ μὴ παθεῖν ἂν εἶχες.

τὸ παθεῖν σὺ γινώθι, καὶ τὸ μὴ παθεῖν ἔξεις.

ὃ σὺ μὴ οἶδας αὐτός σε διδάξω.

15

θεός εἰμί σου, οὐ τοῦ προδότου.

ῥυθμίζεσθαι θέλω ψυχαῖς ἀγίαις.

ἐπ' ἐμοὶ τὸν λόγον γινώθι τῆς σοφίας.

πάλιν <σὺν> ἐμοὶ λέγε· Δόξα σοι, πᾶτερ· δόξα σοι,

λόγε· δόξα σοι, πνεῦμα ἅγιον.

20

†τὸ δὲ ἐμὸν ἠθελήσώμην γινῶναι λόγον.†

ἅπαξ ἔπαιξα πάντα καὶ οὐκ ἐπηρεχύνθην ὅλως.

ἐγὼ ἐσκίρτησα, σὺ δὲ νόει τὸ πᾶν, καὶ νοήσας λέγε·

Δόξα σοι, πᾶτερ· Ἀμήν.

1 Ἴδε σεαυτὸν] ἰδεσάιαυτὸν; Bonnet conī. εἶδες ἑαυτὸν λαλοῦντι] Bonnet  
conī. λαλοῦντα πρᾶσσω] πρᾶσσω 3 ὁ χορεύων, νόει] ὁ χορεύων, νόει  
βωνοῇ: 5 πάσχεις] fors. leg. πάσχω εἰ μὴ] εἰμι 5, 6 Ego  
sic diuiseram

οὐ γὰρ ἐδύνου ὅλως συνιδεῖν ὃ πάσχω·

εἰμί σοι λόγος· ὑπὸ πατρὸς ἐστάλην·

8 κινηθεὶς σοφίζεσθαι] Bonneto corrupta uidentur: fors. latet in σοφίζεσθαι, τοῦ  
φεύγειν uel simile quid 9 στρωμνὴν με] στρωμνὴν μὲν 10 γνώσῃ] γινῶ

11 <ὃ δέ εἰμι> suppleuit Bonnet, optime 12 σὺ] σοι 14 τὸ παθεῖν  
σὺ γινώθι] τῷ παθεῖν σύγγνωθι 15 οἶδας ex ἴδεις corr. cod 17, 18 ψυχαῖς  
ἀγίαις· ἐπ' ἐμοὶ] ψυχαῖς ἀγίαις ἐπ' ἐμέ: Bonnet conī. ψυχ. ἀγ. <ἐλπίζούσαις> ἐπ'  
ἐμέ 19 σὺν suppleuit Bonnet recte: idem conī. “uel λεγε <τὸ ἀμήν>”

21 τὸ—λόγον] Ita codex: Bonnet conī. ἐμὸν εἰ θέλεις ὁ ἡμῶν γινῶναι. λόγῳ [ἅπαξ]  
λόγον] fors. λόγος: nam Aug. habet “uerbo illusi cuncta et non sum illusus  
in totum” 22 ἔπαιξα] ἔπεξα: correxit Bonnet, optime: idem conī.

ἐ<νέ> παιξα.. ἐ<νε> παίχθην (pro ἐπηρεχύνθην)

See thyself in Me who speak : and when thou hast seen  
what I do, keep silence about My mysteries.

Thou that dancest, perceive what I do ; for thine is this  
passion of the manhood which I am to suffer.

For thou couldst not at all have apprehended what  
thou sufferest if I had not been sent unto thee as  
the Word by the Father.

Thou that hast seen what I suffer, thou hast seen Me  
as suffering : and seeing *that*, thou hast not stood  
firm, but wast moved wholly, †*yea*, moved to make  
wise.†

Thou hast Me for a bed, rest upon Me.

Who am I ? Thou shalt know when I go away.

What I am now seen to be, that am I not : <but what  
I am> thou shalt see when thou comest.

If thou hadst known how to suffer, thou wouldst have  
had *the power* not to suffer.

Know thou suffering, and thou shalt have *the power*  
not to suffer.

That which thou knowest not, I Myself will teach thee.

Thy God am I, not *the God* of the betrayer.

I would keep time with holy souls.

In Me know thou the word of wisdom.

Say thou again <with> Me "Glory to Thee, Father :  
glory to Thee, Word : glory to Thee, Holy Ghost."

†Now concerning Me, if thou wouldst know what I  
was.

With a word† did I once deceive all things, and was  
not put to shame in any wise.

I have leaped : but do thou understand the whole, and  
having understood it say :

"Glory to Thee, Father. Amen."

XII. \*Ταῦτα, ἀγαπητοί μου, χορεύσας μεθ' ἡμῶν ὁ κύριος ἐξῆλθεν· καὶ ἡμεῖς ὥσπερ πλανηθέντες ἄλλος ἄλλα-  
 χοῦ πεφεύγαμεν. ἐγὼ μὲν οὖν αὐτὸν ἰδὼν οὐδὲ προσέμεινα  
 αὐτοῦ τῷ πάθει, πάσχοντος αὐτοῦ, ἀλλὰ ἔφυγον εἰς τὸ  
 ὄρος τῶν ἐλαιῶν κλαίων ἐπὶ τῷ συμβεβηκότι· καὶ ὅτε 5  
 τῇ σταυροῦ βάτῳ ἐκρεμάσθη, ὥρας ἑκτῆς ἡμερινῆς, σκότος  
 ἐφ' ὅλης τῆς γῆς ἐγένετο. καὶ στὰς ὁ κύριος ἡμῶν ἐν μέσῳ  
 τοῦ σπηλαίου καὶ φωτίσας αὐτὸ εἶπεν· Ἰωάννη, τῷ κάτῳ  
 ὄχλῳ ἐν Ἱεροσολύμοις σταυροῦμαι, καὶ λόγχαις νύσσομαι  
 καὶ καλάμοις, καὶ ὄξος τε καὶ χολὴν ποτίζομαι· σοὶ δὲ 10  
 λαλῶ, καὶ ὁ λαλῶ ἀκουσον. ἐγὼ σοὶ ὑπέβαλον εἰς τὸ  
 ὄρος τοῦτο ἀνελθεῖν, ὅπως ἀκούσης ἃ δεῖ μαθητὴν παρὰ  
 διδασκάλου μαθάνειν, καὶ ἄνθρωπον παρὰ θεοῦ.

XIII. Καὶ εἰπὼν ταῦτα ἔδειξέν μοι σταυρὸν φωτὸς πε-  
 πηγμένον, καὶ περὶ τὸν σταυρὸν ὄχλον πολύν <...>, 15  
 f. 54b μίαν μορφήν μὴ ἔχοντα· καὶ ἐν ἑαυτῷ ἦν μορφή μία | καὶ  
 ἰδέα μία· αὐτὸν δὲ τὸν κύριον ἐπάνω τοῦ σταυροῦ ἑώρων,

1 \*Ταῦτα] *Hic incipit fragm. II. apud Zahn* 3 πεφεύγαμεν] φεύγουμεν  
 5 om. κλαίων 6 τῇ σταυροῦ βάτῳ] τῇ ἀρουβᾷ *codex: ego correxi errorem*  
*ex litteris τῇ στρουβάτῳ ortum. Ceterum uide infra aliorum codd. testimonium*  
 10 σοὶ] σὺ 15 ὄχλον πολύν] *Verba quaedam hinc excidisse et quaedam*  
*turbato ordine exstare facile intelliget lector si quae sequuntur (§ xiv.) con-*  
*ferat. Ibi etenim duorum ὄχλων fit mentio, quorum alter μονοειδὴς est, alter*  
*μίαν μορφήν οὐκ ἔχει; et ille quidem περὶ τὸν σταυρὸν, hic uero ἐν τῷ σταυρῷ*  
*uersatur. Itaque hoc in loco ita fere legendum censeo: καὶ περὶ τὸν σταυρὸν*  
*ὄχλον πολύν, καὶ ἐν αὐτῷ ἦν μορφή μία καὶ ἰδέα μία· καὶ ἐν τῷ σταυρῷ ἄλλον τινα*  
*ὄχλον, μίαν μορφήν μὴ ἔχοντα· αὐτὸν δὲ τὸν κύριον κ.τ.λ.* 16 μορφή] μορφήν  
 17 om. δὲ

*Fragm. II. apud Zahn.*

1 om. μου 2 πλανηθέντες]+ ἡ καὶ ἀποκοιμηθέντες ἄλλαχού]  
 ἀλλαχόσε 3 πεφεύγαμεν] *Ita Cod. Taur. (lxvii, T apud Bonnet); item*  
*tres codd. Vatt. (834, 1181, 660: XYZ ap. Bonnet): ἐπεφεύγεμεν Cod. Ottobon.*  
*27 (O ap. Bonnet): latt. fugimus. om. οὖν edd. Conc.* 3, 4 αὐτὸν ἰδὼν—  
 πάσχοντος αὐτοῦ] ἰδὼν αὐτὸν πάσχοντα οὐδὲ προσέμεινα αὐτοῦ τὸ πάθος *ed.*  
 4 εἰς] ἐπὶ *ed.* 5 habet κλαίων 6 τῇ σταυροῦ βάτῳ] τῇ ἀρουβᾷ TXY\*Z:  
 τῷ σταυρῷ O: τὸ ἄρον ἐβοᾶτο Y *corr<sup>a</sup> ed.: tolle clamabatur lat.* ἐκρεμάσθη]  
 ἀπεκρεμάσθη σκότος] καὶ σκότος 7 ἐγένετο] ἐγεγόνει ἡμῶν] μου  
 8 αὐτὸ] με 10 καὶ ὄξος] om. καὶ 11, 12 εἰς τὸ—ἀνελθεῖν] ἀνελθ. εἰς  
 τοῦτο τὸ ὄρος 16 ἐν ἑαυτῷ] ἐν αὐτῷ 17 ἰδέα μία] ἰδέα ὁμοία  
 habet δὲ



XII. So then, my beloved, after this dance with us, the Lord went out; and we as men gone astray †or awaked out of sleep† fled all ways. Nay even I that had seen Him did not abide at His passion when He was suffering, but fled unto the Mount of Olives, weeping over that which had befallen. And when He was hung upon the bush of the cross, at the sixth hour of the day, there came darkness over all the earth. And our Lord stood in the midst of the cave and lighted it up and said, "John, unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and reeds, and gall and vinegar is given Me to drink: but unto thee I am speaking, and hearken thou to what I say. I put it into thy heart to come up into this mountain, that thou mightest hear matters needful for a disciple to learn from his teacher, and for a man to learn from his God."

XIII. And having thus spoken, He shewed me a cross of light set up, and about the cross a great multitude: †and therein was one form and one likeness: and in the cross another multitude, not having one form†. And the Lord Himself I beheld above the cross, not having any shape,

σχῆμα μὴ ἔχοντα, ἀλλὰ τινα φωνήν· φωνήν δὲ οὐ ταύτην  
 τὴν ἡμῖν συνήθη, ἀλλὰ τινα ἡδεῖαν καὶ χρηστὴν καὶ  
 ἀληθῶς θεοῦ, λέγουσαν πρὸς με· Ἰωάννη, ἓνα δεῖ παρ'  
 ἐμοῦ ταῦτα ἀκούσαι· ἐνὸς γὰρ χρήζω τοῦ μέλλοντος  
 ἀκούειν. ὁ σταυρὸς οὗτος ὁ τοῦ φωτὸς ποτὲ μὲν λόγος 5  
 καλεῖται ὑπ' ἐμοῦ δι' ὑμᾶς, ποτὲ νοῦς, ποτὲ Ἰησοῦς, ποτὲ  
 Χριστός, ποτὲ θύρα, ποτὲ ὁδός, ποτὲ ἄρτος, ποτὲ σπóρος,  
 ποτὲ ἀνάστασις, ποτὲ υἱός, ποτὲ πατήρ, ποτὲ πνεῦμα,  
 ποτὲ ζωή, ποτὲ ἀλήθεια, ποτὲ πίστις, ποτὲ χάρις\*. καὶ  
 ταῦτα μὲν ὡς πρὸς ἀνθρώπους· ὃ δὲ ὄντως ἐστίν, αὐτὸς 10  
 πρὸς αὐτὸν νοούμενος καὶ εἰς ὑμᾶς λεγόμενος, διορισμὸς  
 πάντων ἐστίν, καὶ τῶν πεπηγμένων ἐξ ἀνεδράστων †ἀνάγ-  
 γη βιάβα† καὶ ἁρμονία σοφίας· σοφία δὲ οὐσα ἐν ἁρμονίᾳ,  
 ὑπάρχουσιν δεξιοὶ καὶ ἀριστεροί, δυνάμεις, ἐξουσὶαι, ἀρχαί,  
 καὶ δαίμονες, ἐνέργειαι, ἀπειλαί, θυμοί, διάβολοι, Σατανᾶς, 15  
 καὶ ἡ κατωτικὴ ρίζα, ἀφ' ἧς <ή> τῶν γινομένων προῆλθεν  
 φύσις. οὗτος οὖν ὁ σταυρὸς ὁ διαπηξάμενος τὰ πάντα  
 λόγῳ καὶ διορίσας τὰ ἀπὸ γενέσεως καὶ κατωτέρω, εἶτα  
 καὶ εἰς <ἐν> πάντα πῆξας· οὐχ οὗτος δὲ ἐστὶν ὁ σταυρὸς 20  
 ὃν μέλλεις ὁρᾶν ξύλινον κατελθὼν ἐντεῦθεν, οὔτε ἐγὼ εἰμι  
 ὁ ἐπὶ τοῦ σταυροῦ, ὃν νῦν οὐχ ὁρᾶς, ἀλλὰ μόνον φωνῆς  
 ἀκούεις. ὃ οὐκ εἰμὶ ἐνομίσθην, μὴ ὦν ὃ ἤμην ἄλλοις  
 πολλοῖς· <ἀλλ'> ἄλλο τί με ἐροῦσιν, ταπεινὸν καὶ οὐκ

2 om. τὴν ἡδεῖαν] ιδέαν 3 λέγουσαν] λέγουσα ἓνα δεῖ] ἐνάδῃ  
 4 ἀκούσαι] ἀκούσται 6 ὑμᾶς] ἡμᾶς 7 σπóρος] πόρος 8 om. ποτὲ  
 πνεῦμα 9 χάρις\*] *Hic explicet frag. II. apud Zahn* 9, 10 καὶ ταῦτα]  
 ται codex: Bonnet (post λεγόμενος interpungens) καὶ δ μὲν 11 αὐτὸν]  
 αὐτὸν ὑμᾶς] ἡμᾶς 12, 13 †ἀνάγνη βιάβα†] Ita codex: ego malim  
 ἀναγωγὴ καὶ βάσις: Robinson ἀναγγελία: idem ἀνάγκη βιαία, uel ἀναγωγὴ  
 βιαία: Zahn ἀνάγκη βεβαία 13 ἐν ἁρμονίᾳ] ἑναρμονία 15 διάβολοι] cod.  
 corr. ex διαβολαί 16 ἀφ' ἧς <ή> τῶν] ἀφεστῶν 19 <ἐν> ego supplēui  
 πῆξας] πηγᾶσας 22, 23 μὴ ὦν—ἐροῦσιν] μὴ ὃν ὃ ἤμην ἄλλοις πολλοῖς· ἀλλ'  
 οτι με ἐροῦσιν. codex: Bonnet conī. μὴ ὦν ὃ ἤμην (uel ἐνομιζόμεν) τοῖς πολλοῖς et  
 ἀλλ' ὅ τι uel ἄλλο τί

*Fragm. II. apud Zahn.*

1 φωνήν]+μόνον 2 habet τὴν ἡδεῖαν] ιδέαν cod. O, propriam lat.  
 5 om. οὗτος 6, 7 ποτὲ νοῦς, ποτὲ Ἰησοῦς, ποτὲ Χριστός,] ποτὲ δὲ νοῦς, ποτὲ  
 δὲ Χριστός, 7 habet σπóρος 8 ποτὲ υἱός, ποτὲ πατήρ, ποτὲ πνεῦμα,]  
 ποτὲ Ἰησοῦς (sc. pro υῖ), ποτὲ πατήρ, ποτὲ πνεῦμα: Longolius pro Ἰησοῦς habet  
 filius

but only a voice: and a voice not such as was familiar to us, but a sweet (*or* peculiar) and kind *voice* and one truly of God, saying unto me: "John, it is needful that one should hear these things from Me: for I have need of one that will hear. This cross of light is sometimes called the Word by Me for your sakes, sometimes Mind, sometimes Jesus, sometimes Christ, sometimes a Door, sometimes a Way, sometimes Bread, sometimes Seed, sometimes Resurrection, sometimes Son, sometimes Father, <sometimes Spirit>, sometimes Life, sometimes Truth, sometimes Faith, sometimes Grace. Now these things *it is called* as toward men: but as to what it is in truth, as conceived of in itself and as spoken of to you—it is the marking off of all things, and the †uplifting and foundation† of those things that are fixed and were unsettled, and the joining together of wisdom. And whereas it is wisdom fitly compacted together, there are on the right and on the left of it, powers, principalities, dominations and daemons, operations, threats, wrath, devils (*or* slanderings), Satan, and the Lower Root, from which the nature of the things that come into being proceeded. This, then, is the Cross which fixed all things apart by a word, and marked off the things from birth and below it, and then compacted all into <one>: but this is not the cross of wood which thou wilt see when thou goest down hence, neither am I he that is upon the cross, whom now thou seest not, but only hearest a voice. I was reckoned to be what I am not, not being what I was unto many others: but they will call Me something else, which is

ἐμοῦ ἄξιον. ὥς οὖν ὁ τόπος τῆς ἀναπαύσεως οὔτε ὁράται οὔτε λέγεται, πολλῶ μᾶλλον ὁ τούτου κύριος οὔτε ὀφθήσομαι <οὔτε λεχθήσομαι>.

f. 55 a

XIV. Ὁ δὲ περὶ τὸν σταυρὸν μονοειδὴς ὄχλος ἡ κατω-  
τικὴ φύσις ὑπάρχει· καὶ οὐς ὁρᾷς ἐν τῷ σταυρῷ, εἰ καὶ ἓ  
μίαν μορφήν οὐκ ἔχουσιν, οὐδέπω τὸ πᾶν τοῦ κατελθόντος  
συνελήφθη μέλος· ὅταν δὲ ἀναληφθῇ <ή> ἄνω φύσις  
καὶ γένος προσχωροῦν ἐπ' ἐμέ, φωνῇ τῇ ἐμῇ πειθόμενον,  
†ὸν νῦν ἀκούωμε σὺ τοῦτο γεννήσεται·† καὶ οὐκέτι |  
ἔσται ὁ νῦν ἔστιν, ἀλλ' ὑπὲρ αὐτῶν, ὥς καὶ γὰρ νῦν· μέχρι 10  
γὰρ μήπω ἰδίον μου λέγεις ἑαυτόν, τοῦτο οὐκ εἰμὶ ὅ εἰμι·  
ἐὰν δέ με ἀκούσης ἀκούων, καὶ σὺ μὲν ἔσῃ ὥς καὶ γὰρ, ἐγὼ  
δὲ ὁ ἡμῃν ἔσομαι ὅταν σε <ἔχω> ὥς ἐγὼ παρ' ἐμαυτῷ·  
παρὰ γὰρ τούτου εἶ. τῶν οὖν πολλῶν ἀμέλει, καὶ τῶν ἔξω  
τοῦ μυστηρίου καταφρόνει· γίνωσκε γὰρ με ὅλον παρὰ τῷ 15  
πατρὶ, καὶ τὸν πατέρα παρ' ἐμοί.

XV. Οὐδὲν οὖν ὧν μέλλουσιν λέγειν περὶ ἐμοῦ ἔπαθα·  
ἀλλὰ καὶ τὸ πάθος ἐκεῖνο ὃ ἔδειξά σοι καὶ τοῖς λοιποῖς χο-  
ρεύων, μυστήριον βούλομαι καλεῖσθαι· ὃ γὰρ σὺν ὁρᾷς, τοῦτο  
ἐγὼ σοι ἔδειξα· ὃ δὲ εἰμί, τοῦτο ἐγὼ μόνος οἶδα, ἄλλος οὐδεὶς· 20  
τὸ οὖν ἐμὸν ἔα με ἔχειν, τὸ δὲ σὸν δι' ἐμοῦ ὁρᾶν, ἐμὲ δὲ  
ὄντως ὁρᾶν, οὐχ ὃ ἔφην ὑπάρχειν, ἀλλ' ὃ σὺ δύνῃ γνωρίζεις,  
συγγενὴς ὢν. ἀκούεις με παθόντα, καὶ οὐκ ἔπαθον· μὴ

3 <οὔτε λεχθήσομαι>] Et Bonnet et ego suppleuimus 7 ἀναληφθῇ  
<ή> ἄνω φύσις] ἀναληφθῇ· ἀνῶι φύσις codex: Bonnet ἀνθρώπου φύσις: sed  
patet hic τῇ κατωτικῇ φύσει aliquid orroni; quid autem, nisi ἡ ἄνω φύσις?  
8 ἐμῇ πειθόμενον] ἐμοῖ πηθωμενων 9 †ὸν—γεννήσεται†] Ita codex:  
Bonnet conit. ὁ νῦν οὕτω ἔστιν τοῦτο γενήσεται: ego malo οὐ νῦν ἀκούον με, ὥς σὺ  
τοῦτο γενήσεται, collatis quae sequuntur: constat enim genus hoc mixtum in  
superiores partes trahi διὰ τοῦ ἀκούειν Christi uocem, et simili ratione ipsam  
Iohannem in melius crescere 12 καὶ σὺ μὲν ἔσῃ ὥς καὶ γὰρ] καὶ σοὶ μὲν ἕως  
καγὼ codex 13 ὅταν σε <ἔχω> ὥς ἐγὼ] ὁτᾶν σε ὥς ἐγὼ codex: Bonnet  
conit. ὅταν σε εἰσαγάγῃ παρ' ἐμαυτόν 14 τούτου] τοῦ/τοῦτο τῶν οὖν]  
τὸν νοῦν 19 ὃ γὰρ σὺ ὁρᾷς] ὦ γὰρ εἰ σὺ ὠρᾷς codex: ego correxi: Bonnet  
corruptelam ita irrepsisse censet σὺ, ἐσὺ, εἰσὺ 21 ἔα] ἐ/αῖ 21, 22 ὁρᾶν  
(bis)] forsitan ὅρα 22 οὐχ ὃ ἔφην] οὐ ἔφην codex: correxit Bonnet  
22, 23 ἀλλ' ὃ σὺ δύνῃ γνωρίζεις, συγγενὴς ὢν] ἀλλ' ὁ σὺ δὲ νυγνωρίζεις· συγγενεῖς  
ὄν codex: Bonnet correxit optime: ego prius ἀλλ' ὃ σε δεῖ νῦν γνωρ. postea ἄλλο  
σὺ δὲ νῦν γνωρίζε

vile and not worthy of Me. As therefore the place of rest is neither seen nor spoken of, much more shall I, the Lord of that place, be neither seen <nor spoken of>.

XIV. Now the multitude of one aspect that is about the Cross is the lower nature: and those whom thou seest in the Cross, even if they have not one form, *it is because* not yet hath every member of Him that came down been comprehended. But when the upper nature shall be taken up, and the race which is repairing to Me, in obedience to My voice, †then that which now hears Me not shall become as thou art†; and shall no longer be what it now is, but above them, as I am now. For so long as thou callest not thyself Mine, I am not that which I am. But if hearing thou hearkenest unto Me, then shalt thou be as I am, and I shall be what I was, when I <have> thee as I am with Myself. For from this thou art. Care not therefore for the many, and them that are outside the mystery despise: for know thou that I am wholly with the Father, and the Father with Me.

XV. Nothing therefore of the things which they will say of Me have I suffered: nay, that suffering also which I shewed unto thee and unto the rest in the dance, I will that it be called a mystery. For what thou seest, that did I shew thee: but what I am, that I alone know, and none else. Let Me therefore keep that which is Mine own, and that which is thine behold thou through Me, and behold Me in truth that I am, not what I said, but what thou art able to know, because thou art akin *thereto*. Thou hearest that I suffered, yet I suffered not: that I suffered not, yet



παθόντα, καὶ ἔπαθον· νυγέντα, καὶ οὐκ ἐπλήγην· κρε-  
μασθέντα, καὶ οὐκ ἐκρεμάσθην· αἷμα ἐξ ἐμοῦ ρεύσαντα,  
καὶ οὐκ ἔρευσεν· καὶ ἀπλῶς ἃ ἐκεῖνοι λέγουσιν περὶ ἐμοῦ,  
ταῦτα μὴ ἐσχικέναι, ἃ δὲ μὴ λέγουσιν, ἐκεῖνα πεπονθέναι·  
τίνα δέ ἐστιν αἰνίσσομαί σοι· οἶδα γὰρ ὅτι συνήσεις· 5  
νόησον οὖν με λόγου αἵνεσιν, λόγου νύξιν, λόγου αἷμα,  
λόγου τραῦμα, λόγου ἐξάρτησιν, λόγου πάθος, λόγου πῆξιν,  
λόγου θάνατον· καὶ οὕτως χωρίσας ἄνθρωπον λέγω· τὸν  
μὲν οὖν πρῶτον λόγον νόησον, εἴτα κύριον νοήσεις, τὸν δὲ  
ἄνθρωπον τρίτον, καὶ τὸ τί πέπονθεν. 10

XVI. Ταῦτα εἰρηκότος πρὸς με, καὶ ἕτερα ἃ οὐκ οἶδα  
εἰπεῖν ὡς αὐτὸς θέλει, ἀνελήφθη, μηδενὸς αὐτὸν θεασαμένου  
τῶν ὄχλων· καὶ <κατ>ελθόντος μου κατεγέλων ἐκείνων  
ἀπάντων, εἰρηκότος πρὸς με ἅπερ εἰρήκασιν περὶ αὐτοῦ·  
τοῦτο μόνον κρατύνων ἐν ἑαυτῷ, ὅτι συμβολικῶς πάντα ὁ 15  
κύριος ἐπραγματεύσατο | καὶ οἰκονομικῶς εἰς ἀνθρώπους,  
<πρὸς> ἐπιστροφὴν καὶ σωτηρίαν.

XVII. Θεασάμενοι οὖν, ἀδελφοί, τὴν τοῦ κυρίου χάριν  
καὶ στοργὴν τὴν πρὸς ἡμᾶς, προσκυνῶμεν αὐτῷ ἐλεθθέντες  
ὑπ' αὐτοῦ, μὴ δακτύλοις, μηδὲ στόμασιν, μηδὲ γλώσση, 20  
<μηδὲ> μηδενὶ ὅλως σωματικῷ ὄργανῳ, ἀλλὰ τῆς ψυχῆς  
τῇ διαθέσει †αὐτῷ τοῦ ἀνθρώπου γινομένου τούτου τοῦ  
σώματος·† καὶ γρηγορήσωμεν, <sec. marg. εὐρήσομεν> ὅτι  
καὶ νῦν φυλακαῖς παρεδρεύει δι' ἡμᾶς καὶ μνημείοις, δεσμοῖς  
καὶ δεσμωτηρίοις, ὀνειδέσι καὶ ὕβρεσι, θαλάσση καὶ ξηρᾷ, 25  
μάστιξι, καταδίκαις, ἐπιβουλαῖς, δόλοις, τιμωρίαις, καὶ  
ἀπλῶς ἅπασιν ἡμῶν συνὼν πᾶσχουσι συμπάσχει καὶ  
αὐτός, ἀδελφοί· ὑφ' ἐκάστου ἡμῶν καλούμενος, οὐχ ὑπο-

1 ἐπλήγην] αἰπλήγειν 4 μὴ (sec.)] μοι 5 αἰνίσσομαί σοι] ἐν ὕσσω.  
μεσην· 6 με] fors. μοι αἵνεσιν] Bonnet conl. ἀναλρεσιν νύξιν] νύξι  
8 χωρίσας ἄνθρωπον] χωρήσας· ἄνω codex: intellige seposita humanitate  
τὸν] Bonnet τὸ 13 τῶν ὄχλων] τὸν ὄχλον <κατ> ἐλθόντος] ἐλθόντος:  
ego correxi 15 κρατύνων] κρατείνων 16 ἐπραγματεύσατο] ἐπραμ.  
εἰς ἀνθρώπους, <πρὸς>] εἰς ἄνωσ codex: Bonnet εἰς ἀνθρώπου 19 προσ-  
κυνῶμεν αὐτῷ] προσκυνούμεν αὐτοῦ 21 ὅλως] ὅλω τῆς ψυχῆς] τῇ ψυχῇ  
22, 23 †αὐτῷ—σώματος†] Ita codex: Bonnet putat aliquid intercidisse ante  
αὐτῷ: expectaueris me iudice αὐτῷ τῷ ἀνθρώπῳ γενομένῳ <ἐκτός uel simile  
quid> τούτου τοῦ σώματος καὶ γρηγορήσωμεν] in margine legitur, initio  
uerbi absciso, ...υρήσωμεν, scilicet εὐρήσομεν, quod probō 24 φυλακαῖς  
παρεδρεύει] φύλακες παρεδρέβει 26 καταδίκαις] καταδίκους

did I suffer: that I was pierced, yet was I not smitten; hanged, and I was not hanged; that blood flowed from Me, yet it flowed not: and, in a word, those things that they say of Me I had not, and the things that they say not, those I suffered. Now what they are I will signify unto thee, for I know that thou wilt understand. Perceive thou therefore in Me the praising (*perh.* slaying) of a Word, the piercing of a Word, the blood of a Word, the wound of a Word, the hanging of a Word, the passion of a Word, the nailing of a Word, the death of a Word. And thus speak I, separating off the manhood. Think thou therefore in the first place of the Word, then shalt thou perceive the Lord, and in the third place the Man, and what he hath suffered."

XVI. When He had spoken unto me these things, and others which I know not how to say as He would have me, He was taken up, no one of the multitudes having beheld Him. And when I went down, I laughed them all to scorn, inasmuch as He had told me the things which they said concerning Him: and I held firmly this one thing in myself, that the Lord contrived all things symbolically and by a dispensation toward men, for their conversion and salvation.

XVII. Having therefore beheld, brethren, the grace of the Lord and His kindly affection toward us, let us worship Him as those unto whom He hath shewn mercy, not with our fingers, neither with our mouths, nor with the tongue, neither with any part of our body whatsoever, but with the disposition of our soul†, even Him, who became man apart from this body‡. And let us watch because (*or* and we shall find that) now also He keepeth ward over prisons for our sakes, in tombs also, in bonds and dungeons, in shame and reproaches, by sea and land, at scourgings, condemnations, conspiracies, frauds, punishments, and, in a word, He is with all of us, and suffereth with us when we suffer, brethren. When He is called by any one of us He endureth not to shut

μένει παρακοῦσαι ἡμῶν, ἀλλ' ὡς πάντῃ ὧν πάντων ἡμῶν ἀκούει, καὶ νῦν ἐμοῦ τε καὶ τῆς Δρουσιάνης, ἐγκεκλεισμένων θεὸς ὧν, βοήθειαν ἡμῖν προσάγων τῇ ἰδίᾳ εὐσπλαγχνία.

XVIII. Πείσθητε οὖν καὶ ὑμεῖς, ἀγαπητοί, ὅτι οὐκ ἀν- 5 θρωπον ὑμῖν καταγγέλλομεν σέβειν, ἀλλὰ θεὸν ἀμετάτρεπτον, θεὸν ἀκράτητον, θεὸν πάσης ἐξουσίας ἀνώτερον καὶ πάσης δυνάμεως, καὶ ἀγγέλων πάντων καὶ κτίσεων λεγομένων καὶ αἰώνων ὕλων πρεσβύτερον καὶ ἰσχυρότερον. εἰς τοῦτο οὖν ἐμμέναντες καὶ εἰς τοῦτο οἰκοδομούμενοι ἀκαθαίρετον 10 ὑμῶν τὴν ψυχὴν ἔχετε.

XIX. Καὶ παραδοὺς ταῦτα τοῖς ἀδελφοῖς ὁ Ἰωάννης ἀνεχώρησεν ἅμα τῷ Ἀνδρονίκῳ εἰς περίπατον· καὶ ἡ Δρουσιάνη δὲ ἀπὸ μακρόθεν ἠκολούθει ἅμα ποσίν, ἵνα τὰς ὑπ' αὐτοῦ πράξεις γινομένας θεωρῶσιν, καὶ τὸν αὐτοῦ λόγον 15 ἀκούωσιν πάντοτε ἐν κυρίῳ, [νῦν, καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.]

1 πάντῃ ὧν] παντὶ ὧν *codex*; *Bonnet conl.* παντοίως 2 τε] δὲ: *correxit Bonnet* Δρουσιάνης] δρουσύνης 6 καταγγέλλομεν σέβειν] κατὰγγελλ<sup>μ</sup>ων σέ[βει· 7 ἀκράτητον] ἀκράτειστον 8 λεγομένων] *Bonnet conl.* <ἡ νοουμένων> *collat. Actis Joh. ap. Tisch. 272, l. 23 (Zahn, p. 241, l. 2)* 9 ὅλων πρεσβύτερον κ. ἰσχυρότερον] ὅλον πρεσβύτερων κ. ἰσχυρώτερον 9, 10 τοῦτο (bis)] τοῦτω *bis*: *ego scripseram* τοῦτον 11 ὑμῶν] ἡμῶν 13, 14 Δρουσιάνη] δρουσύνη 14 ἅμα ποσίν] *Ita codex; Bonnet conl.* ἅμα <τοῖς ἀδελφοῖς> *pāsin, id quod optimum sensum praebet*: ἅμα τοῖς λοιποῖς *etiam occurrit*: *Zahn ἅμα <ἡμῖν> pāsin*: *cf. p. 4, l. 9* 15 γινομ.] *γενομ.* *codex*: *corr.* *Bonnet* 15, 16 θεωρῶσιν...ἀκούωσιν] θεωροῦσιν...ἀκούουσιν 16, 17 [νῦν—ἀμήν] *Haec uerba scribae debemus*

His ears to us, but as being everywhere He hearkeneth to all of us, yea, and but now *hath hearkened* to both me and Drusiana, forasmuch as He is the God of them that are shut up—bringing help to us by His own compassion.

XVIII. Be ye also persuaded, therefore, beloved, that it is no man whom we preach unto you to worship, but God unchangeable, God invincible, God higher than all authority and all power, and elder and mightier than all angels and creatures that are spoken of, and than all ages (*or* aeons). If then ye abide in this, and in this are builded up, ye shall possess your soul indestructible.

XIX. And when he had delivered these things unto the brethren, John departed with Andronicus to walk: and Drusiana also followed afar off †together with all the brethren†, that they might behold the acts that were done by him, and hear his word always in the Lord [now and always and for ever and ever. Amen.]





# ACTA THOMAE

(EX COD. BRIT. MUS. ADD. 10,073, f. 128—153)

Πράξεις τοῦ ἁγίου ἀποστόλου Θωμᾶ. Εὐλόγησον,  
πάτερ.

f. 128 a

I. Ἐγένετο μετὰ τὸ ἀναστῆναι τὸν κύριον ἡμῶν  
Ἰησοῦν Χριστόν, συνήθροισε τοὺς δώδεκα μαθητὰς αὐτοῦ  
καὶ λέγει αὐτοῖς· Δεῦτε, τὰ μέλη μου τὰ ἰσχυρὰ καὶ ἅγια· 5  
ἐκάλεσα γὰρ ὑμᾶς ἀδελφούς καὶ κληρονόμους· ὅτι ἡγάπησα  
ὑμᾶς, καὶ ὅσα ἔμαθον ἐκ τοῦ πατρός μου ἐδίδαξα ὑμᾶς·  
δεῦτε οὖν, δώμεν κλήρους ἀλλήλων, καὶ ποιήσατε ὅλον τὸν  
κόσμον δώδεκα μέρη· καὶ μάθῃ ἕτερος ἐξ ὑμῶν τὴν λα-  
χοῦσαν αὐτῷ χώραν, καὶ πορευθέντες κηρύξατε ἐν αὐταῖς 10  
τὸ εὐαγγέλιόν μου, ἵνα ἐπιστρέψῃ ὁ κόσμος εἰς τὴν εὐσέ-  
βειαν ὑμῶν.

II. Μὴ φοβεῖσθε οὖν αὐτούς· πολλοὺς γὰρ κόπους  
καὶ πολλοὺς διωγμοὺς μέλλετε παθεῖν διὰ τὸ ὄνομά  
μου· ἀλλ' ὑπομείνατε μετ' αὐτῶν ἕως ἀπελάσητε τὴν 15  
πλάνην τῆς εἰδωλομανίας ἐξ αὐτῶν καὶ ἐπιστρέψῃτε  
αὐτοὺς εἰς θεογνωσίαν· μνήσθητε ὅσους κόπους ὑπὲρ τῶν  
ψυχῶν τούτων ὑπέστην ἐγώ. |

f. 128 b

III. Ἀποκριθεὶς οὖν ὁ Θωμᾶς ἀπόστολος λέγει·  
Κύριε, ἰδοὺ ἔλαχέ μοι ὁ κλῆρος ἵνα ἀπέλθω εἰς τὴν 20  
ἀνωτάτην Ἰνδίαν· πῶς δύναμαι μετ' αὐτῶν εἶναι; ἤκουσα  
γὰρ ὅτι οἱ ἄνθρωποι τοῦ τόπου ἐκείνου εἰσὶν ὅμοιοι τοῖς  
ἀγρίοις θηρίοις τῆς γῆς· κόπος γάρ ἐστιν ἵνα δέξονται τὸ  
εὐαγγέλιόν σου, κύριε.

IV. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Μὴ φοβοῦ, 25  
Θωμᾶ ὁ ἐκλεκτός μου· ἐγὼ ἀποστελῶ μετὰ σου Πέτρον  
τὸν ἀδελφόν σου ἐν τῇ χώρᾳ ἐκείνῃ.

4 συνήθροισε      8 ἀλλήλων      9 l. μαθέτω ἕκαστος      13, 14 l. πολλοὺς (bis)  
14 μελλεται      16 ἐπιστρέψεται      17 θεογνωσίαν      ὑπερὶ      18 ὑπέστιν  
19 scr. Θωμ. ὁ ἀπόστ.      21 ἀνομότατον      22 εἰσὶν] οἱ συν

V. Μετὰ δὲ ταῦτα ἐξαπέστειλεν ὁ Ἰησοῦς ἕκαστον πορευθῆναι εἰς τοῦ κλήρου αὐτοῦ τὴν χώραν· καὶ λέγει ὁ Ἰησοῦς τῷ Πέτρῳ καὶ τῷ Ματθαίῳ· Πορεύεσθε μετὰ τοῦ Θωμᾶ ἕως τῆς Ἰνδίας· καὶ γὰρ συνπορεύομαι ὑμῖν ἕως οὗ  
5 ἄγομεν αὐτὸν ἐν τῇ χώρᾳ ἐκείνῃ. [μετὰ δὲ ταῦτα ἐξαπέστειλεν ὁ Ἰησοῦς ἕκαστον πορευθῆναι εἰς τὴν χώραν τὴν λαχοῦσαν αὐτῷ.]

VI. Ἀναστάντες οὖν ἀμφότεροι ἐπορεύθησαν εἰς τὴν τῶν Ἰνδῶν χώραν· καὶ εἰσῆλθον τοῦ διδάξαι ἐν αὐτῇ τὸν  
10 λόγον | τοῦ θεοῦ καὶ ἐκάθισαν ἀμφότεροι μέσον τῆς f. 129 a πόλεως, ἐπειδὴ οὐχ εὔρον τόπον τοῦ καταλῦσαι ἐκεῖ τότε λέγει ὁ Θωμᾶς τῷ Πέτρῳ· Πάτερ Πέτρε, αὕτη ἐστὶν ἡ πρώτη πόλις ἐν ᾗ εἰσῆλθομεν ἐν αὐτῇ κηρύττειν τὸν λόγον τοῦ θεοῦ· μὴ ποτε δυνησόμεθα λυτρώσασθαι τὰς ψυχὰς  
15 αὐτῶν; οὕτως γὰρ ἐδιδάχθημεν παρὰ τοῦ σωτῆρος λέγοντος· Ὁ λυτρούμενος ψυχὰς ἀπὸ τῶν εἰδώλων, οὗτος ἔσται μέγας ἐν τῇ βασιλείᾳ μου.

VII. Καὶ ταῦτα αὐτῶν λεγόντων, ἰδοὺ ἀνὴρ πραγματευτῆς Κονδιφόρου τοῦ βασιλέως τῆς Ἰνδίας παρερχόμενος  
20 διὰ τῆς πλατείας· καὶ θεωρήσας τοὺς ἀποστόλους καθεζομένους ἐν τῇ πλατείᾳ, ξένους ὄντας ὑπονοήσας, λέγει αὐτοῖς· Ἀδελφοί, πόθεν ἐστέ; λέγει αὐτῷ ὁ ἅγιος Πέτρος· Περὶ τίνος ζητεῖς; καὶ ὁ πραγματευτῆς· Ζητῶ δοῦλον ἀγοράσαι, καὶ θέλω μαθεῖν ἐξ ὑμῶν ἐὰν δοῦλοί ἐστε ἢ ἐλεύθεροι.  
25 λέγει αὐτῷ ὁ Πέτρος· Δοῦλοί ἐσμεν καὶ οἱ τρεῖς ἐνὸς δεσπότην λεγομένου Ἰησοῦ· κἀθιστον οὖν ὀλίγον ἕως | οὗ f. 129 b ἔλθῃ ὁ κύριος ἡμῶν· καὶ εἴ τινα θέλεις ἐξ ἡμῶν, συμφωνήσῃ σοι ὁ δεσπότης Χριστός.

VIII. Καὶ ταῦτα λεγόντων αὐτῶν ἰδοὺ ὁ Ἰησοῦς  
30 φαίνεται αὐτοῖς κρυπτῶς καὶ λέγει αὐτοῖς ἐβραϊστί· Χαῖρε, ὁ ἐπίσκοπός μου Πέτρε· χαῖρε, Θωμᾶ ὁ δευτέρος Χριστός· χαῖρε, Ματθαῖε ὁ κληρὸς μου ὁ τετιμημένος· μὴ φοβεῖσθε, ἐγὼ γὰρ εἰμι μεθ' ὑμῶν. καὶ ταῦτα τοῦ Ἰησοῦ εἰπόντος αὐτοῖς, οὐκ ἀφῆκεν τὸν πραγματευτὴν  
35 μαθεῖν τί ἐλάλησεν αὐτοῖς.

1 ἕκαστον] τῷ καστον  
27 θέλει

3 ματθαία· πορέβεσθαι  
30 ἐβραϊστί] εὐραίστη corr. Bonnet

25 καὶ εἰ τρεῖς

IX. Καὶ ἀπελθὼν ὁ Ἰησοῦς ἀπὸ μακρόθεν αὐτῶν ἐκάθισεν ὑποκάτω στοᾶς ἐπάνω λίθου· καὶ λέγει ὁ Πέτρος τῷ πραγματευτῇ· Ἴδου ὁ δεσπότης ἡμῶν κάθεται ἐπὶ θρόνου ὑποκάτω τῆς στοᾶς· λάλησον αὐτόν, καὶ ὄντινα θέλεις ἐξ ἡμῶν συμφωνήσῃ. 5

f. 130 a X. Πορευθεὶς ὁ δὲ πραγματευτῆς λέγει τῷ Ἰησοῦ· Χαῖρε, ἄνερ τετιμημένε· εἴπερ ἀρεστόν ἐστι τῇ σῇ δόξῃ πώλησον ἡμῖν ἓνα ἐκ τῶν ἀνδραπόδων σου. λέγει αὐτῷ ὁ Ἰησοῦς· Ὅντινα θέλεις ἐκ τῶν δύο συμφωνῶ σοι· τὸν γέροντα οὐ πωλῶ, ὅτι οἰκογενής | μου ἐστίν, καὶ οὐ δύναμαι 10 πωλῆσαι αὐτόν. περιβλεψάμενος δὲ ὁ πραγματευτῆς ἀμφοτέρους λέγει τῷ Ἰησοῦ· Πόσον θέλεις εἰς τὸν νεώτερον; λέγει αὐτῷ ὁ Ἰησοῦς· Λίτρας τρεῖς χρυσίου.

XI. Καὶ πληροφορηθεὶς ὁ πραγματευτῆς λέγει τῷ Ἰησοῦ· Ἀγόμεν πρὸς τὸν νομικὸν ὅπως γράψωμεν τὴν 15 πρᾶσιν αὐτοῦ. λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ χρεῖαν ἔχομεν νομικοῦ, ἀλλ' ἐγὼ γράφω σοι τῇ χειρί μου τὴν πρᾶσιν αὐτοῦ. καὶ λαβὼν ὁ Ἰησοῦς τὴν χάρτην ἔγραψεν αὐτῷ τὴν πρᾶσιν τοῦ Θωμᾶ περιέχουσιν οὕτως· Πέπρακα Ὀλβανῷ τῷ πραγματευτῇ Κονδηφόρῳ τῷ βασιλεῖ τῆς 20 Ἰνδίας τὸν οἰκέτην τοῦτου ὀνόματι Θωμᾶν, ἔξωθεν πάσης αἰτίας. καὶ τελειώσας τὴν πρᾶσιν ἔδωκε τῷ πραγματευτῇ καὶ ἐπληρώθη τὰς τρεῖς λίτρας τοῦ ἀργυρίου.

f. 130 b XII. Λαβὼν δὲ ὁ Ἰησοῦς τὸν Θωμᾶν κατ' ἰδίαν ἔδωκεν αὐτῷ τὴν πρᾶσιν λίτρας τρεῖς εἰς ὄνομα τῆς ἀγίας τριάδος, 25 Μίαν μὲν, φησι, δοὺς ὑπὲρ τοῦ πατρός μου, ἑτέραν δ' αὖ εἰς ὄνομα ἐμοῦ τοῦ διδασκάλου ὑμῶν· τὴν δὲ τρίτην εἰς ὄνομα τοῦ ἁγίου πνεύματος. λέγει δὲ Θωμᾶς τῷ Ἰησοῦ· Τὸ ἔλεός σου φθάσει με, δέσποτα. ταῦτα δὲ αὐτοῦ εἰπόντος ἀνελήφθη ἀπ' αὐτῶν ὁ Ἰησοῦς. 30

XIII. Τότε λέγει Θωμᾶς πρὸς τὸν Πέτρον· Πάτερ, δεῦτε ἀσπασώμεθα ἀλλήλους· οὐκέτι γὰρ θεωρούμεθα ὑπ' ἀλλήλων ἐν τῷ αἰῶνι τούτῳ ἕως τῆς τελειώσεως τοῦ αἰῶνος τούτου ὅτε συνάξαι μέλλει ἡμᾶς ὁ κύριος ἐν τῷ αἰῶνι

2 λίθω	5 θέλει	7 εἴπερ]	υπερ	8 ἀνδρωπαίδων	24 κατη-
δειαν	25 αὐτῶν	26 δὼς	ἕτερον	27 ὄνομα	τριτης

32, 33 θεωροῦμεν ἀπ' ἄλλ.

ἐκείνῳ εἰς τὴν ἄνω Ἱερουσαλήμ. ἀσπασάμενοι δὲ ἀλλή-  
λους ἐδάκρυσαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἀφωρίσθησαν ἀπ'  
ἀλλήλων.

XIV. Περιπατῶν δὲ ὁ Θωμᾶς ἔλεγεν· Οἰκοδόμος εἰμι  
5 τέκτων καὶ ἱατρὸς εὐτυχής· ἡ δὲ οἰκοδομή μου ἐστὶν αὕτη·  
ἐγὼ οἶδα οἰκοδομῆσαι ἱερὰ καὶ παλάτια βασιλικά· οἶδα  
ποιῆσαι πλοῖα μεγάλα εἰς τὴν ἐργασίαν τοῦ τέκτονος, καὶ  
μόδια δίκαια, καὶ ἄροτρα τοῦ σπείραι τὴν γῆν καὶ ἀνασκα-  
λεῦσαι κέντρα καὶ ἀκάνθας, καὶ ζύγια καλὰ δίκαια· ἡ δὲ  
10 ἱατρικὴ μου | θεραπεύει πᾶσαν νόσον καὶ πᾶσαν μαλακίαν f. 131 a  
ἐν τῇ σαρκὶ τοῦ ἀνθρώπου, χωρὶς δὲ μισθοῦ.

XV. Ἀκούσας δὲ τοὺς λόγους τούτους ὁ πραγματευτὴς  
ἐκ τοῦ στόματος τοῦ Θωμᾶ ἐχάρη χαρῇ μεγάλῃ καὶ λέγει  
αὐτῷ· Ἀληθῶς τοιαύτας τέχνας χρήζει ὁ βασιλεὺς μου·  
15 καὶ εἰ ἐπίστασαι αὐτὰς μεγάλων τιμῶν ἀξιώσει ἡμᾶς ὁ  
βασιλεὺς.

XVI. Περιπατησάντων δὲ ἡμέρας τινας ἦλθοσαν εἰς  
τὴν Ἰνδιάν· εἰσελθὼν δὲ ὁ πραγματευτὴς πρὸς Κουνηφόρον  
τὸν βασιλέα ἀπήγγειλεν ἅπαντα περὶ αὐτοῦ καὶ ἔδειξεν  
20 αὐτῷ τὴν γραφεῖσαν πρᾶσιν παρὰ τοῦ Ἰησοῦ· θεω-  
ρήσας δὲ ταύτην ὁ βασιλεὺς ἐξεπλάγη ἐπὶ τοιαύτῃ ἀπο-  
γραφῇ καὶ λέγει τῷ πραγματευτῇ· Ἀληθῶς ἡ ἐπιγραφὴ  
αὕτη θεοῦ βασιλέως ἐστίν. ἀνήγγειλε δὲ ὁ πραγματευτὴς  
καὶ τὰς τέχνας αὐτοῦ· ἐχάρη δὲ ὁ βασιλεὺς ἐπὶ τῇ ἀγοράσει  
25 αὐτοῦ.

XVII. Ἀποκριθεὶς δὲ ὁ βασιλεὺς λέγει τῷ πραγμα-  
τευτῇ· Λάβε τὸν δούλον τούτον καὶ πορεύθητι πρὸς |  
Λεύκιον τὸν ἄρχοντα τῆς Ἰνδίας, καὶ δότω αὐτῷ χρυσίον f. 131 b  
ἐκ τῶν θησαυρῶν μου ὅσον βούλῃ ὅπως κτίσῃ παλάτιον τῇ  
30 βασιλείᾳ μου. λαβὼν δὲ ὁ πραγματευτὴς τὸν Θωμᾶν  
παρέδωκεν αὐτὸν Λευκίῳ τῷ ἄρχοντι [τῆς Ἰνδίας] τῆς  
χώρας ἐκείνης· δεξάμενος δὲ αὐτὸν ὁ Λεύκιος ἐποίησεν ὡς  
ὑπέταξεν αὐτὸν ὁ ἄγγελος <τοῦ> βασιλέως, καὶ ἔδωκεν  
αὐτῷ χρυσίον καὶ ἀργύριον ἀναρίθμητον ὅπως διανέμοι εἰς  
35 ὑπηρεσίαν τῆς οἰκοδομῆς αὐτοῦ.

4 ἔλεγεν· οἱ add. in marg. 7 ἔκτονος 8 μοδ. δίκια αναστρα ἀνα-  
σκελίσαι 14 κρίζει 15 ἡ ἐπίσταται ἡμᾶς 19 ἀπήγγειλεν 21 τῇ αὐτῇ  
scr. ἐπιγραφῇ (?) 24 ἀγορα 28 Λευκίῳ τῷ ἄρχοντι 29 κτήσει 31 αὐτῷ



XVIII. Καὶ μετ' οὐ πολὺ ἀπέστειλεν ὁ βασιλεὺς πρὸς Λεύκιον γράμματα ἵνα πορευθῇ πρὸς αὐτὸν ἐν τάχει· καὶ ἀναγνούς ταῦτα ὁ Λεύκιος ἐνώπιον τῇ γυναικὶ αὐτοῦ εὗρεν ὅτι μετακαλεῖται αὐτὸν ἐκείσε ὁ βασιλεὺς, καὶ φησιν· Ἴδου ἐγὼ ἀπέρχομαι· βλέπετε δὲ τὸν δοῦλον αὐτὸν 5 ὅπως μὴ δουλεύσει εἰς τὸν ἐμὸν οἶκον καὶ ἀργῇ τὸ τοῦ βασιλέως πρόσταγμα. ἀλλὰ μᾶλλον μετὰ πάσης ἐπιμελείας ἐνεργείτω ἕως οὗ καὶ αὐτὸς ἐπιστρέψω | ἐνταῦθα· ὑμεῖς δὲ πάντες, ὁ ἐμὸς λαός, ἐπιμελείσθε τὸν οἶκον ἡμῶν καὶ πάντα τὰ καθ' ὑμᾶς ὑποτασσόμενοι τῇ κυρίᾳ ὑμῶν. 10

f. 132 a

XIX. Καὶ διαταξάμενος τὸν οἶκον αὐτοῦ καὶ πάντα τὸν λαόν, ἕνα ἕκαστον εἰς τὸ ἔργον αὐτοῦ, ἀπῆλθεν· ἦν γὰρ ἀντιμαχόμενος τῷ βασιλεῖ Ἰνδίας βασιλεὺς Ἀράβων <καὶ διὰ τοῦτο> τοῦτον ἀπέστειλεν ὁ βασιλεὺς ἐκείσε πρὸς πόλεμον. 15

XX. Τούτου δὲ ἀπελθόντος εὐρών ὁ ἀπόστολος εὐκαί-  
ριαν εἰσηλθεν πρὸς τὴν γυναῖκα τοῦ ἄρχοντος καὶ ἀνέγνω ἐν αὐτῇ τὸ εὐαγγέλιον τοῦ θεοῦ καὶ τὸν λόγον τῶν προφητῶν, καὶ λέγει αὐτῇ· Ὡ Ἀρσενῇ δέσποινα τῆς Ἰνδίας, θεωρῶ σε ἐν τῇ φλογὶ οὔσαν· ἐκτυφλονμένη γὰρ 20 οὔσα θεοὺς ἀψύχους αἰνεῖς καὶ θυμιάζεις καὶ σέβεσαι· οὐς γὰρ νομίζεις θεοὺς οὐκ εἰσιν θεοί, ἀλλὰ κωφὰ καὶ ἀναίσθη-  
τα ξόανα· στόμα ἔχουσιν καὶ οὐ λαλοῦσιν· ὀφθαλμοὺς ἔχουσιν καὶ οὐ βλέπουσιν, ὦτα καὶ οὐκ ἀκούουσιν· οὐ προσφωνοῦσιν τῷ λάρυγγι αὐτῶν· καὶ πάντες οἱ προσ- 25 κυνοῦντες αὐτὰ ὅμοιοί εἰσιν· εἰ δὲ καὶ τοῦτο βούλη, τοῦ ἰδεῖν τὴν ἰσχὺν αὐτῶν καὶ τὰ παρ' ἡμῖν τολμηρῶς πρὸς τὴν σὴν κραταίαν δόξαν λεγόμενα, εἰσέλθωμεν πρὸς αὐτούς, καὶ αὐτοὶ ἐφ' ἑαυτοῖς τὴν ἀλήθειαν δείξουσιν.

Ps. cxiii.  
13 sq.

f. 132 b

XXI. Ἀκούσασα δὲ Ἀρσενῇ τὰ παρὰ τοῦ ἀποστόλου 30 λεγόμενα ἔφη· Πορευθέντες τοὺς μεγάλους θεοὺς ἐτοιμάσατε ὅπως ἔλθωμεν ἐκείσε, καὶ ὁ ἄνθρωπος οὗτος, καὶ ἴδωμεν ἂρά τί εἰσιν τὰ παρ' αὐτοῦ πρὸς ἡμᾶς κατὰ τῶν θεῶν ἡμῶν βλασφημούμενα. καὶ ἀπελθόντες ἡτοίμασαν πάντας.

6 ἀργεῖ 13, 14 ἀραβ τοῦτον ἀπεστ.  
20 οὔσα ἐκτυφλωμένην 22 ἀνεστητα  
ἐαυτοῖς

17 scr. ἀνέγνωκεν αὐτῇ (?)  
25 τῷ λαρύγγει 29 ἀφ

XXII. Καὶ ἰδοὺ ὁ ἀπόστολος μετὰ καὶ τῆς Ἀρσενῆς εἰσῆλθosan, καὶ δείκνυσιν αὐτῷ ἡ Ἀρσενῆ τοὺς θεοὺς αἰτῶν πάντας ὅσους ἂν καὶ εἶχεν· ὁ δὲ ἀπόστολος τοῦ Χριστοῦ ἐκτείνας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· Σὺ, 5 δέσποτα κύριε, ὁ ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιεῖς αὐτὴν τρέμειν· σὲ ὑμνεῖ τὰ χερουβὶμ καὶ τὰ σεραφίμ· ποιήσον σημεῖα | καὶ τέρατα ἐν μέσῳ τῶν ἀψύχων τούτων λίθων f. 133 a καὶ ἐν τῇ χώρᾳ ταύτῃ, ἵνα δοξασθῇ τὸ ὄνομά σου εἰς τοὺς αἰῶνας· ἀμήν.

10 XXIII. Τελειώσαντος δὲ αὐτοῦ τὴν εὐχὴν ἐσαλεύθησαν τὰ θεμέλια τῆς γῆς παραχρῆμα, καὶ ἔπεσαν τὰ εἰδῶλα πάντα ἀπὸ τῶν βάσεων αὐτῶν καὶ συνετρίβησαν καὶ ἐγένοντο ὡσεὶ κονιορτὸς ἔμπροσθεν τῆς Ἀρσενόης καὶ παντὸς τοῦ λαοῦ· ἐξῆλθosan δὲ καὶ τὰ ἀκάθαρτα πνεύ- 15 ματα <τὰ> ἐνοικοῦντα <κράζοντα> καὶ λέγοντα· Οὐαὶ ἡμῖν, ἀπῆλθεν γὰρ ἡ παρρησία ἡμῶν σήμερον εἰσελθόντος τοῦ Θωμᾶ εἰς τὸν οἶκον ἡμῶν μετὰ Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου.

XXIV. Ἰδοῦσα δὲ ἡ Ἀρσενῆ τὸ γεγονός ἐπὶ τοῖς 20 εἰδώλοις αὐτῆς ἐφοβήθη σφόδρα καὶ ἐτρόμαξεν ἐκ τοῦ φόβου αὐτῆς, καὶ ῥίψασα ἑαυτὴν εἰς τοὺς πόδας τοῦ ἁγίου ἀποστόλου Θωμᾶ παρεκάλει λέγουσα· Δούλε τοῦ θεοῦ τοῦ ζῶντος, ἡ ἄγγελος αὐτοῦ <εἰ> ἡ ἀπόστολος· ὅτι ἰδοὺ ἐλθόντος σου ἐφωτίσθη ὁ οἶκός μου ἀπὸ τῆς πλάνης τῶν εἰδώλων, f. 133 b 25 καὶ ἡ καρδιά μου ἐκαθαρίσθη καὶ πάντα <τὰ> ἐν ἐμοί.

XXV. Ἀποκριθεὶς δὲ ὁ ἀπόστολος λέγει αὐτῇ· Ὁ Ἀρσενόη, εἰ θέλεις ζητησον τὸν θεὸν καὶ εὐρήσεις αὐτόν· οὐκ ἔστιν γὰρ ἀπὸ μακρόθεν σου· οὕτως γὰρ ἔφη Ἀμβაკοῦμ ὁ προφήτης· Ἐγγίσατε πρὸς με καὶ ἀπολαύσομαι 30 ὑμῶν· καὶ πάλιν· Ἐκέκραξαν πρὸς κύριον, καὶ αὐτὸς εἰσῆκουσεν αὐτούς. ἀκούσασα δὲ ἡ Ἀρσενόη λέγει· Πιστεύω εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν ἀληθινὸν θεὸν τὸν ὑπὸ τοῦ ἀποστόλου Θωμᾶ κηρυττόμενον.

XXVI. Καὶ κλείσασα τὴν θύραν τοῦ οἴκου αὐτῆς 35 ἀπεδύσατο τὴν στολὴν αὐτῆς καὶ ἐξήνεγκεν ὅσα ἐκτίσασα ἐν τῇ ζωῇ αὐτῆς χρυσὸν καὶ ἄργυρον καὶ ἱματισμόν, καὶ

f. 134 a ἔθηκεν αὐτὰ ἔμπροσθεν τοῦ ἀποστόλου Θωμᾶ καὶ εἶπεν·  
 Κύριε Ἰησοῦ Χριστέ, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, ὁ ὑπὸ τοῦ  
 ἁγίου ἀποστόλου Θωμᾶ καὶ ἀφ' ἡμῶν πάντων δοξαζόμενος,  
 σὺ αὐτὸς οἶδας ὅτι πάντα ὅσα ἐκτησάμην ἐν ἀσεβείᾳ | ἐξή-  
 νεγκα ἐνώπιόν σου· καὶ νῦν δέξον με τὴν σὴν δούλην. 5  
 καὶ ἐπιστραφείσα πρὸς τὸν Θωμᾶν ἔφη· Δοῦλε τοῦ θεοῦ,  
 ἄναστα, βάπτισόν με ἐν ὀνόματι Ἰησοῦ Χριστοῦ ὃν κηρύτ-  
 τεις.

XXVII. Ἀκούσας δὲ ταῦτα ὁ ἀπόστολος ἐδόξασε τὸν  
 θεὸν καὶ λέγει αὐτῇ· Νῦν οἶδα, Ἀρσενόη, ὅτι ἔφθασεν 10  
 ἐπὶ σὲ ἡ βοήθεια τοῦ θεοῦ. περιχαρὴς δὲ γενόμενος ὁ  
 ἀπόστολος τοῦ Χριστοῦ Θωμᾶς ἔκραξεν φωνῇ μεγάλῃ καὶ  
 εἶπεν· Εὐχαριστῶ σοι, κύριε Ἰησοῦ Χριστέ, ὁ ἐπιστρέφων  
 τὰς καρδίας τῶν πεπλανημένων προβάτων· σύ, κύριε, καὶ  
 ἐπὶ πλείον σῶσον αὐτούς, καὶ δεῖξον αὐτοῖς σημεῖα ὅπως 15  
 δι' αὐτῶν γινώσκονται τὴν ἀλήθειαν.

XXVIII. Καὶ ἀναστὰς ἐβάπτισεν αὐτὴν σὺν παντὶ  
 τῷ λαῷ αὐτῆς καὶ εὐχαριστήσας καὶ ἀγιάσας μετέδωκεν  
 αὐτοῖς τῶν ἁγίων καὶ ἀθανάτων μυστηρίων καὶ ἐδίδαξεν  
 αὐτοὺς τοὺς ψαλμοὺς τοῦ προφήτου Δαυεὶδ, καὶ ἐστήριξεν 20  
 αὐτοὺς ἵνα πιστεύωσιν καὶ προσεύχωνται ἐν ἀγνείᾳ.

f. 134 b XXIX. Καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς  
 ἔχοντας, καὶ ἐθεράπευσεν αὐτοὺς καὶ πολλὰ δαιμόνια ἀπὸ  
 τῶν ἀνθρώπων ἀπήλασεν· ἐδωρήσατο γὰρ χωλοῖς τὸ περι-  
 πατεῖν, τυφλοῖς τὸ βλέπειν, κωφοῖς τὸ ἀκούειν· λεπροὺς 25  
 ἐκαθάρισεν, μογγιλάλους τὸ λαλεῖν ὀρθῶς <ἐδωρήσατο>.  
 ἐκάθητο δὲ καθ' ἡμέραν ἐν τῇ πλατείᾳ τῆς πόλεως διδάσκων  
 καὶ λέγων· Δεῦτε πρὸς με οἱ ἀσθενεῖς, καὶ θεραπεύσω ὑμᾶς  
 τῷ ὀνόματι τοῦ Χριστοῦ χωρὶς μισθοῦ. καὶ προσέτρεχε  
 πᾶσα ἡ πόλις ἀπὸ μικροῦ ἕως μεγάλου διὰ τὰ σημεῖα τὰ 30  
 γινόμενα παρὰ τοῦ ἀποστόλου Θωμᾶ.

XXX. Καὶ μετὰ πολλὰς ἡμέρας ἰδοὺ καὶ Λεύκιος ὁ  
 ἄρχων τῆς πόλεως παρεγένετο ἐκ τοῦ βασιλέως Κοιτιφόρου,  
 καὶ ἐλθόντος αὐτοῦ πλησίον τῆς πόλεως ἐξήλθεν πᾶν τὸ  
 πλῆθος τῆς πόλεως πρὸς ὑπάντησιν αὐτοῦ· ἦσαν γὰρ ἐκ- 35  
 δεχόμενοι πάντες καὶ ἐπιθυμοῦντες τοῦ ἰδεῖν αὐτόν <καὶ

τὴν > ἄγραν ἔτι εἶχεν ἐπὶ τῆς στρατιᾶς | καὶ ἰδόντες αὐτὸν f. 135 a  
πάντες ἐχάρησαν χαρὰν μεγάλην, καὶ πλησιάσαντος αὐτοῦ  
ἐπὶ τῇ πύλῃ τῆς πόλεως, ἰδοὺ καὶ Ἀρσενόη μετὰ τοῦ λαοῦ  
αὐτῆς καὶ τῶν παιδισκῶν.

5 XXXI. Ἰδὼν δὲ αὐτὴν Λεύκιος [καὶ] οὐ φοροῦσαν τὰ  
κόσμια αὐτῆς ἐταράχθη· ἦν γὰρ ἐνδεδυμένη στολὴν ῥυ-  
παράν· καὶ φησιν πρὸς ἕνα τῶν δούλων αὐτοῦ· Πῶς ἔχει ὁ  
οἶκός μου; μὴ ἐσυλήθη τι ἐξ αὐτοῦ; ἰδοὺ γὰρ ἡ κυρία σου  
ἐν στυγνῷ τῷ προσώπῳ καὶ ῥυπαροῖς ἀμφιάσμασιν ἐξέρ-  
10 χεται συναντῆσαί μοι. ὁ δὲ λέγει αὐτῷ· Οὐχί, τῇ εὐτυχίᾳ  
τῇ ἐκ τῶν θεῶν σοι βοηθούσῃ· ἀλλὰ καλῶς· καὶ πάντα  
<τὰ> σὰ ἐτριπλασίασαν ἀφ' οὗ τὸ κράτος τὸ σὸν ἐπ'  
ἄλλης διέτριβεν.

XXXII. Ὁ δὲ εἰσελθὼν ἐν τῇ πόλει [καὶ] ἀπηλθεν  
15 ἐν τῷ λοετρῷ· καὶ ἐξελθόντος αὐτοῦ ἀπηλθεν ἐν τῷ οἴκῳ  
αὐτοῦ· καὶ ἦλθον πάντες οἱ ἐν τῇ πόλει προσκομίζοντες  
αὐτῷ δῶρα καὶ συγχαίροντες αὐτῷ· αὐτὸς δὲ ἐκάθισεν μετ'  
αὐτῶν ἄριστον | ποιήσαντες, καὶ ἥσθιον ἐφ' ὅλην τὴν f. 135 b  
ἡμέραν ἐκεῖνην.

20 XXXIII. Ἐσπέρας δὲ γενομένης εἰσῆλθεν καὶ ἀνε-  
κλίθη ἐν τῷ κοιτῶνι αὐτοῦ καὶ ἐζήτησεν Ἀρσενόην τὴν  
γυναῖκα αὐτοῦ· τῆς δὲ ἐλθούσης ἐκράτησεν τῆς χειρὸς  
αὐτῆς καὶ φησι· Ἀποδυσάμενη τὰ ἱμάτια σου ἀνακλίθητι  
καὶ αὕτη μετ' ἐμοῦ. ἡ δὲ φησιν· Δέομαί σου, κύριέ μου,  
25 ἀπορριψὼν ἀπὸ σου τὴν μέριμναν τῆς σαρκικῆς ἐπιθυμίας  
τοῦ αἰῶνος τούτου, τὴν μὴ ἔχουσαν ἔλεος παρὰ τοῦ δε-  
σπότης Χριστοῦ, μάλιστα ὅτι κυριακὴ ἐστὶν καὶ ὅτε εὐ-  
χρηστον οὐκ ἔστιν ἐν ταύτῃ τῇ ἀναστασίμῳ τοῦ Χριστοῦ  
ἐργάσασθαι τι κακόν.

30 XXXIV. Ἀκούσας δὲ Λεύκιος τοὺς λόγους τούτους  
ἐταράχθη καὶ φησιν· Πόθεν οἱ λόγοι οὗτοι, ὦ Ἀρσενῇ;  
οὐκ εἰσὶν ἐκ τῶν ἡμετέρων θεῶν οὐδὲ ἐξ αὐτῆς· οὐαὶ σοι  
δέ, ὅτι ἐπλανήθης ἐκ τοῦ δούλου οὗ ἔασα μετὰ σου, τοῦ  
λέγοντος ὅτι ἱατρός ἐστιν.

35 XXXV. Ἡ δὲ ὑψώσασα τὴν φωνὴν αὐτῆς ἔφη· Μὴ

1	ᾠαγρ <sup>α</sup>	ἔτι] scr. εἴτι (?)	6	ἐνδεδυμένην	8	ἐσηλλύθη
9	υμφιάσασιν	10	συναντισε μοι	11	βοηθουσα	κάλλος
28	ἐν ταῦτα	32	scr. ἐκ σεαυτῆς (?)	18	ἄρεισον	



f. 136 a λέγε κατὰ τοῦ δούλου | τοῦ θεοῦ τοιοῦτους λόγους· πάντες γὰρ οἱ λέγοντες ἰατροὶ εἶναι λαμβάνουσιν μισθὸν παρὰ τοῖς ἀσθενέσιν ἀκαίρως, αὐτὸς δὲ οὔτε μισθὸν λαμβάνει, ἀλλὰ μᾶλλον τὸ πλεόν ὅτι ἐστὶν ἰατρὸς ψυχῆς τε καὶ σώματος· λοιπὸν μὴ λέγε κατ' αὐτοῦ τι, ἵνα μὴ τῇ τοῦ θεοῦ αὐτοῦ 5 συνεργείᾳ κινδυνεύσῃς, ἀλλὰ δεήθητι τούτου μᾶλλον, ἵνα τοῖς ἀγαθοῖς λόγοις αὐτοῦ ἰατρεύῃ καὶ σὲ ψυχικῶς τε καὶ σωματικῶς.

XXXVI. Ὁ δὲ Λεύκιος θυμοῦ πλησθεὶς καὶ ὀργῆς λέγει πρὸς αὐτήν· Εἰ ἰατρὸς ᾗ, λυτρώσεται αὐτὸν ἐκ τῶν 10 βασάνων ὧν μέλλω προσενεγκεῖν αὐτῷ. καὶ ἅμα τῷ λόγῳ ἔστησαν αὐτὸν ἐνώπιον αὐτοῦ δεδεμένον, καὶ φησιν· Λέγε, κατάρατε, ποῦ εἰσιν τὰ ἱερὰ καὶ παλάτια ἃ ὑπεσχέθης κτίσαι τῷ βασιλεῖ; καὶ ποῦ εἰσι τὰ μύδια καὶ τὰ πλοῖα; καὶ ποῦ εἰσι τὰ ἄροτρα τὰ ἀνασκαλεύοντα τὴν γῆν; 15

XXXVII. Ἀποκριθεὶς δὲ ὁ Θωμᾶς ἔφη· Ἄ ἔφην πάντα ἐπλήρωσα τῇ τοῦ Χριστοῦ βοηθείᾳ. καὶ ὁ Λεύκιος· Δοῦλε πονηρέ, ὅταν βασανίσω σε, τότε λέγεις μοι τὴν ἀλήθειαν. λέγει αὐτῷ ὁ ἀπόστολος· Νῦν οἶδα ὅτι ἀνόητος εἶ παν- 20 τελῶς· οὐκ οἶδας ὅτι τὰ ἱερὰ καὶ παλάτια αἱ ψυχαὶ εἰσιν 20 ἃς ἔκτισα τῷ ἁγίῳ βαπτίσματι καὶ προσέφερον αὐτὰς τῷ Χριστῷ; τὰ δὲ ἄροτρά εἰσιν οἱ λογισμοὺς ἀπὸ τῶν καρδιῶν τῶν ἀνθρώπων <αἴρουντες> καὶ ἐπιστρέφοντες αὐτοὺς ἐκ τῆς πλάνης τῶν εἰδώλων πρὸς τὴν θεογνωσίαν· ἡ δὲ ἱατρικὴ μου ἐστὶν ἡ δύναμις τοῦ Χριστοῦ ἡ θεραπεύουσα πᾶσαν 25 νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ προσερχομένῳ αὐτῷ λαῷ. νῦν οὖν ἐπλήρωσα πάντα, τά τε ἱερὰ καὶ παλάτια καὶ πλοῖα καὶ μύδια καὶ ἄροτρα καὶ πάντα.

XXXVIII. Θυμωθεὶς οὖν ὁ Λεύκιος λέγει· ὦ δοῦλε ποιηρέ, αὐταὶ αἱ παραβολαὶ ἃς μοι φλυαρεῖς, ταχέως 30 ἐγὼ διαλύσω αὐτάς. τότε πέμπει στρατιώτας καὶ συνάγουσι πάντας τοὺς ἱμαντοτόμους τῆς πόλεως καὶ φησιν πρὸς αὐτούς· Λάβετε τὸν γόην καὶ πλάνον τούτον καὶ ἀποδύσατε τὸ δέρμα αὐτοῦ ἕως ἂν βασανίσω αὐτὸν ἐγὼ ὡς βούλομαι. 35

6 δεηθῆσαι 10 ἡ ἰατρὸς εἰ  
ἀχθῆναι τὸν Θωμᾶν uel simile quid

11 post αὐτῷ excidit καὶ προσέταξεν  
18 βασανίσασσε 32 ἱμαντόμους



XXXIX. Ἀκούσαντες δὲ οἱ ἰμαντοτόμοι λέγουσιν  
πρὸς ἑαυτούς· Οὐαὶ | ἡμῖν· τί τὸ συμβὰν ἡμῖν κατὰ τοῦ f. 137 a  
ἀνδρὸς τοῦ δικαίου τούτου, τοῦ θεραπεύοντος πᾶσαν νόσον  
ἐν τῷ λαῷ ἄνευ μισθοῦ ; εἰ γὰρ ἐπιχειρησόμεθά τι κατ'  
5 αὐτοῦ, ὀργίζεται ἡμῖν ὁ θεὸς αὐτοῦ καὶ ἀποστελεῖ πῦρ ἐκ  
τοῦ οὐρανοῦ καὶ κατακαύσει ἡμᾶς· καὶ πάλιν εἰς τὸ πρόσ-  
ταγμα αὐτοῦ παρακούσομεν, κακῶ θανάτῳ παραδώσει  
ἡμᾶς καὶ πᾶσαν τὴν γενεὰν ἡμῶν.

XL. Τότε ὁ ἀπόστολος τοῦ Χριστοῦ Θωμᾶς λέγει  
10 πρὸς αὐτούς· Ἀναστάντες ποιήσατε τὸ κελευσθὲν ὑμῖν  
ὑπὸ τοῦ ἄρχοντος ὑμῶν. ἀναστάντες δὲ ἦραν τὸ δέρμα  
αὐτοῦ μετ' ὀδύνης μεγάλης· τότε ὁ ἀπόστολος τοῦ Χριστοῦ  
Θωμᾶς ἐκτείνας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν·  
Κύριε Ἰησοῦ Χριστέ, ἄκουσόν μου ἐν τῇ ὥρᾳ ταύτῃ καὶ  
15 μνήσθητί μου, δέσποτα.

XLI. Ἡ δὲ Ἀρσενῇ ἀκούσασα τὸ γεγονός, δραμοῦσα  
ἐν τῷ δωματίῳ τοῦ οἴκου αὐτῆς ἔρριψεν ἑαυτὴν ἀπὸ ἄνωθεν  
κάτω καὶ ἀπέθανεν· θεωρήσας δὲ αὐτὴν Λεύκιος ὁ ἡγεμὼν  
ἔφη· Ἴδον διὰ σέ ἀπέθανεν ἡ ἐμὴ γυνή· ἀλλὰ μὰ τοὺς  
20 ἔμους θεοὺς οὐ παύσομαι πᾶσαν βάσανον κινήσαι κατὰ f. 137 b  
σου ἕως οὗ ἐμφανίσω τὰ ἔργα σου, καὶ τέλος τούτων καὶ  
θανάτῳ σε πικρῶ παραδώσω.

XLII. Οἱ δὲ γονεῖς καὶ οἱ συγγενεῖς τῆς Ἀρσενόης  
μαθόντες ὅτι τέθνηκεν ἡ αὐτῶν φιλτάτη ἔδραμον καὶ  
25 θεωρήσαντες αὐτὴν ἐπ' ἐδάφους ὑπτίαν ἔκλαυσαν πικρῶς·  
ἔρχονται δὲ πρὸς τὸν ἅγιον Θωμᾶν λέγοντες αὐτῷ· Δούλε  
τοῦ θεοῦ, ὑπὲρ σου ἀπέθανεν ἡ θυγατὴρ ἡμῶν· ἀλλὰ ἐλπί-  
ζομεν ὅτι τῇ τοῦ Χριστοῦ ἐπικλήσει, ὑπὲρ οὗ καὶ ἀπέ-  
θανεν, ἀναστήσεις αὐτήν. ἀποκριθεὶς δὲ ὁ ἀπόστολος λέγει  
30 αὐτοῖς· Μὴ λυπεῖσθε μηδὲ κλαίετε, ὅτι οὐκ ἀπέθανεν,  
ἀλλὰ ζῇ ἐν ὀνόματι τοῦ Χριστοῦ.

XLIII. Ἀποκριθεὶς δὲ Λεύκιος λέγει τῷ Θωμᾷ· Τί  
λέγουσίν σοι αἱ γοητεῖαί σου, κατάρατε ἄνθρωπε ; λέγει  
Θωμᾶς· Ἐμοὶ μὲν γοητείας μὴ γένοιτο εἶναι, τοῦτο δὲ μόνον  
35 τὸ ἐν τῷ ὀνόματι τοῦ Χριστοῦ μου ποιεῖν ὅσα καὶ βούλη.

1 οἰμαντομοι      5 ἀποστελλεῖ      8 πᾶσι τῇ γεναιᾷ      17 ἀπὸ] ἐπὶ  
33 σοι] σε      γοητiai      34 ἐμῇ μὲν γοητiai scr. ἐμοὶ μὲν γόητι (?)  
35 βούλη] scr. ποιῶ (?)

f. 138 a [ὁ ἀπόστολος ἔφη·] ὁ δὲ Λεύκιος· Μὴ νομίσης ὅτι ἀπέ-  
 σχομαι τὰς βα|σάνους ἃς μέλλω ὑπενεγκεῖν σοι ἕνεκα τὰς  
 μαγείας σου ταύτας. ὁ ἄγιος εἶπεν· Μὴ ἀμέλει ποιεῖν ὅσα  
 καὶ βούλῃ. τότε προστάττει λέγων· Φέρετέ μοι ὄξος τριετῆ  
 καὶ ἄλας καὶ ἐμβάλλετε ἐπάνω τοῦ σώματος τούτου. 5

XLIV. Τότε ἐποίησαν ὡς ὑπέταξεν αὐτοῖς· ὁ δὲ  
 ἀπόστολος τοῦ Χριστοῦ Θωμᾶς ἀναβλέψας εἰς τὸν οὐρανὸν  
 εἶπεν· Κύριε Ἰησοῦ Χριστέ, βοήθησόν μοι ἐν τῇ ὥρᾳ  
 ταύτῃ, ὅτι εἰσῆλθεν ἡ βάσανος αὕτη μέχρι καὶ τῶν ἐγκάτων  
 μου· εἰσάκουσόν μου, κύριε, καὶ σπλαγχνίσθητι ἐπὶ τὸν 10  
 δοῦλόν σου καὶ ἀπάλλαξόν με τῆς ὀδύνης ταύτης, ὅτι διὰ  
 σε ταῦτα πάντα πάσχω ὅπως ἐπιστρέψω τὸν λαὸν τούτον  
 εἰς τὴν σὴν ἐπίγνωσιν· σὺ γὰρ ὀρᾷς ὁπόσας βασάνους  
 κινεῖ κατ' ἐμοῦ ὁ ἄνομος οὗτος· ἀλλὰ δέομαί σου, εἰς μάτην  
 ἀπέργασαι πάντα τῇ κραταιᾷ σου χειρὶ· καὶ μὴ μνησθῆς 15  
 Ps. lxxviii. 8 ἡμῶν ἀνομιῶν ἀρχαίων, ὅτι ἐν τῇ ἀναστάσει τῇ σῇ ἡπί-  
 f. 138 b στησα· ὅτι εἶπον ἐλθόντος σου ἐν | τῷ μέσῳ τῶν μαθητῶν  
 Io. xx. 25 ὅτι Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων  
 καὶ βάλλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ  
 βάλλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ 20  
 πιστεύσω. ἀλλ' ἰδοὺ ἕνεκα τούτου νῦν τὸ δέρμα τῆς  
 σαρκός μου ἀφήρηται ἀπ' ἐμοῦ καὶ ἄλλα πλείστα βούλεται  
 κινεῖν κατ' ἐμοῦ· ἀλλ' οἶδα, δέσποτα, ὅτι οὐ μακρὰν ἀπ'  
 ἐμοῦ εἶ, καὶ ἐνίσχυσόν με διὰ τὸ ὄνομά σου τὸ ἄγιον, ὃ ὦν  
 εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. 25

XLV. Καὶ ταῦτα εἰπόντος αὐτοῦ, σπλαγχνισθεὶς ὁ  
 κύριος ἐφάνη λέγων αὐτῷ· Ἀνδρίζου καὶ ἴσχυε, ὁ ἐκλεκτός  
 μου Θωμᾶς, ἐν πᾶσι τοῖς πειρασμοῖς σου· ἀμήν γὰρ λέγω  
 σοι ὅτι μετὰ σου ἔσομαι ἐπὶ πᾶσιν οἷς μέλλεις παθεῖν· καὶ  
 νῦν ἀνάστα, ὅτι ὁ μισθός σου πολὺς ἐστὶν ἔμπροσθεν τοῦ 30  
 πατρός μου τοῦ ἐν οὐρανοῖς. μνήσθητι δὲ περὶ οὗ εἶπον  
 ὑμῖν ὅτι Ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλεῖτε, ὅφεις  
 ἀροῦσιν, καὶν θανάσιμόν τι πίνετε, οὐ μὴ ὑμᾶς βλάβῃ· ἐπὶ  
 ἀρρώστους χεῖρας ἐπιθήσετε καὶ καλῶς ἔξουσιν· ταῦτα δὲ  
 πάντα ἐν τῷ ἐμῷ ὀνόματι ποίει, Θωμᾶ, καὶ μὴ δειλιᾷς· ἀφ' 35

2 scr. ἐπενεγκεῖν  
 scr. ἐμβάλλετε αὐτὰ (?)

2, 3 scr. τῆς μαγ. σου ταύτης  
 8 μοι] με 16, 17 ἐποίστισα

5 ἐμβαλλετα  
 35 δηλιας

Mc. xvi.  
 17, 18  
 f. 139 a

οὗ γὰρ βαπτίσης Λεύκιον, πορεύου εἰς Κεντηράν τὴν πόλιν· αὕτη ἐστὶν ἐξ ἀνατολῶν σου· ὅπως καὶ αὐτοῖς κηρύξης τὸ εὐαγγέλιόν μου καὶ λυτρώσης αὐτοὺς ἐκ τῆς τοῦ διαβόλου πλάνης· ὅτι δι' αὐτοὺς ἐκένωσα τὸ αἷμά μου  
5 ἐπὶ τοῦ σταυροῦ.

XLVI. Ταῦτα δὲ αὐτοῦ εἰπόντος, ἀσπασάμενος αὐτὸν καὶ ἀποκαταστήσας ὑγιή, ἀνελήφθη εἰς τὸν οὐρανόν· ὁ δὲ ἅγιος ἀπόστολος ἀναστὰς ἦλθεν πρὸς Ἀρσενόην τὴν γυναῖκα Λευκίου ἔτι νεκρὰν οὖσαν καὶ ἔρριψεν τὸ δέρμα  
10 αὐτοῦ ἐπάνω αὐτῆς λέγων· Ἀνάστα ἐκ τῶν νεκρῶν, δούλη τοῦ ἀληθινοῦ θεοῦ· ὅτι οἱ πιστεύοντες ἐπὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν οὐ θνήσκουσιν ἀλλὰ ζῶσιν. καὶ εὐθέως αὐτῇ τῇ ὥρᾳ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ θεωρήσασα τὸν ἀπόστολον ἐπάνω αὐτῆς εὐθέως ἔρριψεν  
15 ἑαυτὴν εἰς τοὺς πόδας αὐτοῦ λέγουσα· Νῦν οἶδα ἀληθῶς, ἀπόστολε | τοῦ ἀληθινοῦ θεοῦ ἡμῶν, τὸ ἐκ ποίας πλάνης f. 139 b ἐρύσθημεν πάντες οἱ ἀξιωθέντες τοῦ ἁγίου βαπτίσματος, καὶ εἰς ὁποίαν ζωὴν κατετάγημεν· πάντες γὰρ οἱ πρὸ καιροῦ ἀποθανόντες εἰς τὴν τῶν εἰδώλων πλάνην μετὰ τῶν  
20 δαιμόνων κολάζονται· ὅσοι δὲ <τῷ> τοῦ Χριστοῦ βαπτίσματι ἐτειχίσθημεν εἰς τὰς αἰωνίας μονὰς ἐναπέρχονται.

XLVII. Θεασάμενος δὲ Λεύκιος τὴν γυναῖκα αὐτοῦ ἐγερθεῖσαν ἐκ τῶν νεκρῶν, κρατήσας τοὺς πόδας τοῦ ἀποστόλου εἶπεν· Συγχώρησόν μοι, δούλε τοῦ θεοῦ, ὅσα  
25 κακὰ ἐποίησα ἐν ἀγνοίᾳ εἰς σέ, καὶ μὴ ἀποδώσης μοι ἕνεκα τούτων. ὁ δὲ ἀπόστολος τοῦ Χριστοῦ θεωρήσας τὴν πίστιν αὐτοῦ, ὅτι ἐκ προθυμίας προσῆλθεν, κρατήσας αὐτοῦ τῆς χειρὸς ἠγειρεν λέγων· Ἀνάστα· σήμερον γὰρ χαρὰ γίνεται ἐν οὐρανῷ ἐπὶ τῇ μετανοίᾳ τῇ σῇ· λέγει γὰρ  
30 ὁ σωτὴρ ὅτι Τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. Io. vi. 38

XLVIII. Καὶ αὐτῇ τῇ ὥρᾳ ἐβάπτισεν | αὐτὸν καὶ f. 110 a ἐχειροτόνησεν πρεσβύτερον· ἐποίησεν δὲ καὶ διακόνους καὶ ἀναγνώστας καὶ ἐδίδαξεν αὐτοὺς τὴν ἁγίαν ἀναφορὰν καὶ τὰ ἅγια μυστήρια· καὶ ποιήσας αὐτοῖς ἐκκλησίαν καὶ  
35 λαβὼν τὸ δέρμα αὐτοῦ ἀνεχώρησεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς Κεντηράν τὴν πόλιν ἐν ᾗ προσέταξεν αὐτῷ κύριος ὁ θεός.

3 λυτρώσεις	7 ὑγιή] ηγειν	8 ἀρσενοῇ	17 οἱ ἀξιωθ.] ἡσαξιωθ.
21 αἰωνιαμονας	22 γυναῖκαν	30 ἐκβάλλω	

XLIX. Καὶ εἰσερχομένον αὐτοῦ ἐν τῇ πόλει, ὑπήντη-  
 σεν γέροντα κλαίοντα καὶ ὀδυρόμενον· ἡ δὲ κεφαλὴ αὐτοῦ  
 γέμουσα κόπρον, καὶ τὰ ἱμάτια αὐτοῦ περιεσχισμένα·  
 ἐγγίσας δὲ αὐτὸν ὁ Θωμᾶς λέγει αὐτῷ· Διὰ τί ἐποίησας τὸ  
 πονηρὸν ἔργον τούτου; λέγει αὐτῷ ὁ γέρων· Ἀναχώρησον 5  
 ἀπ' ἐμοῦ, ἀδελφέ, ἀρκεῖ μοι γὰρ ἡ θλίψις μου. περίλυπος  
 δὲ γενόμενος ἐπὶ τούτῳ, λέγει αὐτόν· Παρακαλῶ σε,  
 πάτερ, ὁμολόγησόν μοι τί ἔχεις· τάχα ἂν κουφίξει ὁ κύριός  
 μου Ἰησοῦς Χριστὸς τὴν λύπην ἐκ τῆς καρδίας σου.

f. 140 b L. Ἀποκριθεὶς δὲ ὁ γέρων λέγει αὐτῷ· Ἐγὼ ἔσχον 10  
 υἱοὺς ἕξ· καὶ ἐμνηστευσά|μην τῷ μειζοτέρῳ ἐξ αὐτῶν τὴν  
 θυγατέρα τοῦ ἄρχοντος· ὥς δὲ ἡντρέπισα τοὺς γάμους,  
 εἶπέ μοι ὁ υἱός μου· Πάτερ, γνωστὸν ἔστω σοι ὅτι τοῦ  
 γαμικοῦ συναλλάγματος οὐ συντίθεμαι· ἀπεταξάμην γὰρ  
 τοῦ ματαίου βίου τούτου καὶ τῆς ἐπιθυμίας αὐτοῦ. 15

LI. Ἀκούσας οὖν ἐγὼ ταῦτα εἶπον πρὸς αὐτόν· Τέκνον,  
 μὴ λυπήσῃ περὶ τινων πραγμάτων· ἐγὼ γὰρ ἔδανεισά-  
 μην καὶ ἄλλα πράγματα ἵνα μετὰ τιμῆς μεγάλης τοὺς  
 γάμους ὑμῶν τελειώσω. ἐκείνος δὲ φησι· Μὰ τὸν Ἰησοῦν  
 μου τὸν ἀληθινὸν θεὸν [τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν] 20  
 ἐάν με ἀναγκάσῃς τοῦ λαβεῖν γυναῖκα, οὐ θεωρήσεις τὸ  
 πρόσωπόν μου εἰς τὸν αἰῶνα. ἐγὼ δὲ εἶπον· Καὶ τί τούτο,  
 τέκνον; μὴ ἐτάραξέν τις τὴν καρδίαν σου ἢ μὴ καθ' ὑπνους  
 τι ἐθεάσω;

f. 141 a LII. Ὁ δὲ εἶπέν μοι· Ἄκουσον, πάτερ· τῇ νυκτὶ 25  
 ταύτῃ ἦλθε πρὸς με ἀνὴρ θαυμαστὸς καὶ ὥραϊος ὡς μηδένα  
 τῶν ἐπὶ τῆς γῆς εἶναι ὅμοιον αὐτοῦ· εἶχεν δὲ καὶ στέφανον  
 ἐπὶ τὴν κεφαλὴν αὐ|τοῦ καὶ ῥάβδον ἐπὶ τὴν δεξιὴν αὐτοῦ  
 χεῖρα, καὶ εἶπε πρὸς με· Σοὶ λέγω, νεανίσκε, μὴ ἀκούσης  
 τοῦ πατρὸς σου καὶ λίβης γυναῖκα καὶ μιάνῃς τὸ σῶμά 30  
 σου, ἀλλὰ φύλαξον σεαυτὸν σεμνόν, ἵνα μὴ γένη διάδοχος  
 τῆς γῆς, ἀλλὰ κεφαλὴ τῆς ἐκκλησίας μου· ἰδὼν γὰρ Θωμᾶς  
 ὁ ἀπόστολός μου ἔρχεται ἐπὶ τὴν πόλιν ταύτην, καὶ αὐτὸς  
 σε διδάξει τὴν σφραγίδα τοῦ σώματος καὶ τοῦ αἵματός μου,  
 ὅτι θεὸς ὢν ἐνηνθρώπησα δι' ὑμᾶς. καὶ ἐκτείνας τὴν χεῖρα 35

2 κλαίοντα] κλέων	3 περιεσχισμενη	5 τοῦτον	7 τοῦτον
11 τοῦ μειζοτέρου	17 λυπησαι	23 ἢ μὴ] ημε	28 ραυδον
λέγεις	30 μη ανις		29 σὺ



αὐτοῦ ἡυλόγησέ με καὶ ἀνελήφθη εἰς τοὺς οὐρανοὺς· λοιπὸν, πάτερ, παρακαλῶ σε, μὴ ἀναγκάσης με, ἵνα μὴ ἀποθάνω.

LIII. Καὶ ἀκούσας ἐγὼ ἐσιώπησα, ἐμφάνισα δὲ ταῦτα τῷ ἄρχοντι τῷ ἔχοντι τὴν θυγατέρα· τοῦ δὲ τὴν αἰτίαν  
 5 μαθόντος, ἐν σπουδῇ πολλῇ ἀνήγγειλε τῷ βασιλεῖ· ὁ δὲ βασιλεὺς ἔδωκεν αὐτῷ ἐξουσίαν κατ' αὐτῶν ὅπως αὐτοὺς ἀνελεῖ· οὐ μόνον γὰρ τὸν πρῶτον ἀλλὰ καὶ τοὺς μετ' αὐτόν· ὃς ἐλθὼν ἀπεκεφάλισεν αὐτούς· καὶ ἄραντες αὐτούς | τινες f. 141 b  
 προσφιλεῖς ἔθαναν αὐτούς.

LIV. Τούτου χάριν ἐγὼ λυπούμενος ἀπέρχομαι ὡς ὁρᾷς τοῦ κλαῦσαι εἰς τὸ μνημεῖον αὐτῶν· καὶ οὐ μόνον αὐτῶν τὴν συμφορὰν περικόπομαι, ἀλλὰ καὶ οἱ δανεισται οἱ τὸ πρᾶγμά μοι δόντες ὅπως ἐκτελέσω τοὺς γάμους, καὶ αὐτοὶ ἔρχονται καὶ συνθλίβουσίν με· αὗται γὰρ αἱ δα-  
 15 πᾶναι τῶν γάμων αἱ ὑπὸ τῶν πραγμάτων αὐτῶν γινόμεναι διεφθάρησαν, καὶ οἱ μέλλοντες ἀποδῶσαι αὐτὰ τεθήνασι, καὶ ἐγὼ ἐναποληφθεὶς καὶ μὴ ἔχων αὐτοῖς ἀποδῶσαι ἑαυτὸν † τοῖς ἀπάξαι βουλεύομεν†.

LV. Ταῦτα αὐτοῦ εἰπόντος ἀκούσας ὁ ἀπόστολος  
 20 ἐξεπλάγη, πῇ μὲν ἐπὶ τῇ τοῦ υἱοῦ αὐτοῦ θεωρίᾳ, πῇ δὲ καὶ ἐπὶ τῇ τοῦ γέροντος συμφορᾷ, καὶ λέγει αὐτῷ· Θάρσει, πάτερ, καὶ μὴ λυποῦ· ἰδοὺ δι' ὑμῶν μέλλει τοῦ ἐμφανίσαι ἡμᾶς ὁ θεὸς ἐν τῇ πόλει ταύτῃ· ἐγὼ γάρ εἰμι Θωμᾶς ὃν ὁ υἱός σου ἐώρακεν· καὶ τῇ τοῦ Χριστοῦ μου βοηθείᾳ ἐγερθή-  
 25 σονται οἱ δι' αὐτὸν θανόντες.

f. 142 a

LVI. Ἐκθαμβος δὲ γενόμενος ὁ γέρων περιήρχετο τοῦ δεῖξαι αὐτῷ τὸ μνημεῖον· ἀκούσαντες δὲ οἱ τῆς πόλεως συνηχθήσαν πλήθη ἄπειρα ὅπως ἴδωσιν τί τὸ λεγόμενον πρὸς αὐτούς. τότε λέγει Θωμᾶς πρὸς αὐτούς· Ἴνα μὴ  
 30 αὐτὸς πορευθῶ ἐκέῖσε, καὶ τὸ πρᾶγμα γοητεία παρ' ὑμῶν νομισθῇ, ἄρατε ὑμεῖς τὸ δέρμα μου καὶ πορεύεσθε εἰς τοὺς τάφους τῶν υἱῶν τοῦ ταπεινοῦ γέροντος καὶ θέτε αὐτὸ ἐπάνω ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀληθινοῦ θεοῦ, καὶ ὄψεσθε τὴν δύναμιν αὐτοῦ.

35 LVII. Οἱ δὲ λαβόντες τὸ δέρμα ἀπήλθον εἰς τὰ μνη-

3 scr. ἐνεφάνισα	5 αναγγελεῖ	7 μετ' αὐτων	14, 15 αἱ γὰρ αἱ
δαναπάναι	15 γνωμαι	18 scr. ἑαυτὸν ἀπάγξαι	βουλεύομαι (?)
22 ἡμῶν	26 περιήρχεντο	28	ειδωσαν



μεῖα, καὶ θέντες αὐτὸ ἐπάνω αὐτῶν—ὡ τοῦ θαύματος—  
οὐ μόνον ἐκείνοι ἀνέστησαν, ἀλλὰ καὶ πρὸ τούτων ὑπῆρχον  
ἐννέα τὸν ἀριθμὸν ὑποκάτω αὐτῶν, καὶ ἀνέστησαν καὶ  
αὐτοί· ἰδόντες δὲ αὐτοὺς ὁ λαὸς ἐξεπλάγησαν.

f. 142 b LVIII. Οἱ δὲ ἐκ τῶν νεκρῶν ἀναστάντες ἔκραζον λέ- 5  
γοντες· Μέγας ὁ θεὸς τῶν Χριστιανῶν· ἀληθῶς οὐκ ἔστιν  
θεὸς πλὴν αὐτὸς ὁ ὑπὸ τοῦ ἀποστόλου | Θωμᾶ κηρυτ-  
τόμενος. καὶ πεσόντες ὑπὸ τοὺς πόδας αὐτοῦ εἶπον· Δεό-  
μεθά σου, δοῦλε τοῦ θεοῦ, ἀνακαίνισον ἡμᾶς διὰ τοῦ ἁγίου  
βαπτίσματος, ἵνα καὶ ἡμεῖς μετὰ τῶν πρὸ ἡμῶν ὑπὸ σου 10  
βαπτισθέντων καταταγώμεν· εἶδομεν γὰρ αὐτοὺς εὐ-  
φραινομένους εἰς τὸν παράδεισον, ἡμῶν εἰς τὴν κόλασιν  
ὑπαρχόντων.

LIX. Τότε ὁ ἀπόστολος τοῦ Χριστοῦ εὐχαριστήσας  
τῷ θεῷ ἔδωκεν αὐτοῖς τὴν ἐν Χριστῷ σφραγίδα. τινὲς δὲ 15  
τῶν παρεστώτων πορευθέντες ἀπήγγειλαν τῷ ἀρχιερεὶ τῶν  
εἰδώλων πάντα· ὁ δὲ ἀκούσας διέρρηξε τὰ ἱμάτια αὐτοῦ  
λέγων· Οὐαὶ ἡμῖν· οὗτος ὃν λέγετε Θωμᾶς ἐκ τῶν δώδεκα  
ὑπαρχόντων πλάνων τῶν ἐξελθόντων ἐκ τῆς Ἰουδαίας  
μετὰ καὶ τοῦ διδασκάλου αὐτῶν τοῦ πλάνου τοῦ ἐπιλε- 20  
γομένου Ἰησοῦ· ὃν λαβὼν ὁ Πιλᾶτος ἐσταύρωσαν αὐτὸν  
ὡς κακοῦργον, καὶ αὐτὸν ἔθαψεν· αὐτοὶ δὲ νυκτὸς ἀπελ-  
θόντες ἔκλεψαν αὐτὸν, λέγοντες ὅτι ἀνέστη ἀπὸ τῶν  
νεκρῶν· περιπατοῦντες δὲ πλανῶσιν | ἀνθρώπους ἀπει-  
f. 147 (143) a ράστους γραμμάτων· ἀλλὰ πορευθέντες ἰδοὺ καὶ γὰρ αὐτὸν..., 25  
ὅπως δείξω ὑμῖν τὴν ἀδυναμίαν αὐτοῦ.

LX. Καὶ ἀναστάντες ἦλθον εἰς τὴν πλατείαν τῆς  
πόλεως, μετὰ καὶ τοῦ μιереῶς τῶν εἰδώλων· ἐλθόντες δὲ  
<εὗρον> τὸν Θωμᾶν ἐστῶτα ἰασάμενον δαιμονῶντα, καὶ  
πλήθους λαοῦ μετ' αὐτοῦ· καὶ ἰδὼν αὐτὸν ὁ μιερεὺς ἔφη· 30  
Τίς ἀνήγγειλέ σοι, τετραγωδημένη ἄνθρωπε, εἰσελθεῖν εἰς  
τὴν πόλιν ἡμῶν, καὶ πλα<νῆς>αι τὸν λαὸν διὰ τῶν  
μαγειῶν σου ὧν παρὰ τοῦ διδασκάλου σου Ἰησοῦ ἐδιδά-  
χθης; οὐκ ἀρκεῖ ὑμᾶς πᾶσα ἡ Γαλιλαία, ἀλλὰ μάλλον  
ἦλθες καὶ πρὸς ἡμᾶς δεῖξαι τὰς γοητείας σου; ἐὰν θεός 35

11 ἰδωμεν 19 ὑπαρχωντων scr. ὑπάρχων τῶν 20 τοῦ διδασκ.]  
τοὺς διδασκάλου 22 ἔθαψαν 25 fors. excedit ἐλέγξω 29 δαιμονον τε  
32 πλα ῖ

ἐστιν ὃν σὺ κηρύττεις, διὰ τί ἐσταύρωσαν αὐτὸν οἱ Ἰουδαῖοι; ὑμεῖς δὲ ἐκκλέψαντες αὐτὸν νυκτὸς πλανᾶτε τὸν λαὸν λέγοντες ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν.

LXI. Καὶ ὥρμησεν τοῦ βαλεῖν λίθους κατ' αὐτοῦ  
 5 μετὰ καὶ παντὸς τοῦ λαοῦ· κατ' οἰκονομίαν δὲ θεοῦ οὐδεὶς  
 ἐκ τῶν βουλευθέντων λαβεῖν λίθον | ἀναστῆναι ἡδυνήθη, f. 147  
 ἀλλὰ προσεκολληθήσαν τοῖς λίθοις, οἱ δὲ λίθοι τῇ γῇ· <sup>(143)</sup> b  
 ἰδόντες δὲ ὅτι οὐ δύνανται ἀνορθωθῆναι ἔκραξαν λέγοντες·  
 Δοῦλε τοῦ θεοῦ, ἐλέησον ἡμᾶς, καὶ ἐὰν ἐκ τῆς γῆς ἀναστῶ-  
 10 μεν, πιστεύομεν εἰς τὸν θεὸν Ἰησοῦν· ἔγνωμεν γὰρ ὅτι οὐκ  
 ἔστιν θεὸς πλὴν τοῦ θεοῦ σου· καὶ μὴ ποιήσης ἡμῖν κατὰ  
 τὴν ἀπιστίαν ἡμῶν.

LXII. Ὁ δὲ ἀπόστολος ἰδὼν τὴν ἐπιστροφὴν αὐτῶν  
 ἠῤῥατο λέγων· Κύριε Ἰησοῦ Χριστέ, ὁ διὰ τὸν λαὸν τοῦτον  
 15 σταυρωθεὶς, καὶ ἡμᾶς ἐν μέσῳ αὐτῶν ἀποστείλας ὅπως  
 ἐπιστρέψωμεν αὐτοὺς πρὸς τὴν σὴν ἐπίγνωσιν, αὐτοὺς  
 ἐπάκουσόν μου ἐν τῇ ὥρᾳ ταύτῃ, καὶ δὸς ἰσχὺν τῷ λαῷ  
 τούτῳ ἀναστῆναι· αὐτὸν δὲ τὸν κατὰ τῆς <σῆς> δόξης  
 βλάσφημα λαλήσαντα ὑψώσων ὑπὸ τὸν αἶρα, ὅπως ἴδωσιν  
 20 πᾶς ὁ λαὸς καὶ δοξάσωσιν τὸ ὄνομά σου τὸ ἅγιον εἰς  
 τοὺς αἰῶνας· ἀμήν.

LXIII. Καὶ εὐθέως ἀνέστη πᾶς ὁ λαός· αὐτὸς δὲ ὁ  
 τούτους κινήσας, ὁ τῶν δαιμόνων θεραπευτής, εἰς τὸν αἶρα  
 ὑψώθη κατὰ | κεφαλῆς ἐνώπιον παντὸς τοῦ λαοῦ· ἰδὼν δὲ f. 148  
 25 αὐτὸς τὸ γεγονός ἐπ' αὐτόν, ὅτι ἀνάρπαστος γέγονεν, ἔ- <sup>(144)</sup> a  
 κραξε φωνῇ μεγάλῃ λέγων· Ὁμολογῶ σε, κύριε Ἰησοῦ  
 Χριστέ, ὁ δεσπότης πάντων τῶν πιστευόντων <εἰς> σέ·  
 ὅτι σὺ εἶ ἀληθινός, καὶ οὐκ ἔστιν ἄλλος πλὴν σου, ἀλλὰ  
 πάντες οἱ ἀφ' ἡμῶν προσκυνούμενοι ἔργα χειρῶν ἀνθρώ-  
 30 πων εἰσιν· καὶ νῦν, δέσποτα, μὴ περαιτέρω ὑψώσης με, διὰ  
 τὸ ὄνομά σου τὸ ἅγιον, ἀλλὰ κατένεγκέ με ἐπὶ τῆς γῆς,  
 ὅπως καὶ αὐτὸς τειχισθῶ τῷ ἁγίῳ βαπτίσματι ὑπὸ τοῦ  
 ἀποστόλου σου Θωμᾶ.

LXIV. Ταῦτα δὲ αὐτοῦ λέγοντος καὶ εἰς τὸν αἶρα  
 35 κατὰ κεφαλῆς κρεμαμένου ἐνώπιον πάντων, ἀπλώσας τὰς

2 ἐκλεψαντες	6 ἀναστην' οἰδυνηθη	8 ἀνορθῶναι	10 πιστεύομεν]
add. in marg. ...ευομεν	Ἰησοῦν] Ἰϋ	19 φλάσφημα	ἰδωσαν
29 ἡ ἀφ' ἡμῶν προσκυνουμεν	34 λέγοντος] λεγομενα		

χείρας αὐτοῦ ὁ ἀπόστολος δέδωκεν αὐτῷ χεῖρα καὶ ἔλαβεν αὐτὸν κάτω· καὶ πεσὼν ὑπὸ τοὺς πόδας αὐτοῦ ἔφη· Δοῦλε τοῦ θεοῦ, βάπτισόν με, καὶ δός μοι τὴν ἐν Χριστῷ σφραγίδα.

f. 148  
(144) b LXV. Περιχαρὴς δὲ γενόμενος ὁ ἀπόστολος ἐβά- 5  
πτισεν αὐτὸν καὶ πάντα τὸν | λαὸν εἰς ὄνομα πατρὸς, υἱοῦ,  
καὶ ἁγίου πνεύματος· καὶ πορευθεὶς εἰς τὸ ἱερὸν κατέ-  
στρεψεν τὰ εἰδῶλα αὐτῶν, καὶ ἐποίησεν αὐτὸ ἐκκλησίαν,  
καὶ γέγονεν ὁ ἱερεὺς τῶν εἰδῶλων ἱερεὺς θεοῦ τοῦ ὑψίστου·  
καὶ διδάξας αὐτὸν τὴν ἁγίαν μυσταγωγίαν καὶ παραδοὺς 10  
αὐτοῖς τὰ ἅγια μυστήρια, καὶ ποιήσας διακόνους καὶ  
ἀναγνώστας καὶ στηρίξας αὐτοὺς καὶ εὐλογήσας, ἀνεχώ-  
ρησεν ἐξ αὐτῶν.

Pergit auctor sine puncto καὶ ἐπὶ τὴν Ἀνδρόπολιν  
ἔρχεται· τοῦ δὲ τὴν ἐξουσίαν τῆς χώρας ἐκείνης διέποντος 15  
[ἦν] εἰς γάμου κοινωνίαν τὸ ἑαυτοῦ θυγάτριον ἐκδόντος,  
συνεορτάζειν καὶ τοὺς παρατυχόντας συνέβαινε. ὁ μὲν  
οὖν ἀπόστολος ἐπὶ τὸ εὐτελέστερον ἀνεκλίθη τῶν τραπε-  
ζῶν· πάντων δὲ ἐμφορουμένων ἐπὶ τοῖς ἐδωδίμοις, μόνος  
αὐτὸς ἀμέτοχος τῶν τοιούτων αὐτῶν (sic)· σύννους γὰρ ὢν 20  
καὶ ἑαυτῷ προσέχων ἐκάθητο συνε|σταλμένος· τῶν διακο-  
νούντων οὖν τις ἀπονοία ἀρθεὶς ῥάπισμα δίδωσιν αὐτῷ,  
εἰρηκῶς· εἰς γάμον κληθεὶς μὴ σκυθρόπαζε. Mors pincer-  
nae sequitur (v. Bonnet, *Acta Thomae*, p. 9). γυνή τις  
f. 149  
(145) a ενοι (sic) τῶν αὐλούντων | διαπρύσιόν τι φωνήσασα εἰπεῖν· 25  
Μέγα τι ἡμῖν ἀεγνωρίσθη σήμερον μυστήριον. Arcessitus  
a rege sponsae benedicit et ut castitatem seruet hortatus  
discedit: | sponsus postea uidet uirum similem Thomae  
f. 149  
(145) b cum sponsa loquentem; qui reuera Christus est. Rex  
f. 150  
(146) a iratus conuertitur | 30

f. 150  
(146) b καὶ τὸν θυμὸν τοῦ βασιλέως καταλαίνει καὶ τῇ ὕστε-  
ραίᾳ Χριστιανὸν πείσει (sic) γενέσθαι. ὅτι δὲ οὐχ οἶόν τε  
τὴν ἀρετὴν διαλαθεῖν, ἔδειξεν αὕτη καὶ τὸν ἀπόστολον  
πάλιν πρὸς Γουνδαφόρον βασιλέα διατρίβειν, καὶ πρὸς  
αὐτοῦ οὗτοι τὸ βάπτισμα ληψόμενοι <ἀπῆλθον>. ἀπελ- 35  
θὼν δὲ ἐμφανίζεται τῷ βασιλεῖ. ὥς δὲ ὁ βασιλεὺς ἱκανῶν

χρονου (*sic*) παραδραμόντων ἔσπευδε μαθεῖν περὶ τοῦ ἔργου  
 τῶν οἰκοδομημάτων, ἤκουσε τοῦ ἀποστόλου λέγοντες (*sic*)·  
 Ὁ βασιλεῦ, τοιοῦτόν τι παλάτιον οἶον ἐγὼ τῇ σῇ βασιλείᾳ  
 κατεσκεύασα οὐδὲν ὁμοῖον τῶν ἐπὶ τῆς γῆς πέφυκεν, πλὴν  
 5 τὴν στέγην μόνην ὑπολείπεσθαι. *Gaudet rex et aurum*  
*plurimum Thomae mittit. Fraude reperta, | Thomas cum* f.152  
*mercatore in uincula conicitur. Frater regis innominatus* (148) *a*  
*moritur: eius visio de palatio Gundaphori in caelis narratur*  
*ab auctore. Reuiviscit, | et Thomas* σὺν τῷ Ἀβάνῃ (qui f.153  
 10 hic primum nominatur<sup>1</sup>) arcessitur. *Conuersio regis et* (149) *a*  
*fratris sequitur. |*

Καὶ εὐλογήσας αὐτοὺς πρὸς Μιγδαῖον (*l. Μισδαῖον*) τὸν f.153  
 βασιλέα παραγίνεται ἐν ᾧ καὶ τὴν τελείωσιν ἐποιήσατο (149) *b*  
 διὰ τὸ πιστεῦσαι καὶ βαπτισθῆναι ὑπ' αὐτοῦ Οὐαζίνην  
 15 τὸν υἱὸν αὐτοῦ καὶ τὴν γυναῖκα Τερτίαν καὶ Μαγδονίαν καὶ  
 Νάρκαν· διὸ παραδίδοται πέντε στρατιώταις οἱ τοῦτον ἐπὶ  
 τὸ ὄρος ἀναβιβάσαντες λόγχαις κατέτρωσαν· πρὸ δὲ τῆς  
 ὥρας τῆς αὐτοῦ τελειώσεως ἠΰξατο λέγων· Κύριε Ἰησοῦ  
 Χριστέ, ὁ φῶς οἰκῶν ἀπρόσιτον, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ  
 20 ταπεινὰ ἐμφορῶν (*l. ἐφ.*) δέξαι τὸ πνεῦμά μου ἐν εἰρήνῃ·  
 καὶ οὕτω τελέσας τὴν εὐχὴν παρέδωκεν τὴν ψυχὴν τῷ  
 κυρίῳ· ᾧ ἡ δόξα καὶ τὸ κράτος σὺν τῷ ἁγίῳ πνεύματι εἰς  
 τοὺς αἰῶνας. ἀμήν.

<sup>1</sup> In c. xi. scribitur "Ολβανος.

## THE CONFLICT OF S. THOMAS.

I append the late Mr S. C. Malan's translation of the Ethiopic Acts of Thomas, from his *Conflicts of the Holy Apostles* (Nutt, 1871, p. 187). The Arabic numbers correspond to the sections of the Greek text.

In the name of the Father, and of the Son, and of the Holy Ghost ; one God,

*The book of the preaching of Thomas, the Apostle of our Lord Jesus Christ, which he held in the country of India, in the peace of our Lord. Amen. For the 26th of Ginbot [May].*

(1, 2) And it came to pass after the resurrection of our Lord Jesus Christ from the dead, that He appeared unto the holy Apostles, and said to them : The peace of My Father be with you all ; what He gave Me, give I you ; gather together, and part the world among yourselves into twelve portions, and go ye, every one of you, My holy disciples, to the portion allotted to him. And fear not, for I will be with you, and I know what will come upon you, suffering and affliction, from the men of this world ; but endure them patiently that ye may bring men back from their errors, to the Truth which is in Me. Remember the sufferings that came upon Me and all that was done to Me, for the sake of mankind.

(3) But unto Thomas the lot fell to preach in the country of India. He then worshipped the Lord, and said : Why is the lot fallen unto me that I should preach in India ? For the men thereof are as stubborn as beasts, and they will [shut] their hearts not to hear the word of the Gospel ; but, O Lord, let my lot be in this city.



(4, 5) And our Lord Jesus Christ said to him : Behold, Peter will guide you, and he will go forth with you to every one of the countries [to which I send you]. Therefore, O My Apostles, prepare yourselves, every one for himself, to go to the country fallen to him by lot. Peter shall go to Rome, and to the regions round about it, and Matthias to Persia.

(6) Then said Thomas to Peter: Arise, and go with me and my brother Matthias, until thou bring us to our countries.

And Peter said: Yes; and he started with them; and our Lord went up into heaven in great glory.

And it came to pass that after they had gone forty stations, they came to a city where the road branched off to the country to which Matthias was going. And again as they entered the town they sat by the roadside, like way-faring men. Then our Lord appeared to them in the form of a wise man, and said to them: Peace be to you, My brethren. And they said also to Him: Peace be also on Thee. And He sat by them on their right, not far from them.

Then Thomas said to Peter: Father, let us come into the city, and preach therein in the name of our Lord; for this is the first city to which we are come; if only we might save the men thereof, and turn them unto the Lord. For the Lord said: He that shall preach in a large city shall save many men, and great shall his reward be in the kingdom of Heaven.

(7) But while he was saying these words to Peter, there came one of the king's body-guard, whose name was Cantacoros, king of India. And he looked at the Apostles, as they sat like wayfaring men, and said to them: Whence are ye, brethren? And they said to him: Ask what thou listest. He then said to them: I can only ask good questions of you; for I see you are very good men. I will then ask: May I buy one of you as a slave?

And Peter answered: We be servants of a God, whose name is Jesus of Nazareth, and He will come to this city. And then will take place what thou now askest of us, and He will sell thee one of us: because our own city and all the

regions round about it, and all they that dwell in them, are good men.

(8) And it happened that, as Peter said this, our Lord heard what they said among themselves. He then showed himself and spake in a language which they [the bystanders] understood not, and said: Peace be to thee, honoured Peter, and to thee, faithful Thomas, and to thee, meek Matthias. Behold I know you because I am never apart from you, but I am with you at all times. Lo I am come, as I told you I should, to go before you to every place to which ye shall go.

But that guardsman of the king of India, who then stood with them, understood not the language in which our Lord had spoken. (9) He was then standing in a place in the midst of the city; and the Apostles said to him: Lo! our Lord, of whom we told thee, is come; see, He asked what thou wantedst; and He is going to sell thee [one of us] for a servant.

(10) Then that man said to our Lord: Peace be to Thee, Thou good man; there are tokens about Thee that Thou art an honourable man. Sell me one of these men.

Then the Lord said to him: Which of them wilt thou that I sell thee? This one is the chief of them, because he was born in a great city. I will not sell him. Then that man looked upon Thomas and he liked him, because he was strong in body and powerful; and he said to the Lord: Sell me this one.

(11) And the Lord said: His price is three pounds weight of gold. Then that man gave the money to our Lord, and said to Him: Write me a memorandum thereof, according to the custom of our city. And the Lord said: Thou needest not look for any one to write it for thee; I will write it Myself with Mine own hand; trust Me; for that I have sold this My servant to thee; dress him as a guardsman of Cantacoros, king of India. Then the Lord wrote the writing as the man wished, and He then went up to heaven with great glory.

(12) After this our Lord appeared to Thomas and said to him: Take the price paid for thee, and distribute it among the poor and the orphans and the widows, in the place to which

thou shalt go. I sold thee for three pounds weight of gold, because thou art a servant of the Holy Trinity, the Father, and the Son, and the Holy Ghost. Then Thomas answered and said: Thy grace be with me. And the Lord having thus spoken, was hidden from them.

(13) And Thomas girded his loins like a servant, and came to Peter and to Matthias and said to them: Remember me in your prayers. Then they saluted one another with a spiritual greeting, which is our perfection in this world; and they gave thanks together with a spiritual farewell, and parted. And Thomas went with his master; but Peter and Matthias went on their journey.

(14) And Thomas's master inquired what his calling was, when Thomas answered: I am a builder and an architect, and I am a physician. As regards laying out a construction, I correct the plans and ascertain the cost thereof, and choose the ground outside a land of thorns and briars, and anything else thou mayest require. As to building, I build temples and dwelling-houses, and long enclosures, good enough for kings. Then, as to my being a physician, I cure the wounds made in the flesh that destroy it.

(15) And when that man who had bought him heard this he rejoiced, and said to him: The king is looking for one exactly the like of thee. (16) And many days after they came to India, where that man went in to the king and told him about Thomas, and showed him the writing written with his own hand. When the king saw him he wondered at him; and the guardsman told him all that Thomas could do, as he had told him.

(17) Then the king rejoiced greatly at it, and said to him: Take that man and bring him to Vecius the judge of the city, who will give him materials wherewith to build me a high tower. Then the guardsman went to the judge and told him all the king's commands, and Vecius gave him all he required.

(18, 19) Afterwards Vecius had to go out of his city to the king; but first he went to give orders to Arsenia, his wife, saying: The man who has come to us within these few

days shall not serve like the other servants; but he shall serve like a servant at his trade, until I return from the king. (20) Then, when Vecius departed to go to the king, Thomas came to the judge's wife and read to her the Gospel of our Lord and the prophecies of the prophets, and said to her: I see thee in darkness, serving these gods of gold and silver; and thou sayest that they are gods; but they are no gods. And what thou doest unto them profits thee nothing whatever, for they neither speak, nor hear, nor yet see; and if the earth quaked they could not hold up their heads, but they would fall and be broken in pieces. I beg thou wilt show me and bring me into the temple wherein thou worshippingest them, that I may see their strength.

(21, 22) Then she went before Thomas to show him her gods; and when he saw them he lifted up his eyes unto heaven and prayed thus, saying: O Lord Jesu Christ, [look upon] Thy child, Thy beloved, [and send] Thy Holy Spirit, at which all devils shall tremble! Thou art the Good Shepherd, and we are the sheep of Thy pasture; Thou art Good among the good; Thou art the True Light that shines into our hearts, and all creation fears Thy name. Thou hast sent me to this city; turn to Thyself all those that dwell in it, for Thou art the Maker of all mankind, and all creation confesses Thee. When Thou lookest upon the earth it trembles; and the waves of the sea lull themselves to rest when they hear Thy voice; the birds and all the beasts of the field are subject unto Thee, because thou art Ruler over them. O Lord Jesu Christ, cause Thy signs and miracles to shine over the men that are in this city, that they may praise Thy name; for unto Thee belongs glory for ever and ever. Amen.

(23) But while the Apostle was offering this prayer, the temple of idols shook, and all the gods that were on their stands fell on their faces to the earth, and the devils that dwelt in them cried out, saying: Woe unto us; woe unto us; alas! alas! for our power is brought to an end, and our shame is increased; for there is henceforth no God but Jesus Christ, the Son of the living God. (24) But when Arsenia saw what had come upon her gods, she feared greatly, and fell



upon the earth between the feet of Saint Thomas. Then he stretched his hand and raised her, and she said unto him : O good servant of God, I pray thee, who art thou—a servant, or may be, rather, some god that is come into my house ? What is that name which thou didst call, wherein Jesus was mentioned, and which, when called, made the house tremble and the gods fall upon the earth which I hoped would save me, and made them become like ashes ? Hide not from me this power which is with thee, O servant of God. From now I will never again serve my gods ; when brought up to know God, I will believe in thy God Jesus Christ, the son of the living God.

(25) Then Thomas answered, and said to her : O Arsenia, if thou believest with thy whole heart, and forsakest this world which soon passes away, thou shalt know that gold, silver, and gorgeous apparel are vain show ; for the moth eats them. And as to the beauty of body, it perishes ; and all they that boast of it soon perish with it, for soon after nothing of the beautiful countenance is found, but the face is all wan and sorrowful ; for the eyes are blinded, and the tongue speaks not ; for whither goes man that is born of a woman ? He goes to his eternal home. Seek God, O Arsenia, and thou shalt find Him, for He is not far from them that seek Him with their whole heart. The prophet says of God : I am the living God, and nigh unto you ; I am not far from you, like a worn out garment. And again : Repent, O ye children of Israel, for I am the God of gods that takes no pleasure in the death of a sinner ; but rather do I wish that he should turn, and that his soul should live ; and again He says : Turn unto Me, O My children who have transgressed ; return, and ye shall find God ; for He is found of him that seeks Him, and He hears him that calls upon Him.

But when Arsenia, the judge's wife, heard this, her heart was turned to the fear of God, and all they that were in her house believed in God ; and many men of the city also believed. (26) Then she went into her house, and took off from her her best things and her finest dress, and she spread ashes under her bands, and she worshipped on her face, giving



thanks unto God, and said : I have believed, O my Lord Jesu Christ, O God of this wayfaring man that came into my house, and that has become my guide to the way of life. Therefore do I pray Thee, O my Lord Jesu Christ, have pity on me for not having known Thee until this day ; but now hast Thou deemed me worthy of knowing Thee. Thou, O living God, forgive me all my sins, and the error in which I have long dwelt until this hour, in worshipping false gods. Behold now, I have turned unto Thee, my Lord Jesu Christ ; Thou art my Light and my Saviour, for Thou art my hope and my strength ; and Thou art He who brought me unto Thyself, and on Thee do I trust.

And when she had finished this prayer, she went out to the Apostle, with ashes on her face, and she said unto him : Servant of God, arise and baptize me in the name of the Father, and of the Son, and of the Holy Ghost, whom thou servest.

(27) Then the Apostle rejoiced in her faith, and said unto her : Good woman, behold the grace of God has come down upon thee.

And that woman answered, and said unto him : It is because the faith in thy God dwells in my heart, and my soul gives thanks unto my Lord Jesus Christ, who brings back the souls that were gone astray from Him.

(28) Then Thomas arose, and baptized her, and all those that dwelt in her house, in the name of the Father, of the Son, and of the Holy Ghost. And he took pure bread and a cup full of wine, he gave thanks, and brake [the bread], and gave to the people that had been baptized of the Body of our Lord and of His precious Blood.

And it was late in the night when he prayed and sang the Psalms of David, he and all the brethren who had been baptized.

(29) Then they brought many sick that were possessed with devils, and blind, and lame, and lepers, and he healed them all. And he went every day into the midst of the city, and preached in the name of our Lord Jesus Christ ; and proclaimed to them the glad tidings of the holy Gospel, and said

to them : Bring unto me all the sick, and I will heal them freely, for I will take no reward from any of them.

And all the household of Arsenia, the judge's wife, who had believed through Thomas's words, and all the men of the city, became Christians. But the Apostle continued to read to them the Gospel and the prophets, and taught them, and after that he baptized them in the name of the Father and of the Son, and of the Holy Ghost ; and he abode with them four years, until their faith was strengthened in the name of our Lord Jesus Christ.

(30) Meanwhile Vecius, who was gone to the king, came back to his own city ; and his wife and all the men of his house went to meet him. (31) But, when he saw his wife clothed in filthy garments, he was sorely grieved, and it seemed to him as if the adversary had hastened to ruin his house and all the goods in it. Then he called one of his servants, and said to him : What, then, has happened in my house ?

And the servant said : What ? No harm has happened ; naught but good, ever since thou wentest away hence.

(32, 33) Then Vecius went at once to the bath, and then returned home and called to his wife, Arsenia, and when she came he spake to her after the custom of men of the world, and as he used to speak to her formerly.

But she answered him, saying : O my lord, behold God has taken out of my heart all such impure doings ; for it profits not ; and to-day is the Sabbath unto the Lord.

(34) Then Vecius answered in great wrath, and said to her : What big talk is this that thou now holdest ? such as I never before heard from thee. Thou shalt not separate thyself from me, except this day when I have been with thee. Alas ! May be that servant who came to thee has bewitched thee during these days.

(35) Then Arsenia answered, and said to him : God forbid, my lord. Say not concerning him that physicians do not raise the bodies and the souls. Say not against him one unkind word ; but rather hear thou his language.

(36—38) But when Vecius heard these words of his wife, his heart was filled with rage, and he answered and said : If he

be a physician then, and a doer of good works, he will, no doubt, escape the plagues that are to come upon him. He then ordered his officers to bring to him all the butchers that were in the city, and they were brought. And they called Thomas, and he said to him: Thou wicked servant and enchanter, where is the work and the art, of which thou saidst to me: I am a builder; where are the temples that were to be built? Where is the tower which thou saidst thou wouldst build for the king? Where are the instruments of husbandry, the measures, and the scales, thou wast to have made for the king? What work, what art, and what enchantment hast thou wrought?

Then Thomas answered, and said to him: Lo, I have fulfilled my calling.

But Vecius said to him: Dost thou mock me? I shall beat thee, thou wicked servant, unto death.

Then Thomas answered: I know that until this day thou hast listened to reason, without inflicting punishment on me. I will now, therefore, make known to thee the temples and the towers I have reared, namely, the souls that have repented and have believed; these are the towers adorned by the King of Heaven, and in which He dwells; and as to ploughs, harrows, and mattocks, they are the Gospel which roots out all enmity and iniquity out of the hearts of believers who seek the Lord with all their heart. And as to what belongs to the art of enchantment, they are the Holy Mysteries that root out all evil thoughts and all evil lusts, from the hearts of those that receive them, after being thus cleansed. Such is the art taught me by God.

But Vecius answered in great wrath: Thou wicked servant, where is all that which thou didst tell me? And he ordered him to be put in fetters, and to be placed on a wheel on the ground. Then they bound him in the centre thereof, and he commanded the butchers to flay his flesh, saying: I will torment thee, and soon destroy thee as I please.

(39) Then the men of the city wept bitterly, saying: Alas, alas! what can we do for this just man who healed us of our sicknesses? But if we lay our hands on him his God will be

wroth against us, and in His anger He will send fire upon us from heaven, and will consume us. If, on the other hand, we do not what this impious man commands, he will put us to death. Behold, however, we saw great wonders done by this holy man, when wild boars rushed into the fields of an old woman, and all the youth of the place could not drive them away. Then she came and did obeisance to this holy man, and made her request, saying: O my lord, help me in this strait. And he had pity on her, and he went out to her fields and said to the wild boars: Go ye forth from these fields of this old woman, and destroy not her crops. Then the herd of wild boars went away, and the fire came down from heaven and consumed them. We, therefore, are much afraid of his God.

(40) Then Thomas answering, said to them: Arise, and fulfil the orders given you by your master; for I know that you have been commanded against your will, from fear of that insane judge.

Then Vecius commanded them to flay him.

But the Apostle raised his eyes unto heaven, and cried with a loud voice, saying: O Lord Jesu Christ, Son of the living God, help me at this hour out of this torture. (41) And Arsenia, who heard the Apostle's voice, and was looking at him, when she saw them flaying his flesh, was greatly moved, and fell on her face and died.

Then Vecius cried, and said: So, my wife has died by reason of thee, O wicked servant. However, I will for the present turn my anger aside from thee, until I know all that thou hast done.

(42) But when the parents, and brothers, and friends of Vecius' wife came, they wept over her, they cried, and said: Alas, alas! that thou shouldst have died by reason of this stranger! Nevertheless our hearts rejoice in thee, because thou hast died on account of what the blessed Apostle commanded thee.

Then Thomas answered, and said to them: Weep not; but be silent. Since she has died on my account, I will raise her up.



(43, 44) But Vecius said to him: Think not so, for she is dead; and I shall torment thee as I like, and I will not let thee go. Then he commanded that they should bring wine and salt to anoint the flesh of the saint, who cried aloud, and said: O Lord Jesu Christ, help me, and deliver me from this torture! for my heart is burning and my flesh is very faint. O Lord Jesu Christ, my God, pitiful and of tender mercies, remember that I am a stranger here, that I have neither father, mother, brother, nor friend in this city, nor any one that knows me. O Lord Jesu Christ, Son of the living God, Thou art my help, and on Thee have I put my trust; neither have I transgressed Thy commandments. O Lord Jesu Christ, I have hated every thing of this world for the sake of Thy Holy Name; I forsook my father, my mother, and my kindred, and I left all that belonged to me, when I heard Thy voice, O Lord, who didst send me to this city for the salvation of the men thereof. And now look on what has come upon me here. Since, O Lord, Thou didst suffer for me, it is meet I should suffer for Thee with joy all that has come upon me in this city. I remember the day when Thou didst appear to my brethren, the other Apostles, after Thy resurrection from the dead. I was not there with them; and when they told me that they had seen Thee, I believed not, remembering Thy Word that said: Believe not every spirit, for many shall come in My name, and shall deceive many. Therefore did I say to my brethren, the other Apostles: If I do not see my Lord, nor see on His hands the print of the nails, nor yet thrust my fingers into His wounds; and if I do not bring my hands into His side, I will not believe. But Thou didst again appear unto me, and Thou didst show me [the proofs] I sought of Thy resurrection, and I was reprov'd for the weakness of my faith. And since Thou didst suffer then on my account, O my Lord Jesu Christ, I pray Thee to forgive me; for Thou art a gracious God; receive my prayer, as Thou usest to do to those that turn to Thee with their whole heart.

(45) And, when he had said this, our Lord pitied him, and appeared to him upon a light cloud and said to him: Thomas,



My beloved, have patience and be of good courage ; thou shalt overcome thine enemy and all them that rise against thee. Remember, My beloved, that all the sufferings and the fainting which I endured for all mankind, until I had rescued it from the hands of the enemy, are not to be compared with the hour in which I shall see thee and we shall meet together ; because thy throne is ready at My right hand in My Kingdom, and thou wast named My beloved Didymus. Endure patiently, for great is thy reward, and high is thine honour. From thy skin shall great miracles be wrought, and thine heart shall confirm in the true faith in My Godhead many people in this city ; after which thou shalt depart hence, and shalt go towards the east, and shalt dwell in a city called Quantaria, and there shalt thou turn people to the faith in My name. Behold, fill the whole world with the grace of My Father, and with His mercy towards all creation through My Blood, that was shed for the salvation of the world. (46) So saying, our Lord laid His hands upon the flesh of the Apostle, and healed his wounds, and then disappeared.

Then Thomas arose, whole, and came to the place where Vecius' wife lay, placed his skin upon her, and said : In the name of the Lord Jesus Christ and of His Father, and of the Holy Ghost ; the Word that raised Lazarus will also raise thee.

Then immediately did she open her eyes, and see the Apostle standing at her head ; and she arose at once and worshipped him.

(47) But when Vecius saw these signs and great miracles wrought by the Apostle Thomas, he cried, saying : Truly, there is no god but thy God, whom thou servest. I also pray thee, servant of God, to forgive me what I have done to thee ; all the evil which I have done unawares.

Then Thomas also rose up, and said to him : Fear not, for God takes no vengeance of those who repent and confess their sins.

(48) Then, at that moment, Vecius believed, and all the men of his kingdom : and Thomas baptized him, and all those

that believed with him. And he commanded them to bring bread and a cup ; and he prayed for them, and gave to all of them of the Holy Mysteries ; and they all became Christians. Thomas, also, laid down for them the decrees and institutions of the Church ; he set Vecius over them ; and gave them all the rules of the Church and the precepts of the Gospel. He then abode with them three days, teaching them out of the Holy Scriptures, and said to them : If it be the will of God I shall again come to you ; for, behold, the Lord has commanded me to go to a certain city to the eastward of this. And he departed, and they accompanied him, weeping and saying : Tarry not long away from us, for we are young in the faith.

Then the Apostle prayed and blessed them, and gave them his peace, and then sent them away.

Thence he came to Quantaria, to preach in it as the Lord had commanded him. (49) And when he came to the city he went in at the gate, and there found an old man weeping abundantly, with his clothes rent, of a sad countenance, and he said to him : Old man, why weepest thou ? I see thee bathed in tears and in great grief ; it grieves me to the heart to see thee in this state.

But the old man answered : Go from me, brother, for great is my grief.

Then the Apostle said to him : I pray thee to tell me what is the matter with thee, that my Lord may comfort thee through me.

(50, 51) The old man then said : I have two sons, and I betrothed the eldest to the daughter of an elder of the city, that she should be his. But when the time for the wedding came, my son said to me : Grieve not for me, father, as regards my marriage with that woman ; for I will take no wife ; for, behold, I have forsaken this world and all the lusts thereof. When I heard him say this, I took it greatly to heart ; but he again said : Now, what I wished has come to pass. He also said : I have sworn by the great King, who is the King of kings, Jesus Christ, since thou hast ordered me concerning this, I will depart into the wilderness, and thou shalt no

longer see me after to-day. And I said : What then is it that thou hast seen ?

(52) And he said : I will tell thee what I have seen. Last night, while I was asleep on my couch, I saw a youth of a beautiful countenance, in raiment bright as the sun. And the smell of perfume that came from his clothing filled the place with the sweetness thereof. He had a crown of the Kingdom upon his head, and in his right hand a golden rod. And when I saw him I felt greatly afraid of him, and I fell on my face at his feet, like one dead. But he stretched forth his hand, raised me up, and said to me : Keep thyself, and hearken not to those who counsel thee about taking to thee a wife ; but keep under thy body that it be pure, and that thou mayest become a chief of the Church. And, behold the Apostle Thomas is coming to this city, and he will guide thee into all knowledge. He will give thee instruction and will take care of thee, and will prepare thee to receive the Holy Mysteries. Know this, that I am the King who was made flesh for your sakes ; wherefore it behoves you not to be idle and negligent of the salvation of your soul and of your eternal life. And, as He said this, He laid His hand upon my head, and then went up to heaven in great glory, until He was no more seen. Wherefore, O my father, will I on no account abandon this grace of God which He has given me, lest that King be wroth against me, and destroy me for having transgressed His word.

(53, 54) But, when I heard these words from my son, I grieved much and took it to heart ; and since it was the God of this city who had appeared to him, I came to the men of the city, and I told them all my son had said to me, and then sent them to the father of the damsel, and they told him all they had heard from me. He, too, was very angry with me, and said to me : Despisest thou, then, my rank, and didst thou bind my daughter with these words of falsehood ? And then he went to the king, and they accused me, saying that I had stolen property from the temple. And the king sent and killed all my seven children within four hours. That is the reason for which thou seest me now weeping and in distress.

Besides this, the sum that I borrowed in order to give it to my daughter, they now require it of me ; but I have nothing to give them. If only one of my sons were left to me I might, with his help, restore the sum borrowed.

(55) But when the Apostle heard these words he answered, and said : Weep not, old man ; behold, we shall go to where thy sons are ; the Lord Jesus Christ will grant them life.

(56) Then the old man went to the place where the children were buried, followed by many people, who said : If this advice be right, we will believe in the God of this man.

Meanwhile they came to the sepulchre. Then the Apostle [took off his skin], and gave it to the old man and said to him : Take this skin and go into the sepulchre, and place it on every one of thy children, and say : In the name of the Father, and of the Son, and of the Holy Ghost, arise, O ye my sons, and be alive as before ; that they might not call him an enchanter. (57) The old man did as the Apostle had commanded him, and he laid the skin on every one of his children in the sepulchre ; and they all came to life and arose, in number fifteen. (58) Then they came out to the place where the blessed Apostle was, and they worshipped him, and said to him : We pray thee, O Apostle of God, to give us baptism, the perfection of life.

And when the people saw this great miracle they cried with a loud voice, saying : There is no God but Jesus Christ the Son of the living God, the God of Thomas.

(59) But some of them went to the temple of Apollo, and told the priest thereof all that had happened. And when he heard the name of Jesus he rent his garments and said : That man is one of His twelve disciples who have come forth from Judæa, to walk about the whole world ; they deceive all those who hearken to them ; they are the disciples of an enchanter, by name Jesus, concerning whom we have heard it said, that Pilate had crucified Him ; and His disciples stole His body, and they have gone into all the world, saying that He was risen from the dead.



Then the priest said unto them : Arise, O ye my people, let us go to him ; we will insult him, and tell him that his language is not true, and that all he does is through witchcraft. (60) Then the priest arose, and the people with him, and came to the place where was Thomas, and they found him in the way of the city ; the people were gathered around him, and he was casting a devil out of a man who was possessed.

And the priest said to Thomas : What is it that thou speakest in this city, thou wizard and impostor ? Did not the land of Judæa, and the inhabitants of it, suffice thee, that thou shouldest come to this city ? Who is that Jesus ? And if He was God, how is it that He did not deliver Himself from death ? Then ye stole His body, and yet ye are witnesses all over the world that He rose from the dead. Take care, for the men of this city are wise, and are not fools, that thou shouldest deceive them. Then he turned his face towards the rest of the people, and said to them : Take ye, every one of you a stone in each hand, and stone to death this enchanter, that he may no longer find means of deceiving men. (61) They did as he told them, and stooped to pick up stones to stone Saint Thomas withal ; but suddenly their hands became withered, and they could not move them. Then they all cried with a loud voice, and said : We ask thee, O thou good servant of God, to pray to God that he will have pity on us, and to allow us to rise and to stand on our feet ; and we will believe in thy God. Behold, we know that there is no other God in heaven and in the earth but thy God ; and return not evil to us according to our folly.

(62) Then the Apostle prayed, and said : O my Lord Jesu Christ, who hast not been slack in performing that which I sought at Thy hands, but who hast revealed Thy glory to this people, that they be gathered unto Thee, I pray Thee to send from on high, O heavenly Power, in a whirlwind to take up this heathen who has blasphemed Thy holy Name. (63) Then he was at once suspended in the air, head downwards, and carried round and round the crowd.

But when he, thus suspended in the air, saw the power of



God, and what it wrought, he cried with a loud voice, saying: I believe in the name of the Lord Jesus Christ, and I believe in His Godhead, that He is the true God whom I have blasphemed through my folly, and not a god of the gods that are the work of men's hands, on whom men ought not to call. But Thou art God alone, and wast before the world was. For Thou, O Jesu Christ, art the Lord of heaven and earth; Thou art my confidence; Thou art my King, and Thou art my hope.

(64) As soon as the priest professed this belief while thus suspended in the air, the people looking on him, he came down to the earth. (65) All the people that saw him believed in God, and they asked the Apostle to baptize them in the name of the Father, of the Son, and of the Holy Ghost; and when their faith was strengthened, he brought them to their own temples, and overturned before them the stands on which rested their gods, and they made the temple into a Church. And he appointed that priest of Apollo bishop over them, and the sons of the old man whom he had raised from the dead, he made them presbyters and deacons, and set them over the Church for the service thereof.

And Thomas abode many days in that city, instructing them in the mysteries of the Faith; many miracles being wrought by him, while he carried his skin on his shoulder to every place whither he went.

After this, as he was departing from the city praising God, our Lord appeared to him, and He took a skin and covered his flesh with it, and Thomas became as he was before; and the Lord greeted him and removed his mourning from him, and said to him: Sit thou on this cloud, and it will take thee to thy brethren the Apostles in peace. I will be with you in every place in which you may be; for ye are they whom My Father chose that ye should preach in My name all over the world. Then our Lord went up from them into heaven in great glory.

But Thomas rode on the cloud as our Lord commanded him; and the cloud carried him and brought him to the Apostles, whom he found assembled, with Paul and Mary,

who gave birth to our Lord, among them. He greeted them with a spiritual greeting, and they related the miracles which our Lord had wrought through their hands. And they continued eighty days assembled together, praising God; to whom belongs honour and glory and giving of thanks for ever and ever. Amen and amen; so be it, so be it.



EPISTOLAE PILATI ET HERODIS

GRAECE

p. 64 Πιλᾶτος ἡγέμων Ἱεροσολύμων Ἡρώδῃ τετράρχῃ χαίρειν.

Οὐδὲν ἀγαθὸν ὑπὸ σου πεισθεὶς ἐτέλεσα ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ ἐν ᾗ προσήγαγον Ἰουδαῖοι τὸν Ἰησοῦν τὸν λεγόμενον  
 Χριστόν· ὡς ἐσταυρώθη, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνέστη ἐκ τῶν 5  
 νεκρῶν ἀπήγγειλάν μοι, καὶ ὁ ἐκατόνταρχος· ἀλλὰ καὶ  
 ἐγὼ αὐτὸς πέπεισμαι εἰς τὴν Γαλιλαίαν ἀποστέλλειν· καὶ  
 ἐωράκασιν αὐτὸν ἐν τῇ αὐτῇ σαρκὶ καὶ τῷ αὐτῷ εἶδει·  
 καὶ τῇ αὐτῇ φωνῇ καὶ τοῖς αὐτοῖς διδάγμασιν ἐνεφάνισεν  
 ἑαυτὸν πλείοσιν πεντακοσίοις ἀνθρώποις θεοσεβέσιν, οἱ 10  
 καὶ μαρτυροῦντες περὶ τούτου παρήγαγον, μηδὲν ἐνδοιά-  
 ζοντες, ἀλλὰ περισσὸν κηρύσσοντες τὴν ἀνάστασιν, καὶ  
 αἰώνιον βασιλείαν καταγγέλλοντες· ὥστε ἐπὶ τοῖς ἁγίοις  
 διδάγμασιν αὐτοῦ τοὺς οὐρανοὺς φαίνεσθαι καὶ τὴν γῆν  
 ἀγαλλιάειν. Πρόκλα γὰρ ἡ ἐμὴ γαμετή, πιστεύσασα ἐπὶ 15  
 τοῖς ὁράμασιν οἷς αὐτῇ ἐφανερώθη, ἐμοῦ μέλλοντος αὐτὸν  
 παραδοῦναι | διὰ τὴν σὴν συμβουλίαν εἰς τὸ σταυρώσαι,  
 καταλιποῦσά με μετὰ δέκα στρατιωτῶν καὶ Λογγίνου τοῦ  
 πιστοῦ ἐκατοντάρχου ὡς ἐν μεγάλῳ θεάματι ἐπορεύθη  
 θεάσασθαι τὴν ὄψιν αὐτοῦ· καὶ ἰδόντες αὐτὸν καθεζόμενον 20  
 ἐν χώρᾳ ἐργασίμῃ, πολλοῦ ὄχλου περιεστῶτος, καὶ διδά-  
 σκοντα τὰ μεγαλεῖα τοῦ πατρὸς, ὥστε θαυμάζειν πάντας  
 καὶ ἐξίστασθαι, εἰ ὁ παθὼν καὶ σταυρωθεὶς οὗτος ἡγέρθη

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1 Ἱεροσολίμων	τετάρχη	7 ἀποστέλλει	9 τῇ αὐτοῦ φωνῇ	τῆς
αὐτῆς διδ.	10 πλείοις	οὖν καὶ	13 ὥστε ἐπὶ] ἡ	ἐτῇ
14 οὐρανοὺς] ἀπὸς	φαίνεσθαι]	ἐφάνεσθε	18 καταλυπουσα	
19 ἐν] scr. ἐπὶ	20 ἰδόντες] scr. εἶδον	21 χαρὰ ἐργασίμῃ	διδάσκοντος	
23 παθεῖς				



ἀπὸ τῶν νεκρῶν. διατηρούντων δὲ πάντων καὶ κατανο-  
 ούντων αὐτόν, συνιδὼν ἐλάλησεν αὐτοῖς <καὶ> εἶπεν·  
 "Ἐτι ἀπιστεῖτε μοι, Πρόκλα καὶ Λογγίνε; οὐχὶ σὺ ὁ τηρῶν  
 μου τὸ πάθος καὶ τὸ μνημεῖον; καὶ σὺ δέ, γυνή, μετεπέμψω  
 5 τῷ ἀνδρί σου περὶ ἐμοῦ;...τὴν τοῦ θεοῦ διαθήκην ἣν διέθετο  
 ὁ πατήρ· πᾶσαν οὖν σάρκα ἀπολωλυῖαν διὰ τοῦ ἐμοῦ  
 θανάτου ὃν οἴδατε ζωοποιήσω ἐγὼ ὁ ὑψωθεὶς καὶ πολλὰ  
 παθών· καὶ νῦν οὖν ἀκούετε ὅτι οὐκ ἀπολείται πᾶσα σὰρξ  
 πιστεύουσα εἰς τὸν πατέρα θεὸν καὶ εἰς ἐμέ· ἐγὼ γὰρ  
 10 ἔλυ|σα τὰς ὁδύνας τοῦ θανάτου, καὶ τὸν πολυκέφαλον p. 66  
 δράκοντα ἐξεκέντησα· καὶ ἐν τῇ μελλούσῃ παρουσίᾳ μου  
 ὡς ἔχει ἕκαστος σώματι καὶ νῷ ἐγερθεὶς εὐλογεῖ τὸν πατέρα  
 μου τοῦ ἐπὶ Ποντίου Πιλάτου σταυρωθέντος. ταῦτα  
 λέγοντος αὐτοῦ ἀκούσασα ἡ γυνή μου Πρόκλα καὶ ὁ ἑκα-  
 15 τόνταρχος Λογγίνος ὁ πιστευθεὶς τηρῆσαι τὸ πάθος τοῦ  
 Ἰησοῦ, καὶ οἱ στρατιῶται οἱ συνορευθέντες μετ' αὐτῆς,  
 κλαίοντες καὶ λυπούμενοι, ἐλθόντες ἀπήγγειλάν μοι ταῦτα·  
 ἐγὼ δὲ ἀκούσας ἀπήγγειλα τοῖς μεγάλοις μου ταξεώταις  
 καὶ συστρατιώταις· οἱ δὲ λυπούμενοι καὶ κλαίοντες καθ'  
 20 ἡμέραν ἀναλογιζόμενοι τὸ κακὸν ὃ ἔπραξαν εἰς αὐτόν, ὡς  
 καὶ αὐτὸς ἐγὼ ἐν τῇ ὁδύνῃ τῆς γυναικὸς μου ἐγκεῖμαι ἐπὶ  
 νηστεία καὶ χαμευνία·.....καὶ ἐλθὼν ὁ κύριος ἡγειρέν με  
 καὶ τὴν γυναῖκά μου ἀπὸ τῆς γῆς· καὶ ἀτενίσας εἰς αὐτὸν  
 εἶδον τὸ σῶμα αὐτοῦ ἔτι ἔχον τοὺς μώλωπας· καὶ ἐπέθηκεν  
 25 ἐπὶ τοὺς ὤμους μου τὰς χεῖρας αὐτοῦ | λέγων· Μακαριοῦσί p. 67  
 σε πᾶσαι αἱ γενεαὶ καὶ αἱ πατριαί, ὅτι ἐπὶ τοῦ καιροῦ σου  
 ὁ υἱὸς τοῦ ἀνθρώπου ἀπέθανεν καὶ ἀνέστη καὶ εἰς τοὺς  
 οὐρανοὺς ἀναβήσεται καὶ καθεσθήσεται ἐν ὑψίστοις· καὶ  
 γνώσονται πάντες φυλαὶ τῆς γῆς ὅτι ἐγὼ εἰμι ὁ μέλλων  
 30 κρίναι ζῶντας καὶ νεκροὺς ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

1 scr. διαπορούντων (?) 2 συνιδῶν 4 μετ' επεψω 5 Nullus hiatus  
 in MSS.: cf. Syr. 6 ἀπολλῶσαν 8 ἀκούεται 9 πῶρᾶν 10 ἔλυσα]  
 ἐλάλη | σα 18, 19 ταξεώτας κ. συστρατιώτας· αἱ δὲ λυπούμεναι 20 scr.  
 ἡμέραν ἔμειναν (?) 22 χαμινεῖα duorum foliorum hiatus in textu: cf. Syr.

24 ἰδῶ ἔχων 26 αἱ πατριαί] ἐ<sup>αι</sup> π<sup>α</sup>/πῶρᾶι

ΕΠΙΣΤΟΛΗ ΗΡΩΔΟΥ ΠΡΟΣ ΠΙΛΑΤΟΝ.

Ἡρώδης τετράρχης Γαλιλαίων Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι τῶν Ἰουδαίων χαίρειν.

Οὐκ ἐν μικρῷ πένθει κατὰ τὰς θείας γραφὰς ὧν ἐγώ σοι γράφω, ὡς καὶ σὺ ἀκούσας πάντως ἐν λύπῃ γενήσῃ· ἦν γὰρ ἐπόθουν Ἡρωδιάδα τὴν θυγατέρα μου παίζουσα 5 ἀπώλετο ἐπὶ τοῦ ὕδατος, πεπληρωμένου ἐπὶ τῇ ὄχθῃ τοῦ ποταμοῦ· ἄφνω γὰρ ἐπληθύνθη τὸ ὕδωρ ἕως τοῦ τραχήλου αὐτῆς, καὶ ἐδράξατο ἡ μητὴρ αὐτῆς τῆς κεφαλῆς αὐτῆς, ἵνα μὴ ληφθῇ ὑπὸ τοῦ ὕδατος· καὶ ἀπετμήθη ἡ κεφαλὴ τῆς παιδός, ὥστε μόνην τὴν κεφαλὴν κρατεῖν τὴν γυναῖκά μου· 10 καὶ ὅλον | τὸ σῶμα αὐτῆς ἔλαβεν τὸ ὕδωρ· †καὶ τῆς γυναικός μου κρατῶν ἐπὶ τὰ γόνατα τὴν κεφαλὴν αὐτῆς καὶ κλέουσα καὶ † εἶναι ὅλον τὸν οἶκόν μου ἐν πένθει ἀκαταπαύστῳ. καὶ ἐγὼ δὲ ἐν πολλῇ περιστάσει κακῶν ἐγκείμει, ἀκούσας περὶ τοῦ Ἰησοῦ ὅτι ἐξουδένωσας αὐτόν· καὶ θέλω 15 ἐλθεῖν καὶ ἰδεῖν αὐτὸν μόνον καὶ προσπeseῖν αὐτόν, καὶ ἀκοῦσαί τι παρ' αὐτοῦ, ἐπειδὴ πολλὰ κακὰ ἔπραξα εἰς αὐτόν καὶ εἰς Ἰωάννην τὸν βαπτιστὴν· καὶ ἰδοὺ ἀπολαμβάνω τὰ ἄξια δικαίως· πολλὴν γὰρ ῥύσιν αἵματος ἐπὶ τῆς γῆς τέκνων ἁλλοτριῶν ὁ πατήρ μου ἐποίησεν διὰ τὸν 20 Ἰησοῦν· καὶ ἐγὼ δὲ πάλιν τὸν τούτου βαπτιστὴν Ἰωάννην ἀπεκεφάλισα. δίκαια τὰ κρίματα τοῦ θεοῦ· ὅτι ἕκαστος ὡς ἐνθυμεῖται καὶ ἀπολήψεται. ἐπεὶ οὖν πάλιν δύνασαι τὸν ἄνδρα θεάσασθαι Ἰησοῦν, νῦν ἀγωνίσαι περὶ ἐμοῦ καὶ πρεσβεύσαι περὶ ἐμοῦ λόγον· ὑμῖν γὰρ ἐδόθη ἡ βασιλεία 25 τοῖς ἔθνεσιν κατὰ τοὺς προφήτας καὶ τὸν | Χριστόν. καὶ Λεσβῶναξ δὲ ὁ υἱός μου ἐπὶ ἐσχάτῃ τοῦ βίου ἐστὶν ἀνάγκη, νόσφ' μαραιντικῇ συνεχόμενος ἡμέρας πολλὰς· καὶ γὰρ

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1 τετάρχης	3 ὡς ἐγώ	4 γενήσῃ	5 ἡρωδιάδαν τ. θυγατέραν
πέζουσιν	6 ὄχθα	10 κρατῶν	scr. ὥστε τὴν γυναῖκά
μου κρατεῖν—αὐτῆς κλαίουσαν, καὶ		14 ἐγκείμει] ἐγκλημα	15 scr. θέλων (?)
18, 19 ὑπολαμβάνω	πολλὰ	22 κρίματα] ῥήματα	ἔτι ἕκαστος ὡς]
ἐφεκάστως	23 δύναμαι: uel scr. ἐπεὶ οὖν οὐ πάλιν δύναμαι		25 ὑμῖν]
εἰ μὴν	27 Λεσβόνος	28 ἀνάγκην ο σῶμα ραντικῇ	

γὰρ αὐτὸς πειρασμῷ ὑδρωπικῷ κείμενος ἄρρωστῷ μεγάλως,  
 ὥστε διὰ τοῦ στόματός μου σκώληκες ἐξέρχονται. ἀλλὰ  
 καὶ ἡ γυνή μου τὸν εὐώνυμον ὀφθαλμὸν διὰ τὸ ἐπὶ τοῦ  
 οἴκου μου πένθος ἀπώλετο. δίκαια τὰ κρίματα τοῦ θεοῦ,  
 5 ἀνθ' ὧν τὸν δίκαιον ὀφθαλμὸν ἐξεμυκτηρίσαμεν. οὐκ  
 ἔστιν τοῖς ἱερεῦσιν εἰρήνη, λέγει κύριος. θάνατος ἦδη  
 λήψεται τοὺς ἱερεῖς καὶ τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ,  
 ὅτι χεῖρας ἀδίκως ἐπέβαλον ἐπὶ τὸν δίκαιον Ἰησοῦν.  
 ταῦτα τῇ τῶν αἰώνων συντελείᾳ πεπλήρωται, ὥστε εἶναι  
 10 τὰ ἔθνη κληρονόμα τῆς τοῦ θεοῦ βασιλείας, τοὺς δὲ  
 υἱοὺς τοῦ φωτὸς ἐκβληθῆναι ἔξω, διότι οὐκ ἐτηρήσαμεν τὰ  
 πρὸς κύριον, οὔτε τὰ πρὸς τὸν υἱὸν αὐτοῦ. διὸ νῦν ἀνα-  
 ζῶσαι τὴν ὁσφύν σου· ἀνάλαβε τὴν δικαιοσύνην σου  
 νυκτὸς καὶ | ἡμέρας μεμνημένος τοῦ Ἰησοῦ μετὰ τῆς p. 70  
 15 γυναικὸς σου· καὶ ὑμῶν ἔσται ἡ βασιλεία· ἡμεῖς γὰρ  
 κατωρχησάμεθα τοῦ δικαίου. εἰ δέ τις ἐστὶν ἔντευξις, ὃ  
 Πιλάτος, ἐπεὶ ὁμοχρόνιοι ἐγενάμεθα, θάψον μου τὸν οἶκον  
 ἐπιμελῶς· δικαιότερον γὰρ ἐστὶν ὑπὸ σου ἐνταφιασθῆναι  
 ἡμᾶς ἢ ὑπὸ τῶν ἱερέων, οἷς μετ' ὀλίγον κατὰ τὰς γραφὰς  
 20 Ἰησοῦ ἡ κρίσις ἀπόκειται. ἔρρωσο. ἔπεμψά σοι τὰ  
 ἐνώτια τῆς γυναικὸς μου καὶ τὸ δακτύλιον τὸ ἐμόν. δια-  
 μνημονευθεῖς ποτε ἀποδώσεις μοι εἰς τὴν ἐσχάτην ἡμέραν.  
 ἦδη γὰρ ἐκ τοῦ στόματός μου σκώληκες ἀναβαίνουνσιν καὶ  
 τὸ κοσμικὸν κρίμα ἀπολαμβάνω· ἀλλὰ καὶ τὸ ἐκεῖ κρίμα  
 25 φοβοῦμαι πλέον· ἐν διπλῷ γὰρ μέλλει μοι ἐφίστασθαι τὰ  
 κριτήρια θεοῦ ζῶντος. δραπετεύομεν γὰρ ἐν τῷδε τῷ βίῳ,  
 ὀλιγοχρόνιοι ὄντες ἐνταῦθα· ἐκεῖθεν γὰρ ἐστὶν ἡ αἰώνιος  
 κρίσις καὶ ἀνταπόδοσις τῶν πεπραγμένων. p. 71

περὶ δὲ Λογγίνου τοῦ νύξαντος τὴν πλευρὰν Ἰησοῦ  
 30 λόγχῃ· αὐτῇ ὥρᾳ ἄγγελος κύριον ἐπιλαβόμενος τὴν  
 κεφαλὴν αὐτοῦ ἦρεν αὐτὸν πέραν τοῦ Ἰορδάνου εἰς ἔρημον  
 τόπον, καὶ ἤνεγκεν αὐτὸν πέρα εἰς τὸ σπήλαιον, καὶ  
 ἔτεινεν αὐτὸν χαμαὶ ἐπ' ὄψει· καὶ ἐτάγη λέων ἐξέρχεσθαι

1	πειρ μῶ	κείμεν. ἄρρωστῷ	6	ἦδει	10	κληρονομία
16	κατορχ.	17 ὁμόχρονον ἐγενάμεθα	19	οἷς] τοῖς	20	Ἰησοῦ 'ἔν
	ὑποκειται	πενψα	25	μέλλει μοι] μέλλωμαι	29	ἡνύξαντος
33	ἐπ' ὄψει]	ἐπ' ὀψίαν				

κατ' ὀψίαν καὶ ἀναλίσκειν αὐτοῦ τὸ σῶμα ἄχρι πρωίας·  
καὶ τὴν πρωίαν †ἔχων† ὁ λέων, καὶ πάλιν ἀνεπληροῦτο  
<τὸ σῶμα αὐτοῦ· καὶ ταύτην> τὴν τιμωρίαν ἔχει ἕως τῆς  
παρουσίας τοῦ κυρίου Ἰησοῦ Χριστοῦ.

ταῦτα δὲ τὰ ὑπομνήματα ἐξέθετο Νικόδημος καὶ Ἰωσήφ 5  
ὁ ἀπὸ Ἀριμαθίας ὁ αἰτησάμενος τὸ σῶμα τοῦ κυρίου  
Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ τὸ κράτος ἅμα τῷ πατρὶ  
καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς  
αἰῶνας τῶν αἰώνων· ἀμήν.

1 κατόψει

2 πρωίαν †ἔχων†] l. πρωίαν ἀνείχεν vel ἀπῆλθεν

I append Professor W. Wright's translation of the Syriac version of these letters, which appears in his *Contributions to the Apocryphal Literature of the New Testament* (1865, p. 12). In this version the order of the letters is transposed. Appended to the Letter of Pilate are three extracts, one from Justinus, the second from Theodosius (= Tiberius), and the third from Josephus. As they have no bearing on the letters, I do not quote them here.

#### THE LETTER OF PILATE TO HEROD.

Pilate to Herod the Tetrarch, health !

Know and see, that in that day when thou deliveredst unto me Jesus, I had compassion on myself, and testified by the washing of my hands (that I was free) from (the blood of) him who rose from the grave after three days ; but I did on him thy pleasure, as thou wishedst that I should join with thee in crucifying him. But now I learned from the executioners, and from the soldiers who were watching his tomb, that he rose from the grave ; and above all I made quite sure of what was told me, that he was seen in the body in Galilee, with the same form, the same voice, the same doctrines, and the same disciples, having changed nothing, but preaching boldly his resurrection and the everlasting kingdom. And lo, heaven and earth were rejoicing ; and lo, my wife Procla was believing (in him) through those visions which appeared to her, when thou didst send (me word) to deliver up Jesus to the people of Israel, because of their ill will (against him). And now when Procla my wife heard that Jesus was risen, and had been seen in Galilee, she took with her Longinus the centurion and the twelve soldiers who



watched the tomb, and went forth, as it were to a great sight, to welcome the person of the Messiah. And she saw him along with his disciples. And whilst they were standing in astonishment looking upon him, he looked upon them and said to them: "What is it? Do ye believe on me? Know, Procla, that in the testament which God gave to the fathers, it is said, that every body which had perished, should live by means of my death, which ye have seen. And now ye see that I am alive, whom ye crucified; and many things did I bear, until I was laid in the tomb. And now, listen to Me, and believe in God My Father who is with Me. For I have burst the bands of death, and have broken open the gates of Sheōl, and (it is) My coming which is to be (hereafter)." And when my wife Procla and the soldiers heard these things, they came (and) told me, weeping, because they too had been against him, when they were plotting the evil things which they had done unto him; so that I too upon my bed am in distress, and put on a garment of sorrow, and take to me fifty soldiers along with my wife, and go unto Galilee. And as I was going on the road, I was testifying these things, that Herod did these things with me, who planned along with me and constrained me to arm my hands against Him, and to judge the Judge of all, and to scourge the Just One, the Lord of the just. And when we drew nigh unto him, O Herod, a great voice was heard from heaven, and terrible thunder, and the earth trembled and gave forth a sweet smell, the like of which was never seen even in the temple of Jerusalem. But when I stood on the way, our Lord saw me, as he was standing and talking with the disciples. But I prayed in my heart, for I knew that this was He whom ye delivered unto me, that this was the Lord of created things, and the Creator of all. But we, when we saw Him, all of us fell upon our faces before His feet. And I was saying with a loud voice: "I have sinned, Lord, in that I sat and judged Thee, that avengest all in truth. And lo, I know that Thou art God, the Son of God, and Thy Manhood have I seen, but not Thy Godhead. But Herod with the children of Israel compelled me to do evil

unto Thee. Have pity, therefore, upon me, God of Israel." And my wife in great tribulation said: "God of heaven and earth, God of Israel, reward me not according to the deeds of Pontius Pilate, nor according to the will of the children of Israel, nor according to the thoughts of the sons of the priests; but remember my husband in Thy glory." And our Lord drew nigh and raised up me and my wife and the soldiers; and I looked upon Him and saw that there were on Him the scars of His cross. And He said: "That which all the just fathers hoped to receive, and did not see, (thou hast seen); in thy time the Lord of time, the Son of man, the Son of the Exalted One, who is from all time, has risen from the grave, and is glorified on high by all that He has created and established, for ever and ever."

## THE LETTER OF HEROD TO PILATE THE HĒGEMŌN.

Herod to Pontius Pilate the HĒgemōn of Jerusalem, health !

I am in great anxiety. I write unto thee these (things), that, when thou hast heard them, thou mayest grieve for me. For as my daughter, who was dear to me, Herodia, was playing on a deep (pond) of water which was frozen over, the ice broke under her, and her whole body went down, and her head was cut off, and remained on the surface of the ice. And lo, her mother is holding her head on her knees in her lap, and my whole house is in great sorrow. For I, when I heard of the man Jesus, wished to come unto thee, and to see him alone, and hear his word, if it was like to that of the sons of men. And it is certain that, because of the many evil things which I did unto John the Baptist, and because I mocked at the Messiah, lo, I am receiving a just recompense; for I have shed much blood of other people's children upon the ground. On this account, the judgments of God are just; for every man receives according to his thought. But thou, because thou hast been deemed worthy to see the God-man, on this account it is fitting for thee to pray for me. And my son Azbonius is in the agony of the hour of death. And I too am in affliction and great trial. For I have got the dropsy, and am in great distress; because I persecuted the opener of the baptism of water, who was John. Because of these things, my brother, the judgments of God are just. And my wife too, through all the grief for her daughter, her left eye has become blind; because we wished to make blind the eye of righteousness. There is no peace to the doers of iniquities, saith the Lord. For from now great affliction is

coming upon the priests and upon the writers of the law, because they delivered unto thee the Just One. For this is the consummation of the world, that they consented that the Gentiles should become heirs. For the children of light shall be cast out; for they have not observed the things which were preached concerning the Lord and his Son. Because of this, gird up thy loins and receive righteousness, being mindful, thou with thy wife, by night and by day, of Jesus; and of you Gentiles shall be the kingdom, for we the (chosen) people have mocked at the Righteous One. But if there be a place for our petition, O Pilate, because we were in power at one time, bury my household with care; for it is right that we should be buried by thee rather than by the priests, whom, after a short time, as the Scripture says, at the coming of Jesus the Messiah, vengeance shall overtake. Mayest thou be well, along with Procla thy wife! I send thee the earrings of my daughter and my own signet-ring, that they may be in thy possession a memorial of me after death; for the worms have already begun to issue forth from my body, and lo, I am receiving judgment in this world, and dreading the judgment that is to come. For in both we stand before the works of the living God; but this judgment, the one in this world, is temporary, whilst that which is to come is an everlasting judgment.

(Here) ends the letter to Pilate the Hēgemōn.





EPISTOLA TIBERII AD PILATUM

GRAECE

## EPISTOLA TIBERII AD PILATUM.

Τὰ ἀντιγραφέντα παρὰ Καίσαρος Αὐγούστου καὶ πεμφθέντα πρὸς Πιλάτον Πόντιον τὴν ἀνατολικὴν ἐπέχοντα ἀρχήν· γράψας δὲ καὶ τὴν ἀπόφασιν καὶ στείλας αὐτὴν μετὰ κουρσῶρος Ραάβ, δὸς αὐτῷ καὶ στρατιώτας τὸν ἀριθμὸν δισχιλίου.

5

Ἐπείδη περ βιαῖον καὶ ἀδικίας μεστὸν γέμοντα κατεψηφίσω θάνατον Ἰησοῦ τοῦ Ναζωραίου καὶ πρὸ καταδίκης εἰς θάνατον τοῦτον παρέδωκας τοῖς ἀπλήστοις καὶ μεμνηνόσιν Ἰουδαίοις, καὶ οὐ συνεπάθης τούτῳ δικαίῳ, ἀλλὰ κάλαμον βάψας, καὶ ἀπόφασιν δυστήνην ἐκδούς, καὶ φρα- 10 γελώσας αὐτὸν παρέδωκας ἐπὶ τὸ σταυρωθῆναι ἀναιτίως, καὶ δῶρα ὑπὲρ τοῦ θανάτου αὐτοῦ ἔλαβες, καὶ τῇ μὲν γλώττῃ τούτῳ συνεπάθης, τῇ δὲ καρδίᾳ τοῦτον παρέδωκας τοῖς παρανόμοις Ἰουδαίοις, δέσμιος ἀχθήσῃ μοι, ἵνα ὑπεραπολογήσῃ καὶ λόγον ἀνταποδώσῃ μοι ὑπὲρ τῆς 15 ψυχῆς ἧς ἀναιτίως εἰς θάνατον παρέδωκας. ἀλλ' ὦ τῆς σῆς ἀναιδείας καὶ πωρώσεως. ἐγὼ ὁ ἐξ ἀκοῆς τοῦτον

B=Birch (Andr.). *Auctarium Codicis Apocryphi N. T. Fabriciani*, Fasc. i, Havniae 1804, p. 172: ex Cod. Vindob. 246.

F=Fleete (Ferd. F.). *Wissenschaftliche Reise*, Band ii. Abth. ii, Leipzig 1837, p. 145: ex Cod. Taurinensi Regii Graeco C. ii. 5 (no. cccii).

*Titulus deest in F.*

6 μεστὸν] μεστῆς F	κατεψηφίσω] κατεψηφῆς B	7 om. τοῦ F
8 παρέδωκας] παραδεδ. F	9 τούτῳ—βάψας, καὶ] τουτον δια καλάμῳ β. B	
11 αὐτὸν] τοῦτον F	om. ἀναιτίως B	12 om. καὶ (1) F
λαβὼν F	13 τούτῳ] τοῦτον BF	ἐλάβες]
παρέδιδες F	14 ἀχθήσῃ] ἀχθῆς B	παρέδωκας]
	ἀχθεῖ F	

ἀκούων παθαίνομαι τῇ ψυχῇ καὶ τὰ σπλάγχχνα συγκόπτομαι· γυνὴ γάρ τις πρὸς με ἐλήλυθε, μαθήτρια τούτου λέγουσα εἶναι, ἣτις ἐστὶν Μαρία ἡ Μαγδαληνὴ, ἀφ' ἧς μαρτυροῦσιν ὅτι ἐπὶ τὰ δαιμόνια ἐκβεβλήκει, μαρτυροῦσα  
 5 τούτον ἰάματα μέγιστα ἐπιτελεῖν· τυφλοὺς ἐποίησε βλέπειν, χωλοὺς περιπατεῖν, καὶ κωφοὺς ἀκούειν, λεπροὺς ἐκαθάρισεν, καὶ ἁπλῶς εἰπεῖν, ὡς ἐμαρτύρει αὕτη, ὅτι λόγῳ μόνῳ τὰς ἰύσεις ἐπετέλει. πῶς παρεχώρησας ἀναιτιῶς τούτον σταυρωθῆναι; καὶ εἰ ὡς θεὸν οὐκ ἐδέξασθε,  
 10 καὶ ὡς ἱατρῷ τούτῳ συνεπαθήσατε. ἀλλὰ καὶ ἀπὸ τῆς δολερὰς γραφῆς σου τῆς πρὸς με ἐλθούσης καταψηφίσω σου τὴν τιμωρίαν, ὡς γραφούσης ὅτι καὶ παρὰ τοὺς θεοὺς οὓς σεβόμεθα μείζων ἱπῆρχεν. πῶς παρέδωκας αὐτὸν εἰς θάνατον; ἀλλ' ὥσπερ σὺ ἀδίκως τούτον κατέκρινας καὶ  
 15 εἰς θάνατον παρέδωκας, καὶ γὰρ σε δικαίως εἰς θάνατον παραδώσω· οὐ μόνον δέ σε, ἀλλὰ καὶ πάντας τοὺς συμβούλους σου καὶ συμμύστας, ἀφ' ὧν καὶ τὰ δῶρα τοῦ θανάτου εἴληφας.

Δοὺς δὲ καὶ τοῖς γραμματοδιακομισταῖς τὰ γράμματα  
 20 καὶ δι' ἐγγράφου κελεύσεως ἀπόφασις Αὐγούστου τούτοις ἐδόθη, ἵνα ἅπαν τὸ γένος τῶν Ἰουδαίων ξίφει ἀναιρήσωσι καὶ δέσμιον τὸν Πιλᾶτον καὶ κατακεκριμένον ἀχθῆναι ἐν Ῥώμῃ, καὶ τοὺς τῶν Ἰουδαίων πρώτους, τοὺς τότε τοπάρχας, Ἀρχέλαον τὸν τοῦ ἐχθίστου Ἡρώδου υἱόν, καὶ  
 25 τὸν συμμύστην αὐτοῦ Φίλιππον, καὶ τοὺς τούτων ἀρχιερεῖς, τὸν τε Καϊάφαν καὶ τὸν τούτον πενθερὸν Ἄνναν, καὶ πάντας τοὺς πρώτους τῶν Ἰουδαίων.

1 ἀκούων—συγκόπτομαι] ἀκούων ἀμχανῶ B 2 ἐλήλυθε] ἐλθοῦσα B  
 3—5 ἀφ' ἧς—ἐπιτελεῖν] ἀφ' ἧς μαρτυροῦσα τούτον λαμ. μέγ. ἐπιτ. B μαρτυροῦσα ὅτι—ἐκβεβλ. καὶ μαρτυροῦσα—ἐπιτ. F 6 om. καὶ κωφ. ἀκούειν F  
 7 ἐκαθάρισεν—αὕτη] καθαρίζειν. Απλεος εἶπε ὡς μαρτυροῦσα τούτον B ἐκαθαίρησαι, καὶ—αὕτη F 9 ἐδέξασθε] ἐδόξασται F 10 καὶ—τούτῳ] καὶ ὡς ἱατρὸν B καὶ—τούτῳ ᾧς (scr. ᾧς) F 12 γραφούσης ὅτι καὶ] γραφασῆς ταυτα. os οτι B τοὺς θεοὺς οὓς] τοῖς θεοῖς οἷς B  
 13 αὐτὸν] τούτον ἀναίτιον F 14 ἀδίκως τούτον κατέκρ. καὶ] τούτον κατακρίνων B 15 καὶ γὰρ—δέ σε] οὕτως καὶ σε οὐ μόνον σε B 16 συμβ. σου κ. συμμ.] συμμίστας σου F 17 om. καὶ (2) B 19 γραμματοδ.] γραμματοῖς μυστοῖς B τὰ]+ τοιαῦτα B 20 ἐγγράφου κελ.] ἐγκελεύσεως F om. Αὐγούστου B  
 21 ξίφει ἀναίρησ.] ἀναιρῶσιν B 22 ἐν] τῇ B 23 τότε] τε B 26 πενθερὸν] πενθηραν B

Ἀπελθόντος δὲ τοῦ Ῥαχαὰβ μετὰ καὶ τῶν στρατιωτῶν, κατὰ τὸ κελευσθὲν ἐποίησε, καὶ ἅπαν τὸ ἄρρεν γένος τῶν Ἰουδαίων ξίφει ὑπερηκόντισε, τὰς δὲ βεβήλους αὐτῶν γυναικας τὰ ἔθνη ἐξεπορνεύσαντο, < καὶ > ἀνεφύη καὶ ἐξανέστη σπέρμα μυσαρὸν τοῦ πατρὸς αὐτῶν τοῦ Σατανᾶ. 5 λαβὼν δὲ ὁ κούρσωρ τὸν τε Πιλᾶτον, Ἀρχελάον τε καὶ Φίλιππον, Ἄνναν καὶ Καϊάφαν καὶ πάντας τοὺς πρῶτους τῶν Ἰουδαίων, δεσμίους ἤγειν ἐν Ῥώμῃ. ἔτυχεν δὲ τούτους διερχομένους ἐν νήσῳ τινὶ Κρήτῃ ἐπονομαζομένη τὸν Καϊάφαν δυστήνως καὶ βιαιῶς τὸν βίον ἀπορρηῆσαι· καὶ 10 λαβόντων δὲ τοῦτον ἵνα καταχώσωσιν, οὐδὲ τὸ σύνολον τοῦτον ἡ γῆ κατεδέξατο, ἀλλ' ἐξω τοῦτον ἀπέρριπτεν. ἰδὼν δὲ ἅπαν τὸ πλήθος, ἄραντες λίθους οἰκείαις χερσίν, ἐπ' αὐτὸν ἔβαλον καὶ οὕτως κατέχωσαν· οἱ δὲ λοιποὶ τῇ Ῥώμῃ προσώρμισαν. 15

Ἔθος δὲ ἦν τοῖς ἀρχαιοῖς ἀναξίν, ὥς ὅτι ἐὰν καταδίκης τις ἦν θανάτῳ, καὶ ἐθεάσατο τὴν ὄψιν αὐτῶν, ἐρρύετο τῆς καταδίκης. ἐκέλευσεν οὖν ὁ Καῖσαρ τοῦ μὴ θεάσασθαι τὸν Πιλᾶτον, ἵνα μὴ ῥυσθῇ ἐκ τοῦ θανάτου· ἀλλὰ κελεύσει τούτου ἐν ἄντρῳ τινὶ τοῦτον ἀνέκτισαν, καὶ ἐκεῖ αὐτὸν 20 ἔασαν.

Τὸν δὲ Ἄνναν ἐν δέρματι βοὸς ἐνετύλιξαν καὶ ὑπὸ τοῦ ἡλίου τῆς βύρσης ξηρανθείσης, καὶ ἐν ταύτῃ ἐκπιασθεῖς, τὰ ἔγκατα αὐτοῦ ἐκ τοῦ στόματος αὐτοῦ ἐξήλθον, καὶ βιαιῶς τὴν ἀθλίαν ψυχὴν αὐτοῦ ἀπέρρηξεν. τοὺς δὲ 25 ἐτέρους ἅπαντας τῶν Ἰουδαίων ἐκδότους παρέδωκεν εἰς θάνατον· καὶ τούτους ἀπέκτειναν τῷ ξίφει· Ἀρχελαὸν δὲ

1 Ῥαχαὰβ]	Ῥαχαὰμ F	2 om. κατὰ τὸ—ἐποίησε, καὶ B	τὸ
ἄρρεν—Ἰουδ.]	το γεν. τ. Ἰουδ. το ἄρρεν B	4 ἐξεπορν.]	ἐξεπορεύσαντο F
ἐκπορνεύσαντα B	5 om. τοῦ πατρὸς αὐτ. B	6 κούρσωρ]	κούρσων F
om. τε (2) B	7 καὶ πάντας—Ῥώμῃ] δεσμ. αὐτ. κ. τους πρ. των Ἰουδ. ηγον		
eis Ῥωμην B	9 om. διερχ. B	ἐπονομ.]	ὄνομ. B
λαβόντες F	καταχώσωσιν]	κατακαύσωσιν B	12 τοῦτον post ἡ γῆ B
ἀπέρρ.]	επεριπτεν B	13 ἅπαν post τὸ πλ. B	λίθους]
14 om. οἱ—προσωρμ. B	17 τις ἦν θανάτῳ]	τις θαν. ἀξιους ἦν B	om.
καὶ F	18 om. οὖν B	19 κελεύσει τούτου]	καλεῖσται τούτου F
τοῦτον B	20 om. τοῦτον B	ἀνέκτισαν]	ανεκτησται B
ιασαι B	23 βύρσης]	βυσιν B	ἐκπιασθεῖς]
αὐτοῦ bis B	25 ψυχ. post αὐτοῦ B	26 παρέδωκεν]	-αν B
τῷ]	απεκτενον τη B	om. Ἀρχέλ.—ἀνασκοιοπ. B	δέ] τε P
			24 om.

τὸν τοῦ ἐχθίστου Ἡρώδου υἱόν, καὶ τὸν τούτου συμμύστην Φίλιππον προσέταξεν ἀνασκολοπισθῆναι.

Μιῖ δὲ τῶν ἡμερῶν ἐξελθὼν ὁ βασιλεὺς ἐπὶ τὴν θήραν  
δορκάδα τινα ἐδίωκεν· ἡ δὲ δορκὰς ἐλθοῦσα ἐν τῇ ὀπῇ τοῦ  
5 ἄντρου ἴστατο. ἔμελλεν δὲ τὸν Πιλάτον ὑπὸ τῶν χειρῶν  
τοῦ Καίσαρος ἀναλωθῆναι· καὶ ἵνα πληρωθῇ τὸ μέλλον  
προέκοψεν ὁ Πιλάτος θεάσασθαι τὸν ἄνακτα, καὶ ἡ δορκὰς  
κατέναντι τούτου στᾶσα, καὶ ὁ Καῖσαρ βέλος βαλὼν ἐν τῷ  
τόξῳ τοῦ τὴν δορκάδα καταβαλεῖν, καὶ διὰ τῆς ὀπῆς τὸ  
10 βέλος εἰσελθὼν τὸν Πιλάτον ἀνῆρτησεν. [πάντες δὲ πιστεύ-  
οντες Χριστὸν τὸν Θεὸν τὸν ἀληθινὸν ἡμῶν σωτῆρα δότε  
δόξαν καὶ μεγαλυσύνην αὐτῷ· ὅτι αὐτῷ πρέπει ἡ δόξα καὶ  
ἡ τιμὴ καὶ ἡ προσκύνησις σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ  
τῷ ὁμοουσίῳ αὐτοῦ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς  
15 αἰῶνας· ἀμήν.]

3 om. τῶν ἡμερῶν B

4 ἐν—ἄντρου] εἰς ὀπην τοῦ ἀντρου B

7 προ-

έκοψεν] προεβλεψεν F

8 βέλος—τόξῳ] τόξον λαβὼν B

9 om. καὶ B

10—15 om. πάντες—ἀμήν F





ΑΠΟΚΑΛΥΨΙΣ ΒΑΡΟΥΧ.

# ΑΠΟΚΑΛΥΨΙΣ ΒΑΡΟΥΧΙ ΤΕΡΤΙΑ ΓΡΑΕΚΕ.

f. 173

Διήγησις καὶ ἀποκάλυψις Βαροῦχ περὶ ὧν κελεύματι θεοῦ  
ἀρρήτων εἶδεν. Εὐλόγησον δέσποτα.

Ἀποκάλυψις Βαρούχ, ὃς ἔστι ἐπὶ ποταμοῦ †γέλ.,†  
κλαίων ὑπὲρ τῆς αἰχμαλωσίας Ἱερουσαλήμ, ὅτε καὶ  
Ἀβιμελὲχ ἐπὶ Ἀγρίππα τὸ χωρίον τῇ χειρὶ θεοῦ διε- 5  
φυλάχθη· καὶ οὕτως ἐκάθητο ἐπὶ τὰς ὥραιας πύλας,  
ὅπου ἔκειτο τὰ τῶν ἀγίων ἄγια.

1 Ἦμην ἐγὼ Βαρούχ κλαίων ἐν τῇ συνέσει μου καὶ  
†ἔχων† περὶ τοῦ λαοῦ, καὶ ὅπως συνεχωρήθη Ναβουχο-  
δονόσορ ὁ βασιλεὺς ὑπὸ θεοῦ πορθῆσαι τὴν πόλιν αὐτοῦ, 10  
λέγων· Κύριε, ἵνα τί ἐξέκαυσας τὸν ἀμπελῶνά σου καὶ  
ἠρήμωσας αὐτόν; τί ἐποιήσας τοῦτο; καὶ ἵνα τί, κύριε,  
οὐκ ἀπέδωκας ἡμᾶς ἐν ἄλλῃ παιδείᾳ, ἀλλὰ παρέδωκας  
ἡμᾶς εἰς ἔθνη τοιαῦτα, ὅπως ὀνειδίζοντες λέγουσιν Ποῦ  
ἐστὶν ὁ θεὸς αὐτῶν; καὶ ἰδοὺ ἐν τῷ κλαίνειν με καὶ λέγειν 15  
τοιαῦτα ὁρῶ ἄγγελον κυρίου ἐλθόντα καὶ λέγοντά μοι·  
Σύνες, ὦ ἄνθρωπε, ἄνερ ἐπιθυμιῶν, καὶ μὴ τοιοῦτόν σε  
μέλη περὶ τῆς σωτηρίας Ἱερουσαλήμ, ὅτι τάδε λέγει  
κύριος ὁ θεὸς ὁ παντοκράτωρ· ἀπέστειλε γάρ με πρὸ  
προσώπου σου ὅπως ἀναγγεῖλω καὶ ὑποδείξω σοι πάντα 20  
<τὰ> τοῦ θεοῦ· ἡ γὰρ δέησίς σου ἠκούσθη ἐνώπιον αὐτοῦ  
καὶ εἰσῆλθεν εἰς τὰ ὦτα κυρίου τοῦ θεοῦ. καὶ ταῦτα  
εἰπὼν μοι, ἡσύχασα· καὶ λέγει μοι ὁ ἄγγελος· Παῦσον

f. 173 b

3 ἔστιν 5 διεφυλάχθην 6 οὗτος 8 Ἦμην] οἶνυν 13 παιδία 18 μέλει  
σριας

τὸν θεὸν παροξύνειν, καὶ ὑποδείξω σοι ἄλλα μυστήρια  
 τούτων μείζονα. καὶ εἶπον ἐγὼ Βαρούχ· Ζῇ κύριος ὁ  
 θεὸς ὅτι ἐὰν ὑποδείξῃς μοι καὶ ἀκούσω παρὰ σου λόγον,  
 οὐ μὴ προσθήσω ἔτι λαλήσ<αι> προσθήσει ὁ θεὸς ἐν τῇ  
 5 ἡμέρᾳ τῆς κρίσεως κρίσιν ἐμοί, ἐὰν λαλήσω τοῦ λοιποῦ.  
 καὶ εἶπέν μοι ὁ ἄγγελος τῶν δυνάμεων· Δεῦρο καὶ ὑπο-  
 δείξω σοι τὰ μυστήρια τοῦ θεοῦ.

Καὶ λαβὼν με ἤγαγέν με ὅπου ἐστήρικται ὁ οὐρανός, **2**  
 καὶ ὅπου ἦν ποταμὸς ὃν οὐδεὶς δύναται περάσαι αὐτόν,  
 10 οὐδὲ ξένη πνοὴ ἐκ πασῶν ὧν ἔθετο ὁ θεός· καὶ λαβὼν  
 με ἤγαγέν με ἐπὶ τὸν | πρῶτον οὐρανὸν καὶ ἔδειξέ μοι f. 174  
 θύραν πανμεγέθη· καὶ εἶπέν μοι· Εἰσέλθωμεν δι' αὐτῆς.  
 καὶ εἰσῆλθομεν ὡς ἐν πτέρυξιν ὥσει πορείας ὁδοῦ ἡμερῶν  
 τριάκοντα· καὶ ὑπέδειξέν μοι ἔνδον τοῦ οὐρανοῦ πεδίον·  
 15 καὶ ἦσαν ἄνθρωποι κατοικοῦντες ἐν αὐτῷ, ὧν τὰ πρόσωπα  
 βοῶν, τὰ δὲ κέρατα ἐλάφων, οἱ δὲ πόδες αἰγῶν, αἱ δὲ  
 ὀσφύες ἄρνων. καὶ ἠρώτησα ἐγὼ Βαρούχ τὸν ἄγγελον·  
 Ἀνάγγελόν μοι, δέομαί σου, τί ἐστὶν τὸ πᾶχος τοῦ οὐ-  
 ρανοῦ ἐν ᾧ ὠδεύσαμεν, ἢ τί τὸ διάστημα αὐτοῦ, ἢ τί τὸ  
 20 πεδίον; ἵνα κἀγὼ ἀπαγγείλω τοῖς υἱοῖς τῶν ἀνθρώπων.  
 καὶ εἶπέν μοι ὁ ἄγγελος, οὐ τὸ ὄνομα αὐτοῦ Φαμαῖλ· Ἡ  
 θύρα αὕτη ἦν ὀρᾶς ἐστὶν τοῦ οὐρανοῦ, καὶ ὅσον διαφέρει  
 ἀπὸ τῆς γῆς ἕως τοῦ οὐρανοῦ, τοσοῦτόν ἐστιν καὶ τὸ πᾶχος  
 αὐτοῦ· καὶ ὅσον πᾶλιν ἐστὶ καὶ τὸ τοῦ πεδίου μῆκος οὐ  
 25 εἶδας. καὶ πάλιν λέγει μοι ὁ ἄγγελος τῶν δυνάμεων·  
 Δεῦρο καὶ ὑποδείξω σοι μείζονα μυστήρια. εἶπον δὲ ἐγὼ·  
 Δέομαί σου, | δεῖξόν μοι τί εἰσὶν οἱ ἄνθρωποι οὗτοι; καὶ f. 174b  
 εἶπέν μοι· Οὗτοί εἰσιν οἱ τὸν πύργον τῆς θεομαχίας  
 οἰκοδομήσαντες καὶ ἐξετόπησεν αὐτοὺς ὁ κύριος.

30 Καὶ λαβὼν με ὁ ἄγγελος κυρίου ἤγαγέν με εἰς δεύτερον **3**  
 οὐρανόν· καὶ ὑπέδειξέν μοι [ἐν] κακῇ θύρᾳ ὁμοίαν τῆς  
 πρώτης, καὶ εἶπεν· Εἰσέλθωμεν δι' αὐτῆς. καὶ εἰσῆλθομεν  
 ἀναπτερωμένοι ὥσει πορείας ὁδοῦ ἡμερῶν ἐξήκοντα· καὶ  
 35 ἔδειξέν μοι κακῇ πεδίον, καὶ ἦν πληρὴς ἀνθρώπων, ἡ δὲ  
 θεωρία αὐτῶν ὁμοία κυνῶν, οἱ δὲ πόδες ἐλάφων. καὶ

13 πορίας 14 etc. παιδίων 16 ἐγων 17 ὡσφρῦαι 19 ὠδεύσα-  
 μεν 21 Φαμαῖλ] ? Φανονήλ or Φαμῖλ 24 suppl (καὶ ὅσον πᾶλιν ἐστὶν)  
 ἀπὸ βορρᾶ ἕως νότον, τοσοῦτον 29 οἰκοδομ. 34 κακῇν

ἠρώτησα τὸν ἄγγελον· Δέομαί σου, κύριε, εἰπέ μοι τίνες εἰσὶν οὗτοι; καὶ εἶπεν· Οὗτοί εἰσιν οἱ τὴν συμβούλην δόντες τοῦ ποιῆσαι τὸν πύργον· αὐτοὶ γὰρ οὐδ' ὀρᾷς ἐξέβαλλον πλήθη ἀνδρῶν τε καὶ γυναικῶν εἰς τὸ πλινθεύειν· ἐν οἷς μία γυνὴ πλινθεύουσα ἐν τῇ ὥρᾳ τοῦ τεκεῖν αὐτὴν οὐ 5 συνεχωρήθη ἀπολυθῆναι, ἀλλὰ πλινθεύουσα ἔτεκεν καὶ τὸ τέκνον αὐτῆς ἐν τῷ λευτίῳ ἐβάσταζεν καὶ ἐπλίνθευεν· καὶ | [καὶ] ὁφθεῖς αὐτοῖς ὁ κύριος ἐνήλλαξεν αὐτῶν τὰς γλώσσας ἀφ' οὗ τὸν πύργον ὠκοδόμησαν ἐπὶ πῆχεις τετρακοσίας ἐξήκοντα τρεῖς· καὶ λαβόντες τρύπανον 10 ἔσπευδον τρυπῆσαι τὸν οὐρανόν, λέγοντες· Ἰδωμεν <εἰ> ὁστράκινός ἐστιν ὁ οὐρανὸς ἢ χαλκοῦς ἢ σιδηροῦς. ταῦτα ἰδὼν ὁ θεὸς οὐ συνεχώρησεν αὐτούς, ἀλλ' ἐπάταξεν αὐτοὺς ἐν ἁορασίᾳ καὶ ἐν γλωσσαλλαγῇ, καὶ κατέστησεν αὐτοὺς ὡς ὀρᾷς. 15

4 Καὶ εἶπον ἐγὼ Βαρούχ· Ἰδοὺ, κύριε, μεγάλη καὶ θανμαστὰ ἔδειξάς μοι· καὶ νῦν δεῖξόν μοι πάντα διὰ τὸν κύριον. καὶ εἶπέν μοι ἄγγελος· Δεῦρο διέλθωμεν <.καὶ διήλθον> μετὰ τοῦ ἀγγέλου ἀπὸ τοῦ τόπου ἐκείνου ὡσεὶ πορείας ἡμερῶν ἑκατὸν ὀγδοήκοντα πέντε· καὶ ἔδειξέν μοι πεδίον, 20 καὶ ὄφιν† ὡς ὀράσεως πλέθρα σ'. καὶ ἔδειξέν μοι τὸν ἄϊδην, καὶ ἦν ἡ εἰδέα αὐτοῦ ζοφώδης καὶ βέβηλος· καὶ εἶπον· Τίς ἐστιν ὁ δράκων οὗτος, καὶ τίς ὁ περὶ αὐτὸν ἀπηνής; καὶ εἶπεν ὁ ἄγγελος· Ὁ μὲν δράκων ἐστιν ὁ τὰ σώματα | τῶν κακῶς τὸν βίον μετερχομένων ἐσθίων· 25 καὶ ὑπ' αὐτῶν τρέφεται· καὶ οὗτός ἐστιν ὁ ἄϊδης, ὅστις καὶ αὐτὸς παρόμοιός ἐστιν αὐτοῦ, ἐν ᾧ καὶ πίνει ἀπὸ τῆς θαλάσσης ὡσεὶ πῆχυν μίαν, καὶ οὐκ ἐκλείπει ἀπ' αὐτῆς τι. ὁ Βαρούχ εἶπεν· Καὶ πῶς; καὶ εἶπεν ὁ ἄγγελος· Ἄκουσον· κύριος ὁ θεὸς ἐποίησεν τριακοσίους ἐξήκοντα 30 ποταμούς, ὧν οἱ πρῶτοι πάντων Ἀλφίας καὶ Ἀβυρος καὶ ὁ Γηρικός· καὶ ἀπὸ τούτων οὐκ ἐκλείπει ἡ θάλασσα. καὶ εἶπον ἐγὼ· Δέομαί σου, δεῖξόν μοι τί τὸ ξύλον τὸ πλανήσαν τὸν Ἀδάμ; καὶ εἶπεν ὁ ἄγγελος· Ἡ ἄμπελός

4 πλήθει      4 etc. πληνθνευν      9 ὡς ὠκοδόμησαν      10 τρυπτάνου  
11 εἶδωμεν      21 ὡς ὀράσεως πεθρᾶς      22 εἶδία      24 ἀπηνής or ἀπηγῆς  
28, 32 εκλιπη      32 Γηρικός] ? γυρικός = Oceanus



ἐστίν, ἣν ἐφύτευσεν ὁ ἄγγελος Σαμαὴλ† ὅτινη ὠργίσθη  
κύριος ὁ θεός· καὶ ἐκατηράσατο αὐτὸν καὶ τὴν φυτείαν  
αὐτοῦ, ἐν ᾗ καὶ διὰ τοῦτο οὐ συνεχώρησεν τὸν Ἀδὰμ  
ἄψασθαι αὐτοῦ, καὶ διὰ τοῦτο φθονήσας ὁ διύβολος  
5 ἠπάτησεν αὐτὸν διὰ τῆς ἀμπέλου αὐτοῦ. καὶ εἶπον ἐγὼ  
Βαρούχ· Καὶ ἐπεὶ τοσούτου κακοῦ αἰτία γέγονεν ἡ | ἄμ- f. 176  
πελος καὶ κατάρας ὑπόδικος παρὰ θεοῦ καὶ τοῦ πρωτο-  
πλάστου ἀναίρεσις, πῶς ἄρτι εἰς τοσαύτην χρείαν ἐστίν;  
καὶ εἶπεν ὁ ἄγγελος· Ὅρθως ἐρωτᾷς· ὅτε ἐποίησεν ὁ θεὸς  
10 τὸν κατακλυσμὸν ἐπὶ τῆς γῆς καὶ ἀπώλεσε πᾶσαν σάρκα  
καὶ τὰς τετρακοσίας ἐννέα χιλιάδας τῶν γιγάντων, καὶ  
ἀνῆλθεν τὸ ὕδωρ ἐπάνω τῶν ὑψηλῶν ἐπὶ πῆχεις δεκά-  
πεντε, εἰσῆλθε τὸ ὕδωρ εἰς τὸν παράδεισον καὶ ἦρεν πᾶν  
ἄνθος· τὸ δὲ κλῆμα τῆς ἀμπέλου ἐξώρισεν εἰς τὸ παντελές  
15 καὶ ἐξέβαλεν ἔξω. καὶ ὅταν ἐφάνῃ ἡ γῆ ἀπὸ τοῦ ὕδατος  
καὶ ἐξῆλθε Νῶε τῆς κιβωτοῦ, ἥρξατο φυτεύειν ἐκ τῶν  
εὕρισκομένων φυτῶν· εὔρε δὲ καὶ τὸ κλῆμα, καὶ λαβὼν  
ἐλογίζετο ἐν ἑαυτῷ τί ἄρα ἐστίν· καὶ ἐλθὼν ἐγὼ εἶπον  
αὐτῷ τὰ περὶ ἐκείνου· καὶ εἶπεν· Ἄρα φυτεύσω αὐτὸ ἢ  
20 τί; ἐπεὶ Ἀδὰμ δι' αὐτοῦ ἀπώλετο· μὴ καὶ αὐτὸς ὀργῆς  
θεοῦ ἐπιτύχω δι' αὐτοῦ. καὶ ταῦτα λέγων προσηύξατο  
ὅπως ἀποκαλύψῃ αὐτῷ ὁ | θεὸς περὶ αὐτοῦ τί ποιήσει· f. 176b  
καὶ τεσσαράκοντα ἡμέρας τὴν εὐχὴν ἐκτελέσαντος, καὶ  
πολλὰ δεηθεὶς καὶ κλαύσας εἶπεν· Κύριε, παρακαλῶ ὅπως  
25 ἀποκαλύψῃς μοι τί ποιήσω περὶ τοῦ φυτοῦ τούτου. ἀπέ-  
στειλε δὲ ὁ θεὸς τὸν ἄγγελον αὐτοῦ τὸν Σαρασαιήλ, καὶ  
εἶπεν αὐτῷ· Ἀναστάς, Νῶε, φύτευσον τὸ κλῆμα, ὅτι τάδε  
λέγει κύριος· Τὸ πικρὸν τούτου μεταβληθήσεται εἰς  
γλυκύ, καὶ ἡ κατάρα αὐτοῦ γενήσεται εἰς εὐλογίαν, καὶ  
30 τὸ παρ' αὐτοῦ γεννώμενον γενήσεται αἷμα θεοῦ, καὶ ὥσπερ  
δι' αὐτοῦ τὴν καταδίκην ἔλαβεν τὸ γένος τῶν ἀνθρώπων,  
πάλιν διὰ Ἰησοῦ Χριστοῦ τοῦ Ἐμμανουὴλ ἐν αὐτῷ  
μέλλουσιν τὴν ἄνω κλῆσιν προσλαβεῖν, καὶ τὴν εἰς παρά-  
δεισον εἰσοδοῦν. γίνωσκε τοιγαροῦν. ὁ Βαρούχ, ὅτι ὥσπερ  
35 ὁ Ἀδὰμ δι' αὐτοῦ τοῦ ξύλου τὴν καταδίκην ἔλαβεν καὶ  
τῆς δόξης θεοῦ ἐγυμνώθη, οὕτως καὶ οἱ νῦν ἄνθρωποι τὸν

1 ἐφοίτησεν    σαμουήλ ὅτινε    9 ὅτινη    10 πᾶσα    30 γενόμενον  
γενήσεται

f. 177

ἐξ αὐτοῦ γεννώμενον οἶνον ἀπλήστως †δρῶντες† χεῖρον  
 τοῦ Ἀδὰμ τὴν παράβασιν ἀπεργάζονται καὶ τῆς τοῦ θεοῦ  
 δόξης μακρὰν γίνονται καὶ τῷ αἰωνίῳ πυρὶ ἐαυτοὺς  
 προξενοῦσιν· πᾶν γὰρ ἀγαθὸν δι' αὐτοῦ <οὐ> γίνεται·  
 ταῦτα γὰρ ποιοῦσιν οἱ τοῦτον εἰς κόρον πίνοντες· οὔτε  
 ἀδελφὸς ἀδελφὸν ἐλεεῖ, οὔτε πατὴρ υἱόν, οὔ<τε> τέκνα  
 γονεῖς, ἀλλὰ διὰ τῆς πτώσεως† τοῦ οἴνου πάντα γίνονται  
 οἶον φόνοι, μοιχεῖαι, πορνεῖαι, ἐπιорκεῖαι, κλοπαί, καὶ  
 τὰ τούτων ὅμοια· καὶ οὐδὲν ἀγαθὸν δι' αὐτοῦ κατορ-  
 θοῦται.

10

**5** Καὶ εἶπον ἐγὼ Βαροὺχ πρὸς τὸν ἄγγελον· Ἐπερωτῶ  
 σε ἕνα λόγον, κύριε· ἐπειδὴ εἶπές μοι ὅτι πίνει ὁ δράκων ἐκ  
 τῆς θαλάσσης πῆχυν μίαν· εἰπέ μοι καὶ πόση ἐστὶν ἡ  
 κοιλία αὐτοῦ; καὶ εἶπεν ὁ ἄγγελος· Ἡ κοιλία αὐτοῦ ὁ  
 ἥϊδος ἐστίν· καὶ ὅσον ἀνδρῶν τριακοσίων μόλιβδος ἀκον-  
 τίζεται, τοσαύτη ἐστὶν ἡ κοιλία αὐτοῦ. ἐλθὲ οὖν ὅπως  
 δεῖξω σοι καὶ μείζονα τούτων ἔργα.

f. 177b

**6** Καὶ λαβὼν με ἡγαγέν με ὅπου ὁ ἥλιος ἐκπορεύεται·  
 καὶ ἔδειξέ μοι ἄρμα τετραέλαστον ὃ ἦν ὑπόπυρον, καὶ | ἐπὶ  
 τοῦ ἄρματος ἄνθρωπος καθήμενος φορῶν στέφανον πυρός·  
 <καὶ ἦν> ἐλαυνόμενον τὸ ἄρμα ὑπ' ἀγγέλων τεσσαράκοντα.  
 καὶ ἰδοὺ ὄρνεον περιτρέχον ἔμπροσθεν τοῦ ἡλίου ὡς ὄρη  
 ἐννέα· καὶ εἶπον τὸν ἄγγελον· Τί ἐστὶν τὸ ὄρνεον τοῦτο;  
 καὶ λέγει μοι· Τοῦτό ἐστιν ὁ φύλαξ τῆς οἰκουμένης. καὶ  
 εἶπον· Κύριε, πῶς ἐστὶν φύλαξ τῆς οἰκουμένης; δίδαξόν  
 με. καὶ εἶπέν μοι ὁ ἄγγελος· Τοῦτο τὸ ὄρνεον παρατρέχει  
 τῷ ἡλίῳ καὶ τὰς πτέρυγας ἐφαπλῶν δέχεται τὰς πυριμόρ-  
 φους ἀκτῖνας αὐτοῦ· εἰ μὴ γὰρ ταύτας ἐδέχετο, οὐκ ἂν τῶν  
 ἀνθρώπων γένος ἐσώζετο, οὔτε ἕτερόν τι ζῶον· ἀλλὰ  
 προσέταξεν ὁ θεὸς τοῦτο τὸ ὄρνεον. καὶ ἥπλωσε τὰς  
 πτέρυγας αὐτοῦ, καὶ εἶδον εἰς τὸ δεξιὸν πτερόν αὐτοῦ  
 γράμματα παμμεγέθη, ὡς ἄλωνος τόπον ἔχων μέτρον ὡσεὶ  
 μοδίῳ τετρακισχιλίων· καὶ ἦσαν γράμματα χρυσᾶ. καὶ  
 εἶπέν μοι ὁ ἄγγελος· Ἀνάγνωθι ταῦτα. καὶ ἀνέγνω· καὶ  
 ἔλεγον οὕτως· Οὕτε γῇ με τίκτει οὔτε οὐρανός, ἀλλὰ

f. 178

1 γενωμενον    απλειστως    4 προξενωσιν    7 ? πόσεως    13 ποσοι  
 19 ἄρματατρασέλαστον    ὑπόπυρος    22 ὄρει    24 ὁ φύλαξ] υφυλαξ  
 32 ἄλωνος    35 τίκει

τίκτουσί με πτέρυγες πυρός. καὶ εἶπον· Κύριε, τί ἐστὶ  
 τὸ ὄρνεον τοῦτο, καὶ τί τὸ ὄνομα αὐτοῦ; καὶ εἶπέν μοι  
 ὁ ἄγγελος· Φοῖνιξ καλεῖται τὸ ὄνομα αὐτοῦ. <καὶ εἶπον>  
 Καὶ τί ἐσθίει; καὶ εἶπέν μοι· Τὸ μάννα τοῦ οὐρανοῦ καὶ  
 5 τὴν δρόσον τῆς γῆς. καὶ εἶπον· Ἀφοδεύει τὸ ὄρνεον; καὶ  
 εἶπέν μοι· Ἀφοδεύει σκώληκα, καὶ τὸ τοῦ σκώληκος  
 ἀφόδευμα γίνεται κινάμωμον, ὥπερ χρώνται βασιλεῖς καὶ  
 ἄρχοντες. μεῖνουν δέ, καὶ ὕψει δόξαν θεοῦ. καὶ ἐν τῷ  
 ὁμιλεῖν αὐτὸν ἐγένετο [βροντῇ] ὡς ἡχος βροντῆς, καὶ  
 10 ἐσαλεύθη ὁ τόπος ἐν ᾧ ἱστάμεθα· καὶ ἠρώτησα τὸν ἄγ-  
 γελον· Κύριέ μου, τί ἐστὶν ἡ φωνὴ αὕτη; καὶ εἶπέν μοι  
 ὁ ἄγγελος· Ἄρτι ἀνοίγουσιν οἱ ἄγγελοι τὰς τριακοσίας  
 ἐξήκοντα πέντε πύλας τοῦ οὐρανοῦ, καὶ διαχωρίζεται τὸ  
 φῶς ἀπὸ τοῦ σκότους. καὶ ἦλθεν φωνὴ λέγουσα· Φωτό-  
 15 δοτα, δὸς τῷ κόσμῳ τὸ φέγγος. καὶ ἀκούσας τὸν κτύπον  
 τοῦ ὀρνέου εἶπον· | Κύριε, τί ἐστὶν ὁ κτύπος οὗτος; καὶ f. 178 b  
 εἶπεν· Τοῦτό ἐστι τὸ ἐξυπνίζον τοὺς ἐπὶ γῆς ἀλέκτορας·  
 ὡς γὰρ τὰ δίστομα, οὕτως καὶ ὁ ἀλέκτωρ μηνύει τοῖς ἐν τῷ  
 κόσμῳ κατὰ τὴν ἰδίαν λαλίαν. ὁ ἥλιος γὰρ ἐτοιμάζεται  
 20 ὑπὸ τῶν ἀγγέλων· καὶ φωνεῖ ὁ ἀλέκτωρ.

Καὶ εἶπον ἐγώ· Καὶ ποῦ ἀποσχολεῖται ὁ ἥλιος ἀφ' οὗ 7  
 ὁ ἀλέκτωρ φωνεῖ; καὶ εἶπέν μοι ὁ ἄγγελος· Ἄκουσον,  
 Βαρούχ· πάντα ὅσα ἔδειξά σοι ἐν τῷ πρώτῳ καὶ δευτέρῳ  
 οὐρανῷ ἐστὶν· καὶ ἐν τῷ τρίτῳ οὐρανῷ διέρχεται ὁ ἥλιος  
 25 καὶ διδοῖ τῷ κόσμῳ τὸ φέγγος. ἀλλὰ ἔκδεξαι, καὶ ὕψει  
 δόξαν θεοῦ. καὶ ἐν τῷ ὁμιλεῖν με αὐτῷ, ὥρῳ τὸ ὄρνεον, καὶ  
 ἀνεφάνη ἔμπροσθεν, καὶ πρὸς μικρὸν μικρὸν ἠῤῥαυε, καὶ  
 ἀνεπληροῦτο· καὶ ὅπισθεν τούτου τὸν ἥλιον ἐξαστράπτου-  
 τα καὶ τοὺς ἀγγέλους μετ' αὐτοῦ φέροντας καὶ στέφανον  
 30 ἐπὶ τὴν κεφαλὴν αὐτοῦ, οὗ τὴν θέαν οὐκ ἠδυνήθημεν  
 ἀντοφθαλμῆσαι καὶ ἰδεῖν· καὶ ἅμα τῷ λάμψαι τὸν ἥλιον f. 179  
 ἐξέτεινε καὶ ὁ φοῖνιξ τὰς αὐτοῦ πτέρυγας· ἐγὼ δὲ ἰδὼν τὴν  
 τοιαύτην δόξαν ἐταπεινώθην φόβῳ μεγάλῳ, καὶ ἐξέφυγον  
 καὶ ὑπεκρύβην ἐν ταῖς πτέρυξι τοῦ ἄγγελου. καὶ εἶπέν

1 τίκουσι  
 ὑπὲρ χρώντες  
 20 φέρωντες

4 μάννα  
 15 τῷ] το

5 τὸν δρόσον  
 18 μιννη

5, 6 ἀφοδεύει  
 25 διδοῖ

7 ἀφόδευμα  
 27 ἀνεφάνην

μοι ὁ ἄγγελος· Μὴ φοβοῦ, Βαρούχ, ἀλλὰ ἔκδεξαι, καὶ ὄψει  
καὶ τὴν δύσιν αὐτῶν.

- 8 Καὶ λαβὼν με ἡγαγέν με ἐπὶ δυσμᾶς· καὶ ὅταν ἦλθεν  
ὁ καιρὸς τοῦ δῦσαι, ὁρῶ πάλιν ἔμπροσθεν τὸν ὄρνεον  
ἐρχόμενον· καὶ ἅμα τῷ ἐλθεῖν αὐτόν, ὁρῶ τοὺς ἀγγέλους, 5  
καὶ ἦραν τὸν στέφανον ἀπὸ τῆς κορυφῆς αὐτοῦ· τὸ δὲ  
ὄρνεον ἔστη τεταπεινωμένον καὶ συστέλλον τὰς πτέρυγας  
αὐτοῦ. καὶ ταῦτα ἰδὼν ἐγὼ εἶπον· Κύριε, διὰ τί ἦραν τὸν  
στέφανον ἀπὸ τῆς κεφαλῆς τοῦ ἡλίου, καὶ διὰ τί ἐστι  
τὸ ὄρνεον τοσοῦτον τεταπεινωμένον; καὶ εἶπέν μοι ὁ 10  
ἄγγελος· Ὁ στέφανος τοῦ ἡλίου, ὅταν τὴν ἡμέραν δια-  
δράμῃ, λαμβάνουσιν τέσσαρες ἄγγελοι | τοῦτον καὶ ἀνα-  
φέρουσιν εἰς τὸν οὐρανὸν καὶ ἀνακαινίζουσιν αὐτόν, διὰ τὸ  
μεμολύνθαι αὐτόν καὶ τὰς ἀκτῖνας αὐτοῦ ἐπὶ τῆς γῆς· καὶ  
λοιπὸν καθ' ἐκάστην ἡμέραν οὕτως ἀνακαινίζεται. καὶ 15  
εἶπον ἐγὼ Βαρούχ· Κύριε, καὶ διὰ τί μολύνονται αἱ  
ἀκτῖνες αὐτοῦ ἐπὶ τῆς γῆς; καὶ εἶπέν μοι ὁ ἄγγελος·  
Θεωρῶν τὰς ἀνομίας καὶ τὰς ἀδικίας τῶν ἀνθρώπων, ἡγουν  
πορνείας, μοιχείας, κλοπᾶς, ἀρπαγὰς, εἰδωλολατρείας,  
μέθας, φόνους, ἔρεις, ζῆλῃ, καταλαλίας, γογγυσμούς, ψιθυ- 20  
ρισμούς, μαντείας, καὶ τὰ τούτων ὅμοια, ἅτινα οὐκ ἐστὶ  
τῷ θεῷ ἀρεστά· διὰ ταῦτα μολύνεται καὶ διὰ τοῦτο  
ἀνακαινίζεται. περὶ δὲ τοῦ ὀρνέου, τὸ πῶς ἐταπεινώθη·  
ἐπεὶ διὰ τὸ κατέχειν τὰς τοῦ ἡλίου ἀκτῖνας, διὰ τοῦ πυρὸς  
καὶ τῆς ὀλοημέρου καύσεως, [ὡς] δι' αὐτῶν ταπεινοῦται· εἰ 25  
μὴ γὰρ αἱ τούτου πτέρυγες, ὡς προείπομεν, | περιέσκεπον  
τὰς τοῦ ἡλίου ἀκτῖνας, οὐκ ἂν ἐσώθη πᾶσα πνοή.

- 9 Καὶ τούτων συσταλέντων καὶ ἡ νύξ κατέλαβεν καὶ ἅμα  
ταύτη† καὶ μετὰ τῆς σελήνης καὶ με<τὰ> τῶν ἀστέρων.  
καὶ εἶπον ἐγὼ Βαρούχ· Κύριε, δεῖξόν μοι καὶ ταύτην, 30  
παρακαλῶ, πῶς ἐξέρχεται καὶ ποῦ ἀπέρχεται, καὶ ἐν ποίῳ  
σχήματι περιπατεῖ. καὶ εἶπεν ὁ ἄγγελος· Ἀνάμεινον, καὶ  
ὄψει καὶ ταύτην ὡς μετ' ὀλίγον. καὶ τῇ ἐπαύριον ὁρῶ καὶ  
ταύτην ἐν σχήματι γυναικὸς καὶ καθημένην ἐπὶ ἄρματος  
τροχοῦ· καὶ ἦσαν ἔμπροσθεν αὐτῆς βόες καὶ ἄμνοι ἐν τῷ 35

14 μεμολύνεσθαι 17 ἀκτῖναι 20 μεθεις ἔρεις ζῆλοι 23 ἐτα-  
πεινώθη 26 δι' αὐτον 28 perhaps συσταλέντων ends the angel's speech,  
and something is lost after it 29 ταυτης μετὰ καὶ



ἄρματι, καὶ πλῆθος ἀγγέλων ὁμοίως· καὶ εἶπον· Κύριε, τί  
 εἰσιν οἱ βόες καὶ οἱ ἄμνοί; καὶ εἶπέν μοι· "Ἀγγελοὶ εἰσιν  
 καὶ αὐτοί. καὶ πάλιν ἠρώτησα· Καὶ τί ἐστὶν ὅτι ποτὲ  
 μὲν αὖξει, ποτὲ δὲ λήγει; καὶ <εἶπέν μοι>· "Ἀκουσον, ὧ  
 5 Βαρούχ· ταύτην ἣν βλέπεις ὠραία ἦν γεγραμμένη ὑπὸ  
 θεοῦ ὡς οὐκ ἄλλη. καὶ ἐν τῇ παραβάσει τοῦ πρώτου  
 Ἀδὰμ παρήψε τῷ Σαμαῆλ ὅτε τὸν | ὄφιν ἔλαβεν ἔνδυμα· f. 180 h  
 οὐχ ὑπεκρύβη ἀλλὰ παρηύξησε, καὶ ὠργίσθη αὐτῇ ὁ θεός,  
 καὶ ἔθλιψεν αὐτὴν καὶ ἐκολόβωσεν τὰς ἡμέρας αὐτῆς. καὶ  
 10 εἶπον· Καὶ πῶς οὐ λάμπει καὶ ἐν παντί, ἀλλ' ἐν τῇ νυκτὶ  
 μόνον; καὶ εἶπεν ὁ ἄγγελος· "Ἀκουσον· ὥσπερ ἐνώπιον  
 βασιλέως οὐ δύνανται οἱ οἰκέται παρρησιασθῆναι, οὕτως  
 οὐδὲ ἐνώπιον τοῦ ἡλίου δύνανται ἢ σελήνῃ καὶ <οἱ>  
 ἀστέρες ἀυγάσαι· αἰεὶ γὰρ οἱ ἀστέρες κρέμανται, ἀλλ'  
 15 ὑπὸ τοῦ ἡλίου σκεπάζονται· καὶ ἡ σελήνῃ σφά οὖσα  
 ὑπὸ τῆς τοῦ ἡλίου θερμῆς ἐκδαπανᾶται.

Καὶ ταῦτα πάντα μαθὼν παρὰ τοῦ ἀρχαγγέλου, λαβὼν 10  
 ἡγαγέν με εἰς τέταρτον οὐρανόν· καὶ εἶδον πεδίον ἱπλοῦν, καὶ  
 ἐν μέσῳ αὐτοῦ λίμνην ὑδάτων· καὶ ἦσαν ἐν αὐτῷ πλήθη  
 20 ὀρνέων ἐκ πασῶν γενεῶν· ἀλλ' οὐχ ὅμοια τῶν ἐνταῦθα· ἀλλ'  
 ἶδον τὸν γέρανον ὡς βόας μεγάλους· καὶ πάντα μεγάλα  
 ὑπερέχοντα τῶν ἐν κόσμῳ. καὶ ἠρώτησα τὸν ἄγγελον·  
 Τί ἐστὶ τὸ | πεδίον, καὶ τίς ἡ λίμνη, καὶ τί τὸ περὶ αὐτὴν f. 181  
 πλῆθος τῶν ὀρνέων; καὶ εἶπεν ὁ ἄγγελος· "Ἀκουσον, Βα-  
 25 ρούχ· τὸ μὲν πεδίον ἐστὶν τὸ περιέχον τὴν λίμνην καὶ  
 ἄλλα θαυμαστὰ ἐν αὐτῷ, οὐπερ ἔρχονται αἱ ψυχαὶ τῶν  
 δικαίων ὅταν ὁμιλῶσι συνδιαγοντες χοροὶ χοροί· τὸ δὲ ὕδωρ  
 ἐστὶν ὅπερ τὰ νέφη λαμβάνοντα βρέχουσιν ἐπὶ τῆς γῆς,  
 καὶ αὐξάνουσιν οἱ καρποί. καὶ εἶπον πάλιν τὸν ἄγγελον  
 30 κυρίου· Τὰ δὲ ὀρνεα <τί>; καὶ εἶπέν μοι· Αὐτά εἰσιν ἃ δια-  
 παντὸς ἀννυνοῦσι τὸν κύριον. καὶ εἶπον· Κύριε, καὶ πῶς  
 λέγουσιν οἱ ἄνθρωποι ὅτι ἀπὸ τῆς θαλάσσης ἐστὶν τὸ ὕδωρ  
 ὅπερ βρέχει; καὶ εἶπεν ὁ ἄγγελος· Τὸ μὲν βρέχον ἀπὸ τῆς  
 θαλάσσης καὶ τῶν ἐπὶ γῆς ὑδάτων καὶ τοῦτό ἐστιν· τὸ δὲ

1 ὁμοίος	4 λιγῇ	5 γεγραμμένη	7 παρήψε τῷ] παρηψετο
8, 20 οὐκ	14 κρεμναιται	15 σκεδάζονται	18 τέταρτον] τρίτον
19 πλήθει	21 πάντας	22 ὑπερέχοντα τῶν]	ὕπαρχοντα τῷ
27 ὁμιλοῦν	28 λαμβανοντες	31 Κύριε] κυ	26 ὥπερ
			33 βρέχειν



τοὺς καρποὺς ἐνεργοῦν ἐκ τούτου ἐστίν. ἴσθι οὖν τοῦ λοιποῦ ὅτι ἐκ τούτου ἐστὶν ὃ λέγεται δρόσος τοῦ οὐρανοῦ.

**11** Καὶ ἀπὸ τούτου λαβὼν με ὁ ἄγγελος ἤγαγέν με εἰς  
f. 181 b πέμπτον οὐρανόν. καὶ | ἦν ἡ πύλη κεκλεισμένη· καὶ εἶπον·  
Κύριε, οὐκ ἀνοίγεται ὁ πυλὼν οὗτος ὅπως εἰσέλθωμεν; καὶ 5  
εἶπέν μοι ὁ ἄγγελος· Οὐ δυνάμεθα εἰσελθεῖν ἕως ἔλθῃ Μι-  
χαήλ ὁ κλειδοῦχος τῆς βασιλείας τῶν οὐρανῶν· ἀλλ' ἀνά-  
μεινον, καὶ ὄψει τὴν δόξαν τοῦ θεοῦ. καὶ ἐγένετο φωνὴ  
μεγάλῃ ὡς βροντῇ· καὶ εἶπον· Κύριε, τί ἐστὶν ἡ φωνὴ  
αὕτη; καὶ εἶπέν μοι· Ἄρτι κατέρχεται ὁ ἀρχιστράτηγος 10  
Μιχαήλ ἵνα δέξηται τὰς δεήσεις τῶν ἀνθρώπων. καὶ ἰδὼν  
ἦλθεν φωνή· Ἀνοιγέτωσαν αἱ πύλαι. καὶ ἤνοιξαν, καὶ  
ἐγένετο τρισμὸς ὡς βροντῆς· καὶ ἦλθεν Μιχαήλ, καὶ συν-  
ῆντησεν αὐτῷ ὁ ἄγγελος ὁ ὢν μετ' ἐμοῦ, καὶ προσεκύνησεν  
αὐτὸν καὶ εἶπεν· Χαίροις, ὁ ἐμὸς ἀρχιστράτηγος καὶ παντὸς 15  
τοῦ ἡμετέρου τάγματος. καὶ εἶπεν ὁ ἀρχιστράτηγος Μι-  
χαήλ· Χαίροις καὶ σύ, ὁ ἡμέτερος ἀδελφὸς καὶ ὁ τὰς ἀπο-  
καλύψεις διερμηνεύων τοῖς καλῶς τὸν βίον διερχομένοις.  
f. 182 καὶ | οὕτως ἀλλήλους κατασπασάμενοι ἔστησαν. καὶ ἶδον  
τον ἀρχιστράτηγον Μιχαήλ κρατοῦντα φιάλην μεγάλην 20  
σφόδρα· τὸ βάθος αὐτῆς ὅσον ἀπὸ οὐρανοῦ ἕως τῆς γῆς,  
καὶ τὸ πλάτος ὅσον ἀπὸ βορρᾶ ἕως νότου· καὶ εἶπον· Κύριε,  
τί ἐστὶν ὃ κρατεῖ Μιχαήλ ὁ ἀρχάγγελος; καὶ εἶπέν μοι·  
Τοῦτό ἐστιν ἔνθα προσέρχονται αἱ ἀρεταὶ τῶν δικαίων καὶ  
ὅσα ἐργάζονται ἀγαθὰ, ἵτινα ἀποκομίζονται ἔμπροσθεν 25  
τοῦ ἐπουρανίου θεοῦ.

**12** Καὶ ἐν τῷ ὁμιλεῖν με αὐτοῖς, ἰδὼν ἦλθον ἄγγελοι φέ-  
ροντες κανίσκια γέμοντα ἰσθῶν· καὶ ἔδωκαν αὐτὰ πρὸς  
τὸν Μιχαήλ. καὶ ἠρώτησα τὸν ἄγγελον· Κύριε, τίνας εἰσιν  
οὗτοι, καὶ τί τὰ προσκομιζόμενα παρ' αὐτῶν; καὶ εἶπέν μοι 30  
Οὗτοί εἰσιν ἄγγελοι <οί> ἐπὶ τῶν ἐξουσιῶν. καὶ λαβὼν ὁ  
ἀρχάγγελος τοὺς κανίσκους ἔβαλεν αὐτοὺς εἰς τὴν φιάλην·  
καὶ λέγει μοι ὁ ἄγγελος· Ταῦτα τὰ ἄνθη εἰσὶν αἱ ἀρεταὶ  
f. 182 b τῶν δικαίων. καὶ εἶδον ἑτέρους ἄγγέλους | φέροντας κα-  
νίσκια κενὰ οὐ γέμοντα· καὶ ἤρχοντο λυπούμενοι, καὶ οὐκ 35

1 ἰσθῆται 10 Ἄρτι] ἀντὶ 12 ἀνοιγέτωσαν 13 τρισμός, i.e. the  
creaking of the gate-hinges 18 καλοῖς 20, 32 φιάλῃν 28 ἀνθῶν]  
ανθ 32 ἐβαλλεν

ἐτόλμησαν ἐγγίσαι, διότι οὐκ εἶχον τέλεια τὰ βραβεῖα.  
καὶ ἐβόησεν Μιχαὴλ λέγων· Δεῦτε καὶ ὑμεῖς, ἄγγελοι,  
φέρετε ὃ ἠνέγκατε. καὶ ἐλυπήθη Μιχαὴλ σφόδρα, καὶ ὁ  
μετ' ἐμοῦ ἄγγελος, διό<τι> οὐκ ἐγέμισαν τὴν φιάλην.

- 5 Καὶ εἶθ' οὕτως ἦλθον ἕτεροι ἄγγελοι κλαίοντες καὶ 13  
ὀδυρόμενοι καὶ μετὰ φόβου λέγοντες· Ἴδε ἡμᾶς μεμελανω-  
μένους, κύριε, ὅτι πονηροῖς ἀνθρώποις παρεδόθημεν, καὶ  
θέλομεν ὑποχωρῆσαι ἀπ' αὐτῶν. καὶ εἶπεν Μιχαὴλ· Οὐ  
δύνασθε ὑποχωρεῖν ἀπ' αὐτῶν, ἵνα μὴ εἰς τέλος κυριεύσῃ ὁ  
10 ἐχθρός· ἀλλ' εἶπατέ μοι τί αἰτεῖσθε. καὶ εἶπον· Δεόμεθί  
σου, Μιχαὴλ ἀρχιστράτηγε ἡμῶν, μεταθές ἡμᾶς ἀπ' αὐτῶν,  
ὅτι οὐ δυνάμεθα ἀνθρώποις πονηροῖς καὶ ἄφροσι προσμέ-  
νειν, ὅτι οὐκ ἔστιν ἐν αὐτοῖς οὐδὲν ἀγαθόν, ἀλλὰ πᾶσα  
ἀδικία καὶ πλεονεξία· οὐ γὰρ εἶδομεν αὐτοὺς εἰσελθεῖν ἐν  
15 ἐκκλησίᾳ ποτέ, οὐδὲ εἰς πνευματικὸν πατέρα οὐδὲ εἰς f. 183  
ἀγαθὸν ἕν· ἀλλ' ὅπου φόνος, καὶ αὐτοὶ ἐν μέσῳ ἐκεῖ, καὶ  
ὅπου πορνεῖαι, μοιχεῖαι, κλεψίαι, καταλαλῖαι, ἐπιорκίαι,  
φθόνοι, μέθαι, ἔρεις, ζῆλος, γογγυσμός, ψιθυρισμός, εἰδω-  
λολατρισμός, μαντεῖα, καὶ τὰ τούτοις ὅμοια, ἐκεῖ εἰσιν  
20 ἐργάται τῶν τοιούτων καὶ ἐτέρων χειρόνων. διὸ δεόμεθα  
ἐξελθεῖν ἡμᾶς ἀπ' αὐτούς. καὶ εἶπεν Μιχαὴλ τοῖς ἀγγέ-  
λοις· Ἐκδέξασθε ἕως οὗ μάθω παρὰ κυρίου τὸ τί γένηται.

- Καὶ αὐτῇ τῇ ὥρᾳ ἀπῆλθεν ὁ Μιχαὴλ, καὶ ἐκλείσθησαν 14  
αἱ θύραι· καὶ ἐγένετο φωνὴ ὡς βροντῇ· καὶ ἠρώτησα τὸν  
25 ἄγγελον· Τί ἐστὶν ἡ φωνή; καὶ εἶπέν μοι· Ἄρτι προσ-  
φέρει Μιχαὴλ τὰς τῶν ἀνθρώπων ἀρετὰς τῷ θεῷ.

- Καὶ αὐτῇ τῇ ὥρᾳ κατήλθεν ὁ Μιχαὴλ καὶ ἠνοίγη ἡ 15  
πύλη· καὶ ἤνεγκεν ἔλαιον· καὶ τοὺς ἀγγέλους τοὺς ἐνεγ-  
κόντας τὰ κανίσκια πλήρης ἐπλήρωσεν αὐτὰ ἔλαιον λέγων·  
30 Ἀπενέγκατε, δότε ἑκατονταπλασίονα τὸν μισθὸν τοῖς φί-  
λοις ἡμῶν καὶ τοῖς ἐμπόνως ἐργασασμένοις | τὰ καλὰ ἔργα. f. 183 b  
οἱ γὰρ καλῶς σπείραντες καὶ καλῶς ἐπισυνάγουσιν. καὶ  
λέγει καὶ τοὺς ἀποκένους φέροντας τὰς κανίσκους· Δεῦτε  
καὶ ὑμεῖς, ἀπολάβετε τὸν μισθὸν καθὼς ἠνέγκατε, καὶ ἀπό-  
35 δοτε τοῖς υἱοῖς τῶν ἀνθρώπων. εἶτα λέγει καὶ τοῖς τὰ

1 ἐτόλμωσαν 8, 9 ἀπ' αὐτῶν] ὑπ' αὐτῶν 9 δυνασται κυριεύσει

17 κλαιψεῖαι 18 μεθοῖς αἰροῖς ψινθηρισμος 19 μαντίας τουτοῖ

20 χείρων 22 γενητ' ἂν 30 φίλοι 31 εμπονοῖς 34 ἀπολλάβετε

γέμοντα ἐνεγκοῦσι καὶ τοῖς τὰ ἀπόκενα· Πορευθέντες  
εὐλογήσατε τοὺς φίλους ἡμῶν καὶ εἶπατε αὐτοῖς ὅτι Τάδε  
λέγει κύριος· Ἐπὶ ὀλίγῃ ἐστὲ πιστοί, ἐπὶ πολλῶν ὑμᾶς  
καταστήσει· εἰσέλθατε εἰς τὴν χαρὰν τοῦ κυρίου ὑμῶν.

**16** Καὶ στραφεὶς λέγει καὶ τοῖς μηδὲν ἐνεγκοῦσιν· Τάδε <sup>5</sup>  
λέγει κύριος· Μὴ ἐστε σκυθρωποί, καὶ μὴ κλαίετε, μηδὲ  
ἐάσατε τοὺς υἱοὺς τῶν ἀνθρώπων· ἀλλ' ἐπειδὴ παρώρ-  
γισάν με ἐν τοῖς ἔργοις αὐτῶν, πορευθέντες παραζηλώσατε  
αὐτοὺς καὶ παροργίσατε καὶ παραπικράνατε ἐπ' οὐκ  
ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ· ἔτι σὺν τούτοις ἐξαποστείλατε <sup>10</sup>  
κάμπην καὶ βροῦχον καὶ ἐρυσίβην καὶ ἀκρίδα <καὶ> χά-  
λαζαν μετὰ ἀστραπῶν καὶ | ὀργῆς, καὶ διχοτομήσατε αὐ-  
τοὺς ἐν μαχαίρᾳ καὶ ἐν θανάτῳ καὶ τὰ τέκνα αὐτῶν ἐν  
δαιμονίοις· ὅτι οὐκ ἤκουσαν τῆς φωνῆς μου, οὐδὲ ἐσυνετή-  
ρησαν τῶν ἐντολῶν μου, οὐδὲ ἐποίησαν, ἀλλ' ἐγένοντο <sup>15</sup>  
καταφρονηταὶ τῶν ἐντολῶν μου, καὶ ὑβρίσται τῶν ἱερέων  
τῶν τοὺς λόγους μου κηρυττόντων αὐτοῖς.

**17** Καὶ ἅμα τῷ λόγῳ ἐκλείσθη ἡ θύρα, καὶ ἡμεῖς ἀνεχωρή-  
σαμεν· καὶ λαβὼν με ὁ ἄγγελος ἀπεκατέστησέν με εἰς τὸ  
ἀπ' ἀρχῆς· καὶ εἰς αὐτὸν ἐλθὼν δόξαν ἔφερον τῷ θεῷ <sup>20</sup>  
τῷ ἀξιώσαντί με τοιούτου ἀξιώματος. ὦ καὶ ὑμεῖς, ἀδελ-  
φοί, οἱ τυχόντες τῆς τοιαύτης ἀποκαλύψεως, δοξάσατε καὶ  
αὐτοὶ τὸν θεόν, ὅπως καὶ αὐτὸς δοξάσῃ ὑμᾶς νῦν καὶ αἰεὶ  
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

3 εσθαι    3, 4 ἡμᾶς καταστήσει    4 ἡμῶν    15 ἐποίησασιν    23 δοξάσει  
ἡμᾶς.

# THE APOCALYPSE OF BARUCH

TRANSLATED FROM THE SLAVONIC BY

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## THE APOCALYPSE OF BARUCH,

WHEN he wept about the people of Jerusalem and an angel was sent to him.

**1.** When king Nebuchadnezzar took Jerusalem and enriched Babylon, lo I, Baruch, wept without ceasing and said: O Lord, what an unrighteous thing has been done by Nebuchadnezzar, and why hast thou not protected thy city Jerusalem? why hast thou done this, O Lord? And as I was thus weeping, lo an angel of the Lord stood by me and said: Be silent, O man, from thy grief, for it is fitting that Jerusalem should experience these things. But so says the Lord, the ruler of all, and has sent me before thy face, that I should tell thee all the secrets of God, for thy weeping has come to the ears of the Lord our God. But tell me that thou wilt neither add nor conceal a word, and I will tell thee secrets which the mind of man has never at any time seen. And I, Baruch, said to the angel: As my Lord God liveth, if thou shewest me, I do not wish to add or conceal a single word.

**2.** And the angel took me forcibly and brought me into the heavenly firmament, and it was the first heaven, and in that heaven there are very great doors; and the angel said to me: Let us come in by these doors. And it was a journey of fifty days, and he shewed me the salvation of God. And we saw a great field, and there were men living in it; they had the faces of oxen, and the horns of stags and the feet of goats, and the bellies of sheep. And I asked the angel and said: Tell me what is the thickness of the heavens, through which we have passed, or what is this field, so that I may tell the sons of men. And the angel Phanuel said to me: The doors which thou seest, by which we passed, as great as the expanse from the East to the West, so is the thickness of the heavens, this great field. And I said to the angel: And these men in strange forms, who are they? And he said to me: These are they who built the tower, and God has transformed them.



**3.** And the angel took me and brought me to the second heaven, and shewed me the great doors open, and he said: Let us go in. And we entered flying, as it were a journey of seven days. And he shewed me a great house, and there were in it living creatures of various forms, whose faces were like those of dogs, and their feet like those of stags, and their horns like those of goats. I, Baruch, asked the angel and said: Who are these? And he said to me: These are those who built the tower wishing to go into heaven. For they made a tower and drove thither all people of the male and female sex. For there you might have seen some cutting wood, some making clay, some throwing lime, and some burning stone. And there was great trouble there for those people from the East to the West: so that each of them cast away his life. And there was great vexation to those people. And there women gave birth to children, but, having given birth, did not cease casting the lime. And when she had taken her upper garment, and wrapped it round (the child), she cast it on the earth, and again went on with the same work. And they built the tower, eighty thousand fathoms and in breadth five: and they fashioned gimlets, so as to pierce heaven, that they should see whether it was stone or copper. And God saw their folly and their high-mindedness, and struck them with an unseen rod, and divided their languages into thirty-three languages. And each went on speaking in his own tongue, for they were before speaking with one language, the Syrian, from the time of Adam to the building of the tower.

**4, 5.** So the angel took me to the light, a journey of thirty-two days, and shewed me a great field; the mind of man could not comprehend it; and in that field there was a very great mountain, and on it lay a serpent as from the East to the West, and it bent down drinking from the sea every day a cubit, and ate the earth like grass. And I, Baruch, said to the angel: My Lord, why does this serpent drink from the sea a cubit during the day, and how is it that the sea does not become scanty? And the angel said unto me: Listen, Baruch, God made three hundred, three and thirty great rivers; the first is the river Aphia, the second Avaria, the third Agorenik, the fourth Dunav (the Danube), the fifth Ephrat (the Euphrates), the sixth Asavat, the seventh Ziet-

nust, the eighth Ineus, the ninth Tigris. There are many other great rivers, and they all go into the sea, and the sea is filled. On account of this God made this serpent, and ordered it to drink of the sea a cubit a day, so that the sea should not increase nor diminish. And I, Baruch, said to the angel: My Lord, how great is the stomach of this serpent that he can drink of the sea during the day at the rate of a cubit, and eats earth like grass? And the angel said unto me: As great as is the bottom of hell, so great is his stomach. And I, Baruch, said to the angel: Shew me the tree by which Adam and Eve were seduced and driven out of Paradise. And the angel said unto me: Hear, Baruch; the first is the vine, and the second the sinful longing which Satanail poured upon Adam and Eve; on this account God has cursed the vine because Satanail planted it; and then he cursed Adam and Eve. And I said: If God has cursed the vine, how is it still in use? And the angel said: When God caused the deluge upon the earth, and the water came forth over the high mountains, forty cubits over the mountains, and Noe alone remained, the water came into Paradise and brought out the vine. When the water was dried up, Noe came out of the ship and found the vine lying on the earth, and did not know what it was; for he had heard of it, what it was in appearance, and he thought within himself: It is truly the vine which Satanail planted in Paradise and deceived Adam and Eve, and on this account God cursed it. And Noe said: If I plant it God will be angry with me. And bending his knees he prayed and fasted forty days, praying and saying: O Lord, if I plant this vine, wilt thou be angry with me, my Lord? And God sent his angel Sarsail, and said to him: Rise up and plant the tree which thou hast found, and I will change its name and make it for a good purpose. Watch, Baruch, to see if there is evil in it, as in the case of Satanail. Its evil nature is not changed; when they drink they sin; brother does not love brother, nor father son: through the evil of wine there is contention and impurity, theft and wickedness.

**6.** And again the angel spake: Go, Baruch, and I will tell thee all the secrets, and thou shalt see from whence comes the sun. And he shewed me the chariot having four horses, which are winged angels: upon that chariot a man was sitting and wore a

fiery crown : this chariot was drawn by four hundred angels, and there was a bird flying from the East to the West. And I said to the angel : O my Lord, shew me about everything. And the angel told me : The man sitting on the chariot, wearing a fiery crown, this is the sun ; and the bird flying is the guardian of the whole world. And the angel said to me : This bird spreads out its wings and hides the fiery rays of the sun. For if he did not hide the fiery rays of the sun, the race of men could not live on the earth, nor any creature, from the burning heat of the sun. And this bird is ordered to labour till the end of the world. But see what is written on the right wing. And I approached and read, and there were letters like a stream of gold on a threshing-floor ; and this was written : Neither heaven nor earth hath produced me, but the son of the father [hath produced me]. And I asked the angel : What is this bird ? And he said to me : His name is the phoenix.

**7, 8.** And the angel said to me : Come near, Baruch, a little, and thou shalt see the glory of God. And we were standing and singing an angel's song, and we heard a great thunder in the heaven. I asked the angel : What, I pray, is this thunder ? And he said to me : This thunder which thou hearest separates the light of the sun from the darkness, and the angels are bringing the crown to the throne of God. And I saw the sun going like a man melancholy and sad. I saw this bird melancholy and sad, going with him. And I asked the angel : Why is this bird melancholy and sad ? And the angel said : This bird is melancholy and sad from the heat of the sun. And I heard him [the bird] calling : O God that givest light, send light to the world. And immediately the cocks crowed. And again I asked the angel : Is there much rest to the sun ? And the angel said to me : From the time when the fowls sing till there is light. And the angel said to me : Listen, Baruch, I will tell thee of the going forth of the sun. When the day passes there come four hundred angels, and they take the crown of the sun and bring it to the throne of God, for he is grieved at the sins of men, and when the sun goes under the heaven he cannot endure to see the lawlessness of men, murders upon the earth, riot, impurity ; and he laments, defiling his crown. On this account it is purified at the throne of God.

**9.** And again I said to the angel : My Lord, tell me of the course of the moon, that I may know what it is. And the angel said : The moon is like a woman sitting on a chariot, and [like] oxen drawing her chariot are forty angels, and they are all angels. The form of the moon is like a woman sitting on a chariot.

And I, Baruch, said to the angel : Concerning this I wish to ask thee why the moon has not the same light as the sun. And the angel said to me : Listen, Baruch, and I will tell thee. Thou shalt know all, and thou shalt know it : When the serpent deceived Adam and Eve and made appear their nakedness, and they wept bitterly about their nakedness, and the whole creation wept about them, the heavens, the sun, and the stars ; and creation was shaken to the throne of God, the angels and the powers were stirred concerning the sin of Adam, but the moon laughed : on this account God was angry with her, and darkened her light, and caused her in a short time to grow old and to be born again ; but at first she was not so, but was brighter than the sun and had the length of the day.

**10.** And again the angel took me forcibly and shewed me a very great lake and said to me : This is the lake whence the clouds draw water and send rain upon the earth. And I, Baruch, said to the angel : How do men say that the clouds go out of the sea, draw up the water of the sea, and rain on the earth ? And the angel said to me : The race of man is deceived, knowing nothing. All the water of the sea is salt, for if the rain came from the sea, no fruit would grow on the earth.

**11.** And the angel took me forcibly and put me in the heavens and shewed me the very great gates. And the names of men were written on them. And the angel said to me : The men who may enter here, their names are here. And I, Baruch, said to the angel : Will not these doors open, that we may come into them ? And the angel said to me : They will not open till Michael comes ; but come and thou shalt see the glory of God. And as we were waiting, there was a voice from the heavens like thunder. And I said to the angel : What is this voice ? And he said : Michael is going out that he may receive the prayers of men. And already there was a voice, saying that the gates should be opened. And they were opened. And there was thunder, greater than before, and Michael came and met the angel who was with



me, and he bowed down to him. And I saw in his hand a great receptacle, and *it was* as deep as the distance between heaven and earth. And I said to the angel: My Lord, what is it that Michael holds in his hand? And the angel said to me: This is that into which the prayers of men enter.

**12.** And as he was saying these things, the angels came from the earth bringing gifts full of flowers. And I said to the angel: My Lord, who are these? And the angel said to me: These are those who wait upon righteous men, from whom they bring good gifts; and Michael receives the gifts. And Michael deposited them in the receptacle.

**13, 14.** And I saw other angels bringing empty treasures, not containing anything. And they were sad on account of the sins of men, for they cannot find anything in them. And they lamented to the captain, Michael: Oh! woe to us, for we are given up to evil punishment, not finding among them anything just; for if it were possible, we would not have returned to them and would not have smelt their stench: and when their wives had fled to the churches, they brought them out for impurity, and committed every kind of wickedness, so that we could not endure life any longer with those who were disobedient.

**15, 16.** But Michael said: Listen, ye angels of God; it is not ordered that you should depart from sinful men, but you are ordered to labour for them till they repent and turn: I will judge them, saith the Lord. And again there was a voice from the heavens: Attend upon the sinners till they repent; for if they do not repent, then ye shall inflict upon them a cruel disease and sudden death, and locusts and caterpillars, frost, and thunder and hail and demons, and the destruction of their cities; and ye shall strangle their children, because God is not feared [among them], and they do not gather together in the Church of God for the sake of prayer, and instead of prayer they bring cursings.

The angel said to me: Look, servant of God, and see the resting-place of the righteous and their glory and joy and delight: and again see the resting-place of the wicked, their tears and sighs, and worms that never sleep. The sinners call to Heaven: O just judge, have pity upon us. And I, Baruch, said to the angel: Who are these, my Lord? And he said to me: These are



the sinners. And I said to the angel: Bid me, my Lord, that I may weep with them, so that the Lord may hear my voice and pity them.

**17.** A voice came from heaven, saying: Take Baruch to the earth, that he may tell to the sons of men all the secrets of God, which he has seen and heard. Glory for ever to our God! Amen.

TESTAMENTUM IOBI

- Mt. i. 1 I. Βίβλος λόγων Ἰώβ τοῦ καλουμένου Ἰωβάβ· ἐν ᾗ  
 γὰρ ἡμέρα νοσήσας ἐξετέλει αὐτοῦ τὴν οἰκονομίαν, ἐκά-  
 Iob i. 2 λεσεν τοὺς ἑπτὰ υἱοὺς καὶ τὰς τρεῖς θυγατέρας αὐτοῦ, ὧν  
 εἰσιν τὰ ὀνόματα Τερσί· χορός· υἱὸν· νικη· φόρος· φιφή·  
 Iob xlii. 14 φρούων· Ἡμέρα· Κασία· Ἀμαλθίας κέρας· καλέσας δὲ 5  
 αὐτοῦ τὰ τέκνα εἶπεν· Περικυκλώσατε, τέκνα μου, περι-  
 κυκλώσατέ με, ἵνα ὑποδείξω ὑμῖν ἃ ἐποίησεν κύριος μετ'  
 ἐμοῦ καὶ τὰ γενάμενά μοι πάντα· ἐγὼ γάρ εἰμι ὁ πατὴρ  
 ὑμῶν Ἰώβ ἐν πάσῃ ὑπομονῇ γενόμενος, ὑμεῖς δὲ γένος  
 Isa. xliii. ἐκλεκτὸν ἔντιμον ἐκ σπέρματος Ἰακώβ τοῦ πατρὸς τῆς 10  
 20 μητρὸς ὑμῶν· ἐγὼ γάρ εἰμι ἐκ τῶν υἱῶν Ἡσαὺ ἰδελφοῦ  
 1 Pet. ii. 4 (6) Ἰακώβ, οὗ ἡ μητὴρ ὑμῶν ἐστὶν Δίνα, ἐξ ἧς ἐγέννησα ὑμᾶς·  
 Iob xlii. 17 c ἡ γὰρ προτέρα μου γυνὴ ἐτελεύτησεν μετὰ ἄλλων δέκα  
 Mt. i. 16 τέκνων ἐν θανάτῳ πικρῷ. Ἀκούσατε οὖν μου, τέκνα, καὶ  
 1 Reg. xv. 32 δηλώσω ὑμῖν τὰ συμβεβηκότα μοι. 15  
 Sir. xli. 1

Readings of P. 6 περικυκλώσαντες *prima manu*, corrected

Readings of M (Maï, *Scriptt. Vett. Nov. Coll.* vii. 180). Title. Διαθήκη  
 τοῦ ἀμέμπτου καὶ πολυάθλου καὶ μακαρίου Ἰώβ. 1 om. λόγων Ἰωβάβ]+ καὶ  
 βίος αὐτοῦ καὶ ἀντίγραφον διαθήκης αὐτοῦ 2 γάρ] ἂν ἐξετέλει—  
 οἰκονομίαν] καὶ ἐγνωκῶς τὴν ἀποδημίαν αὐτοῦ ἐκ τοῦ σώματος 3 θυγ.  
 post αὐτοῦ 3—6 om. ὧν—τὰ τέκνα εἶπεν] καὶ εἶπεν αὐτοῖς 7 ἵνα  
 ὑποδ. ὑμῖν] καὶ ἀκούσατε κ. διηγῆσομαι ὑμῖν 8 γενάμενα] συμβάντα  
 8, 9 ὁ πατ. ὑμ. Ἰώβ] Ἰώβ ὁ πατ. ὑμ. 9—11 ἐν πάσῃ—μητρὸς ὑμῶν] ὧ  
 ἐν τέκνα μου ὅτι γένος ἐκλεκτοῦ ἐστὲ καὶ τηρήσατε τὴν εὐγενίαν ὑμῶν  
 11, 12 ἀδελφοῦ—Δίνα] ἀδελφὸς Ναώρ· μητὴρ δὲ ἡμῶν Δῆνα ᾗς] ὧν  
 13 μετὰ]+ τῶν 14 θανάτῳ πικρῷ *trs.* om. μου

II. Ἐγὼ γάρ εἰμι Ἰωβάβ, πρὶν ἢ ὀνομάσαι με ὁ κύριος Ἰώβ· ὅτε Ἰωβάβ ἐκαλούμην, ὥκουν τὸ πρὶν ἔγγιστα εἰδωλίου θρησκευομένου· καὶ συνεχῶς βλέπων ὀλοκαυτώματα αὐτῷ ἀναφερόμενα διελογιζόμεν ἐν αὐτῷ λέγων· Ἄρα οὗτός ἐστιν ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ ἡμᾶς αὐτούς; ἄρα πῶς γινώσκωμαι;

III. Καὶ ἐν τῇ νυκτὶ κοιμωμένου μου ἦλθέν μοι μεγάλη φωνὴ ἐν μερίζονι φωτὶ λέγουσα· Ἰωβάβ, Ἰωβάβ. καὶ εἶπον· Ἰδοὺ ἐγώ. καὶ εἶπεν· Ἀνάστηθι καὶ ὑποδεῖξέ μοι τίς ἐστιν οὗτος ὃν γινῶναι θέλεις· οὗτος ὃ τὰ ὀλοκαυτώματα προσφέρουσιν καὶ σπένδουσιν οὐκ ἔστι θεός, ἀλλ' αὕτη ἐστὶν ἡ δύναμις τοῦ διαβόλου, ἐν ᾗ ἀπατηθήσεται ἡ ἀνθρωπίνη φύσις. καὶ ἐγὼ ἀκούσας κατέπεσα ἐπὶ τὴν κλίνην μου προσκυνῶν καὶ λέγων· Κύριέ μου, ὁ ἐπὶ τῇ σωτηρίᾳ τῆς ἐμῆς ψυχῆς ἐλθὼν, δέομαί σου, εἴπερ οὗτός ἐστιν ὁ τόπος τοῦ Σατανᾶ ἐν ᾗ ἀπατηθήσονται οἱ ἄνθρωποι, δός μοι ἐξουσίαν ἵνα ἀπελθὼν καθάρίσω αὐτοῦ τὸν τόπον, ἵνα ποιήσω μηκέτι σπένδεσθαι αὐτόν· καὶ τίς ἐστὶν ὁ κωλύων με, βασιλεύοντα ταύτης τῆς χώρας;

IV. Καὶ ἀποκριθεὶς ἐμοὶ εἶπεν τὸ φῶς· Ὅτι μὲν καθάρισαι τοῦτον τὸν τόπον δυνήσῃ· ἀλλὰ ὑποδείκνυμι

Readings of P. 1 ἦ] ι 3 θρησκευομένου] θρиск. 11 ᾧ] οὐ  
22 καθαρῖσαι] καθαιρίσαι

Readings of M. 1—3 ἐγώ—θρησκευομένου] ἐγὼ γὰρ ἤμην πλούσιος σφόδρα τῶν ἀφ' ἡλίου ἀνατολῶν ἐν χώρᾳ τῇ Αὐσιτίδι· καὶ πρὸ τοῦ καλέσαι με ὁ κύριος Ἰώβ, ἐκαλούμην Ἰωβάβ· ἡ δὲ ἀρχὴ τοῦ πειρασμοῦ ἐγένετο οὕτως· ἦν γὰρ πλησίον τοῦ οἴκου εἰδωλόν τινος θρησκευόμενον ὑπὸ τοῦ λαοῦ 3 βλέπων] ἔβλεπον 4 ἀναφερόμενα] προσφερόμενα ὡς θεῷ ἐν αὐτῷ] ἐμαυτῷ 5 λέγων] καὶ ἔλεγον ομι. ὁ θεὸς 6 ἡμᾶς αὐτούς] πάντας ἡμᾶς 7 γινώσκωμαι]+ τὸ ἀληθές 8 νυκτὶ]+ ἐκείνῃ 9 ομι. μεγάλη ομι. ἐν—φωτὶ 10 ομι. καὶ εἶπον—καὶ εἶπεν 11 οὗτος sec.] + τοῖνον 12 προσφέρουσιν]+ οἱ ἄνθρωποι 13, 14 ἀλλ' αὕτη—ἀκούσας] ἀλλ' ἔστι δύναμις αὕτη καὶ ἐργασία τοῦ διαβόλου, ἐν ᾗ ἀπατᾷ τοὺς ἀνθρώπους· κἀγὼ ταῦτα ἀκούσας 14, 15 κατέπεσα—προσκυνῶν καὶ] ἔπεσον εἰς τὴν γῆν καὶ προσεκύνησα 16 ομι. τῇ ἐλθὼν] μοι λαλῶν 17 τόπος] τύπος ομι. ἐν ᾧ—ἄνθρωποι 18, 19 δός—σπένδ. αὐτόν] δέομαί σου, κέλευσόν με ἀπελθεῖν κ. ἀφανίσαι αὐτόν κ. καθαρῖσαι τὸν τόπον τοῦτον 19, 20 καὶ τίς—χώρας] οὐκ ἔστιν ὁ κωλύων με τοῦτο ποιῆσαι, βασιλεία ὄντα τῆς χώρας ταύτης ἵνα μηκέτι πλανηθῶσιν οἱ ἐν αὐτῇ 21 Καὶ—φῶς] καὶ ἀπεκρίθη μοι ἡ φωνὴ ἐκ τοῦ φωτὸς λέγουσα ομι. μὲν 22 δυνήσῃ] δυνήσεις ὑποδείκνυμι] ἰδοὺ ἀποδείκνυμι

Ex. vii. 2 σοι πάντα ἵπερ ἐνετείλατό μοι κύριος μεταδιδόναι σοι.  
 etc., xiv. 31 καὶ γὰρ εἶπον ὅτι Πάντα ὅσα ἐνετείλατό μοι τῷ θεράποντι  
 Iob i. 8 (A) αὐτοῦ ἀκούσομαι καὶ πράξω. καὶ πάλιν εἶπεν· Τάδε λέγει  
 Rev. ii. 13, κύριος· Ἐὰν ἐπιχειρήσεις καθαρίσαι τὸν τόπον τοῦ Σα-  
 cf. Eph. iv. 27 τανᾶ, ἐπαναστήσεται σοι μετὰ ὀργῆς εἰς πόλεμον· μόνον 5  
 Rev. xii. 7, 17 ὅτι τὸν θάνατόν σοι οὐ δυνήσεται ἐπενεγκεῖν· ἐπιφέρει δέ  
 Ps. xxvi. 6 σοι πληγὰς πολλὰς· ἀφαιρεῖται σου τὰ ὑπάρχοντα· τὰ  
 cf. Act. xvi. 23 παιδία σου ἀναιρήσει· ἀλλ' ἐὰν ὑπομείνης, ποιήσω σου τὸ  
 Mt. ii. 16 ὄνομα ὀνομασθὲν ἐν πάσαις ταῖς γενεαῖς τῆς γῆς ἄχρι τῆς  
 Heb. x. 32 συντελείας τοῦ αἰῶνος· καὶ πάλιν ἀνακάμψω σε ἐπὶ τὰ 10  
 Iac. i. 12, v. 11 ὑπάρχοντά σου, καὶ ἀποδοθήσεται σοι διπλάσιον· ἵνα  
 Dan. xii. 13 γνῶς ὅτι ἀπροσώποληπτός ἐστιν, ἀποδιδούς ἐκάστῳ τῷ  
 Mt. xiii. 39 ὑπακούοντι ἀγαθὰ· καὶ ἐγερθήσῃ ἐν τῇ ἀναστάσει· ἔσῃ  
 He. ix. 26 γὰρ ὡς ἀθλητῆς πυκτεύων καὶ καρτερῶν πόνους καὶ ἐκ-  
 1 Pet. i. 17 δεχόμενος τὸν στέφανον· τότε γνώσει ὅτι δίκαιος καὶ 15  
 Prov. xxiv. 12 ἀληθινὸς καὶ ἰσχυρὸς ὁ κύριος, ἐνισχύων τοὺς ἐκλεκτοὺς  
 2 Par. vi. 23 αὐτοῦ.  
 Ex. xx. 5 V. Καὶ ἐγώ, τεκνία μου, ἀνταπεκρίθην αὐτῷ ὅτι Ἄχρι  
 1 Cor. ix. 25, 26 θανάτου ὑπομείνω καὶ οὐ μὴ ἀναποδίσω. καὶ μετὰ τὸ  
 Heb. xi. 27 σφραγισθῆναι με ὑπὸ τοῦ ἀγγέλου, ἀπελθόντος ἀπ' ἐμοῦ, 20  
 Is. xli. 10 τότε ἐγώ, τεκνία μου, ἀναστὰς ἐν τῇ ἐξῆς νυκτί, παρα-  
 Rev. ii. 10  
 Rev. vii. 3

Readings of M. 1 μεταδιδόναι σοι] εἰπεῖν σοι· ἐγὼ γὰρ εἰμι ὁ ἀρχ-  
 ἀγγελος τοῦ θεοῦ 2 ἐνετείλατό μοι] ἐντελεῖται 3 om. καὶ πράξω  
 πάλιν εἶπεν] εἶπέ μοι ὁ ἀρχάγγελος 4 Ἐὰν—καθαρίσαι] εἰ ἀπολέσαι  
 ἐπιχειρήσεις καὶ καθαίρεις τόπον] τύπον 5, 6 ἐπαναστήσεται]  
 ἀναστ. πόλεμον]+ καὶ ἐνδείξεταί ἐν σοὶ πᾶσαν τὴν πονηρίαν αὐτοῦ  
 om. μόνον—ἐπενεγκεῖν ἐπιφέρει δέ] ἐποίσει 7, 8 πληγὰς  
 πολλὰς] πολλ. πληγ. καὶ χαλεπάς ἀφαιρεῖται] καὶ ἀφαιρ. σου]  
 ἀπὸ σου πάντα τὰ παιδία] τὰ τε π. 8—10 ἀναιρ.—ἀνακ.] ἀναιρεῖ  
 καὶ πολλὰ κακὰ σοι ποιήσει καὶ ἐπεὶ (l. ἔσει) ὡς ἀθλητῆς πυκτεύων  
 καὶ καρτερῶν πόνους καὶ ἐκδεχόμενος τὸν μισθόν, καὶ τοὺς πειρα-  
 σμοὺς προσκα<ρ>τερῶν καὶ τὰς θλίψεις· ἀλλ' ἐὰν ταῦτα ὑπομείνης  
 —αἰῶνος· καὶ πάλιν ἐπανακάμψω 11 διπλάσιον] διπλάσια πάντα ὧν ἀπο-  
 Rev. ii. 10 λείσεις 12 ἀπροσώπολ. ἐστιν]+ ὁ θεός 13 ἀγαθὰ]+ ἃ καὶ σοι δωρήσεται,  
 1 Pet. v. 3 καὶ στέφανον ἀμαράντινον κομίσεις καὶ ἐγερθήσῃ] ἐγερθήσει δὲ καὶ  
 Dan. xii. 2 ἀναστάσει]+ εἰς ζωὴν αἰώνιον 15 γνώσει] γνώσεις 16, 17 ἀληθινὸς] ἀληθὴς  
 om. ἐνισχύων—αὐτοῦ 18 Καὶ ἐγώ, τεκνία] ἐγὼ δέ, τέκνα 18, 19 Ἄχρι  
 —ἀναποδίσω] ὑπομένω μέχρι θανάτου πάντα τὰ ἐπερχόμενά μοι ὑπὲρ  
 τῆς ἀγάπης τοῦ θεοῦ καὶ οὐ μὴ ἀναπηδῶ 19—p. 5, 1 καὶ μετὰ—μεθ'  
 ἑαυτοῦ] τότε ὁ ἀγγελος σφραγίσασμενός με ἀπῆλθεν ἀπ' ἐμοῦ· τῇ δὲ ἐξῆς  
 ἀναστὰς τῇ νυκτί ἔλαβον



λαβὼν μεθ' ἑαυτοῦ πεντήκοντα παῖδας καὶ εἰς τὸν ναὸν cf. Judg.  
vi. 25 seqq.  
1s. xxvi. 5  
τοῦ εἰδωλίου ἀπελθὼν, κατήνεγκα αὐτὸ εἰς τὸ ἔδαφος, καὶ  
οὕτως ἀνεχώρησα εἰς τὸν οἶκόν μου, κελεύσας ἀσφαλισθῆναι  
τὰς θύρας.

5 VI. Ἀκούσατέ μου, τεκνία, καὶ θαυμάσατε· ἅμα γὰρ  
εἰσῆλθον εἰς τὸν οἶκόν μου καὶ τὰς θύρας μου ἀσφαλι- Mt. xxvii.  
64  
Act. xvi.  
23, 24  
Mt. xii. 45  
2 Cor. xi.  
11  
σάμενος ἐνετειλάμην τοῖς προθύροις μου ὅτι Εἴ τις σήμερον  
ζητήσῃ με, μὴ σημανθῆτω, ἀλλ' εἶπατε ὅτι Οὐ σχολάζει·  
περὶ γὰρ πράγματος ἀναγκαίου ἔνδον ἐστίν. Καὶ ἐμοῦ ἔνδον  
10 ὄντος, ὁ Σατανᾶς μετασχηματισθεὶς εἰς ἐπαίτην ἔκρουσεν  
τὴν θύραν καὶ λέγει· Σήμερον τῷ Ἰώβ λέγουσα ὅτι Le. xiii. 25  
Βούλομαι συντυχεῖν σοι. καὶ ἡ θυρωρὸς εἰσελθοῦσα 2 Reg. iv.  
λέγει μοι ταῦτα καὶ ἤκουσεν παρ' ἐμοῦ δηλῶσαι μὴ 6  
σχολάζειν με νῦν.

15 VII. Ὁ δὲ Σατανᾶς ἀκούσας ἀπῆλθεν καὶ ἐπέθετο  
τοῖς ὤμοις ἀσσίλιον, καὶ ἐλθὼν λελάληκεν τῇ θυρωρῷ  
λέγων· Εἰπὸν τῷ Ἰώβ, Δός μοι ἄρτον ἐκ τῶν χειρῶν σου  
ἵνα φάγω. καὶ ἐγὼ ἄρτον ἐκκεκαυμένον δέδωκα τῇ παιδί  
διδόναι αὐτῷ, καὶ εἶπον αὐτῷ ὅτι Μηκέτι προσδόκα φαγεῖν  
20 ἐκ τῶν ἐμῶν ἄρτων, ὅτι ἀπηλλοτριώσαί μου. καὶ ἡ Eph. ii. 12  
Col. i. 21  
θυρωρὸς αἰδεσθεῖσα δοῦναι αὐτῷ τὸν ἐκκεκαυμένον καὶ  
σποδοεῖδην ἄρτον, ἐπεὶ [εἰ] μὴ ἔγνωκεν εἶναι αὐτὸν τὸν  
Σατανᾶν, ἦρεν ἐκ τῶν ἑαυτῆς ἕνα ἄρτον καλὸν καὶ ἔδωκεν  
αὐτῷ· ὁ δὲ λαβὼν καὶ γνοὺς τὸ γεγονός, εἶπεν τῇ παιδί·  
25 Ἀπελθοῦσα, κακὴ δούλη, φέρε τὸν δοθέντα σοι δοθῆναι

Readings of P. 10 ἐπέτην 24 γεγονώς

Readings of M. 1, 2 καὶ εἰς—ἔδαφος] ἀπῆλθον εἰς τὸν ναὸν τοῦ εἰδωλείου  
καὶ ὀλόθρευσα αὐτὸν ἄχρις ἐδάφους 5—7 οἱ. Ἀκούσατε—ἀσφαλισάμενος  
7 ἐνετειλάμην] ἐντειλάμενος 8, 9 σημανθῆτω]+μοι εἶπατε]+αὐτῷ  
ὅτι οὐ σχολάζει—ἔνδον ἐστίν] σχολάζει περὶ πραγμάτων ἀναγκαίων, ἔνδον  
ἐστίν 9, 10 Καί—ὄντος] τότε 11 τὴν θύραν κ. λέγει] τῇ θύρᾳ  
λέγων τῇ θυρωρῷ 12 σοι] αὐτῷ 13, 14 δηλῶσαι—νῦν] ὅτι σχολάζω  
15, 16 Ὁ δὲ—ἀσσίλιον] ἀστοχήσας ἐν τούτῳ ὁ πονηρὸς ἀπελθὼν ἐπέθηκεν ἐπὶ τοὺς  
ὤμους αὐτοῦ ἄσ. βακκώδη ἐλθὼν] εἰσελθὼν 17 Ἰώβ]+ὅτι 18 κ. ἐγὼ] κ.  
ἀκούσας ἐγὼ ταῦτα ἄρτον—παιδί] ἔδωκα αὐτῇ ἄρτον ἐκκεκ. 19 διδόναι]  
δοῦναι εἶπον] ἐδήλωσα Μηκ. προσδ. φαγ.] μηκ. φαγ. προσδ.  
20 ἀπηλλοτριώσαί μου] ἀπηλλοτριώθην σοι (l. σου) 21, 22 δοῦναι] ἐπιδοῦναι  
τὸν ἐκκ. κ. σποδ. ἄρτ.] τὸν ἐκκ. ἄρτ. κ. σποδ. 22, 23 ἐπεὶ—Σατ.] μὴ ἰδοῦσα  
ὅτι ὁ Σ. ἐστίν ἑαυτῆς—καλὸν] αὐτῆς ἄρτων τῶν κ. 24 παιδί] παιδίσκη  
25 φέρε]+μοι

μοι ἄρτον. καὶ ἔκλαυσεν μετὰ λύπης μεγάλης ἡ παῖς λέγουσα· Ἀληθῶς καλῶς σὺ λέγεις εἶναί με κακὴν δούλην· εἰ γὰρ μὴ ἦμην, ἐποίησα ἂν καθὼς προσετάχθη μοι ὑπὸ τοῦ δεσπότου μου. καὶ ὑποστρέψασα προσήνεγκεν αὐτῷ τὸν κεκαυμένον ἄρτον, λέγουσα αὐτῷ· Τάδε λέγει ὁ κύριός 5 μου, ὅτι Οὐκέτι οὐ μὴ φάγῃς ἐκ τῶν ἄρτων μου, ὅτι ἀπηλλοτριώθην σου· ἀκμὴν καὶ τοῦτό σοι ἔδωκα ἵνα μὴ ἐγκληθῶ ὅτι τῷ αἰτήσαντι ἐχθρῷ οὐδὲν παρέσχον. ταῦτα ἀκούσας ὁ Σατανᾶς ἀντέπεμψέν μοι τὴν παῖδα, λέγων ὅτι Ὡς ὀλόκαυστός ἐστιν ὁ ἄρτος οὗτος, ποιήσω καὶ τὸ σῶμά 10 σου τοιοῦτον· ἐν γὰρ μιᾷ ὥρᾳ ἀπέρχομαι καὶ ἐρημώσω σε. καὶ ἀνταπεκρίθην αὐτῷ· Ὁ ποιεῖς ποίησον· εἴ τι γὰρ βούλει ἀγάγαι μοι, ἔτοιμός εἰμι ὑποστῆναι ἥπερ ἐπιφέρεις μοι.

Le. iv. 13  
cf. Rev.  
xviii. 1  
VIII. Ὅτε δὲ ἀπέστη ἀπ' ἐμοῦ, ἀπελθὼν ὑπὸ τὸ 15 στερέωμα ὕρκωσεν τὸν κύριον ἵνα λάβῃ ἐξουσίαν κατὰ τῶν ὑπαρχόντων μου· καὶ τότε λαβὼν τὴν ἐξουσίαν παρὰ θεοῦ ἦλθεν καὶ ἡρέν μου σύμπαντα τὸν πλοῦτον.

IX. Ἀκούσατε οὖν, ὑποδείξω γὰρ ὑμῖν πάντα τὰ συμβεβηκότα μοι καὶ τὰ ἀρθέντα μοι. εἶχον γὰρ ἑκατὸν 20 τριάκοντα χιλιάδας προβάτων καὶ ἀφόρησα ἀπ' αὐτῶν χιλιάδας ἑπτὰ καιρῆναι εἰς ἔνδυσιν ὀρφανῶν καὶ χηρῶν καὶ πενήτων καὶ ἰδυνάτων· ἦν δέ μοι ἀγέλη κυνῶν ὀκτακόσιοι φυλάσσοντές μου τὸν οἶκον· εἶχον δὲ καμήλους ἐννακισ- χιλίους· καὶ ἐξ αὐτῶν ἐξελεξάμην τρισχιλίας ἐργάζεσθαι 25

Readings of M. 1 μετὰ—παῖς] ἡ π. μ. λύπ. μεγάλην 2 om. καλῶς σὺ 3 εἰ γὰρ—ἂν] ὅτι οὐκ ἐποίησα 4 προσήνεγκεν] ἤνεγκεν 5 om. ὁ 6 om. Οὐκέτι μου]+ἔτι 7 σοι] σοι om. ἀκμὴν τοῦτο] τοῦτον 8 ἐγκληθῶ] ἐγκλεισθῶ παρέσχον] παρέσχου ταῦτα] καὶ ταῦτα 10, 11 Ὡς—ἐρημώσω σε] ὡς ὅρας τὸν ἄρτον τοῦτον τὸν ὀλόκαυτον, οὕτω ποιήσω ἐν τάχει καὶ τὸ σῶμά σου τοιοῦτον 12 om. αὐτῷ 12—14 εἴ τι—ἐπιφέρεις μοι] καὶ οὔα βούλη ἀγαγῇ ἔργασον· ἔτοιμος γὰρ εἰμι ὑποστῆναι ἥπερ προσφέρεις μοι 15 Ὅτε δὲ] ταῦτα ἀκούσας ὁ διάβολος ἐμοῦ]+καὶ 16 om. κατὰ 17 μου] μοι om. τότε παρὰ θεοῦ post λαβὼν 18 σύμπ. τ. πλοῦτον] τ. σύμπ. πλοῦτ. παραχρῆμα 19, 20 om. Ἀκούσατε—ἀρθέντα μοι 21 ἀφόρησα ἀπ' αὐτῶν] ἐξ αὐτῶν ἀφάρισα 22 ἑπτὰ καιρῆναι] τοῦ εἶναι 24, 25 φυλάσσοντές μου τ. οἶκον] οἱ φυλάσ- σοντες τὰ ποίμνια· καὶ ἄλλους κύνας εἶχον ὅ φυλάσσοντας τὸν οἶκον καμήλους] καὶ μύλους ἐννακισχιλ.—τρισχιλ.] θ 25 ἐργά- ζεσθαι]+κατὰ

πᾶσαν πόλιν, καὶ γωμώσας ἀγαθῶν ἀπέστειλα εἰς τὰς πόλεις  
 καὶ εἰς τὰς κώμας, ἐντειλάμενος ἀπελθεῖν καὶ ἐπιδιδόναί τοῖς  
 ἀδυνάτοις καὶ τοῖς ὑστερουμένοις καὶ ταῖς χηραῖς πάσαις·  
 5 ἀφόρησα ἐξ αὐτῶν πεντακοσίας, καὶ τὴν ἐξ αὐτῶν γονὴν  
 ἐκέλευον πιπράσκεσθαι καὶ διδόναι τοῖς πένησιν καὶ  
 ἐπιδεομένοις· καὶ ἤρχοντό μοι εἰς ἀπάντησιν ἀπὸ πασῶν  
 τῶν χωρῶν ἅπαντες· ἀνεωργμένοι δὲ ἦσαν αἱ τέσσαρες Iob xxxi.  
 θύραι τοῦ οἴκου μου· ἐκέλευον δὲ τοῖς οἰκέταις μου 32  
 10 ταύτας εἶναι ἀνεωργμένας, τοῦτον τὸν σκοπὸν ἔχων, μὴ  
 ἄρα ἔλθωσιν τινες αἰτοῦντες ἐλεημοσύνην καὶ ἴδωσίν με  
 παρακαθεζόμενον τῇ θύρᾳ, καὶ αἰδεσθέντες ἀποστραφῶσιν  
 μηδὲν λαβόντες· ἀλλ' ὅταν ἴδωσίν με πρὸς μίαν θύραν  
 καθημένον, δυνηθῶσιν διὰ τῆς ἄλλης ἐπανελθεῖν καὶ  
 15 λαβεῖν ὅσον χρήζουσιν.

X. Ἦσαν δέ μοι καὶ τράπεζαι ἰδρυμέναι τριᾶκοντα ἐν  
 τῷ οἴκῳ μου ἀκίνητοι πάσας ὥρας τοῖς ξένοις μόνοις·  
 εἶχον δὲ καὶ τῶν χηρῶν ἄλλας δώδεκα τραπέζας κειμένας·  
 καὶ εἴ τις ξένος προήρχετο αἰτῆσαι ἐλεημοσύνην, ἀνάγκην  
 20 εἶχεν τρέφεσθαι ἐν τῇ τραπέζῃ πρὶν ἢ λαβεῖν τὴν χρεῖαν·  
 καὶ οὐδὲ ἐπέτρεπον ἐξελθεῖν τὴν θύραν μου κόλπῳ κενῷ· Iob xxxi.  
 εἶχον δὲ τρὶς χίλια καὶ πεντακόσια ζεύγη βοῶν· καὶ 34  
 ἐξελεξάμην ἐξ αὐτῶν ζεύγη πεντακόσια, καὶ ἔστησα εἰς  
 τὸν ἀροτριασμὸν ὃν δύνανται ποιεῖν ἐν παντὶ ἀγρῷ τῶν

Readings of P. 8, 9 τεσσαρεῖς θύραις

13 ὅταν] ut uidetur: fors. ἐπὶ αὐτῶν

21 κενῷ] καὶ κενῷ

Readings of M. 1—3 καὶ γωμώσας—πάσαις] καὶ γόμους κομίζεσθαι ἀγαθῶν·  
 καὶ ἀπέστελλον κατὰ πᾶσαν πόλιν κ. εἰς τ. κώμας—τοῖς ἀδυν. κ. τ. ἀρρώστοις κ.  
 τ. ὑστερουμ. 4 δὲ]+καὶ ἑκατὸν τριᾶκοντα] ῥμ 5 ἀφόρ. ἐξ αὐτ. πεντ.] ἐξ  
 αὐτ. ἀφόρῃσα φ 6, 7 καὶ διδόναι—ἐπιδεομ.] κ. τὴν τιμὴν εἶναι τοῖς πέν.  
 κ. δεομένοις 7 κ. ἤρχοντό μοι] ἤρχοντο γὰρ ἀπάντησιν] ἀνάντησιν  
 8 ἅπαντες] οἱ πένητες 8, 9 τεσσαρεῖς θύραις] τέσσαρες θύραι δὲ] γὰρ  
 οἱ. μου 9, 10 ἐκέλευον—ἔχων] ὑπὲρ τοῦ τοιοῦτου σκοποῦ 11 αἰτοῦντες  
 ἐλεημ.] ἐλεημ. ζητοῦντες 12 τῇ θύρᾳ] εἰς μίαν τῶν θυρῶν 12—14 οἱ.  
 καὶ αἰδεσθέντες—καθημένον ἐπανελθεῖν] ἀπελθεῖν ὅσον] ὅσων  
 16, 17 οἱ. ἐν τῷ οἴκῳ μου πάσας ὥρας] πᾶσαν ὥραν 18 οἱ. ἄλλας  
 19 οἱ. ξένος προήρχ. αἰτῆσαι] ἤρχετο αἰτῶν οἱ. ἀνάγκην  
 20 τραπέξῃ πρὶν ἢ] τραπέξᾳ μου τοῦ 21 οὐδὲ] οὐδένα 23 οἱ. ζεύγη  
 ἔστησα] ἔταξα 24 ὃν δύνανται] ὥδε πάντα

προσλαμβάνοντων αὐτά, καὶ τὸν καρπὸν αὐτῶν ἀφορίζειν τοῖς πένησιν εἰς τὴν τράπεζαν αὐτῶν. εἶχον δὲ ἀρτοκόπια πεντήκοντα ἀφ' ὧν ἔταξα εἰς τὴν ὑπηρεσίαν δώδεκα τῆς τῶν πτωχῶν τραπέζης.

Act. vi. 1, 2 5  
 XI. Ἦσαν δὲ καὶ ξένοι τινὲς ἰδόντες τὴν ἐμὴν προ-  
 θυμίαν· καὶ ἐπεθύμησαν καὶ αὐτοὶ ὑπηρετεῖν τῇ διακονίᾳ·  
 καὶ ἄλλοι τινὲς ἡσάν ποτε ἀποροῦντες καὶ μὴ δυνάμενοι  
 ἀναλῶσαι ἤρχοντο παρακαλοῦντες καὶ λέγοντες· Δεόμεθά  
 σου, καὶ ἡμεῖς δυνάμεθα ταύτην τὴν διακονίαν ἐκτελέσαι·  
 οὐδὲν δὲ κεκτήμεθα· ποιήσον σὺ μεθ' ἡμῶν ἔλεος, καὶ 10  
 πρόχρησον ἡμῖν χρυσίον, ἵνα ἀπέλθωμεν εἰς τὰς μακρὰς  
 πόλεις ἐμπορευόμενοι, καὶ τοῖς πένησιν δυνηθῶμεν ποιή-  
 σασθαι διακονίαν, καὶ μετὰ τοῦτο ἀποκαταστήσωμέν σοι  
 τὸ ἴδιον. καὶ ἐγὼ ταῦτα ἀκούων ἡγαλλιώμην ὅτι ὅλως  
 παρ' ἐμοῦ λαμβάνουσιν εἰς οἰκονομίαν τῶν πτωχῶν· καὶ 15  
 προθύμως δεξάμενος τὸ γραμματεῖον ἐδίδουν αὐτοῖς ὅσον  
 ᾗθελον, μὴ λαμβάνων παρ' αὐτῶν ἐνέχυρα εἰ μὴ μόνον  
 ἔγγραφον· καὶ οὕτως ἐνεπορεύοντο ἐν τοῖς ἐμοῖς· ἐνίστε  
 δὲ ἐμπορευόμενοι ἐπετύγχανον καὶ ἐδίδουν τοῖς πτωχοῖς·  
 ἐνίστε δὲ πάλιν ἀπεσυλοῦντο καὶ ἤρχοντο καὶ παρεκάλουν 20  
 με λέγοντες· Δεόμεθά σου, μακροθύμησον ἐφ' ἡμᾶς· ἴδωμεν  
 πῶς ἀποκαταστήσῃ σοι δυνάμεθα. καὶ γὰρ ἀνυπερθέτως  
 προέφερον αὐτοῖς τὸ χειρόγραφον, καὶ ἀνεγίνωσκον, στέ-

Mt. xviii.  
26, 29  
Iob xxxi.  
35—37

Readings of P. 21 Δεόμεθά

Readings of M. 1 προσλαμβάν.—ἀφορίζειν] προσλαβόντων αὐτοῦ κ. τὴν  
 εἴσοδον τῶν καρπῶν αὐτῶν ἀφώριζον 2 δὲ]+καὶ 3, 4 ἔταξα—τραπέζης]  
 ἔταξα εἰς τὴν τράπεζαν τῶν πτωχῶν· εἶχον δὲ δούλους ἐξαιρέτους εἰς  
 τὴν ὑπηρ. ταύτην 6 κ. ἐπεθύμ.—ὑπηρετεῖν] κ. αὐτοὶ ἐπεθύμ. ὑπηρετῆσαι  
 7 οἱ. ποτε 9 σου]+ἐπειδὴ τὴν διακ. ἐκτελ.] ἐκτελ. τ. διακ.  
 10 οὐδὲν δὲ] κ. οὐδὲν οἱ. σὺ 11 πρόχρησον] προχείρισον 12 ἐμπορεύμ.—  
 δυνηθῶμεν] κ. ἐμπορευώμεθα κ. τὸ περιττὸν τῆς ἐμπορίας δυνηθῶμεν 14 ἴδιον]  
 +σου 16, 17 δεξάμενος—ᾗθελον] ἐδίδουν αὐτοῖς ὅσ. ᾗθ., δεχόμενος τὸ γράμμα  
 αὐτῶν ἐνέχυρα] ἐνέχυρον μόνον]+τὸ 18, 19 καὶ οὕτως—ἐμοῖς]  
 κ. πορευόμενοι ἐπορεύοντο ἐνίστε—πτωχοῖς] καὶ ἐπετύγχανον ἐδίδουν  
 τοῖς πτωχοῖς 20 ἐνίστε—ἤρχοντο] πολλάκις τινες ἀπόλωλαν ἐξ  
 αὐτῶν ἐν ὁδῷ ἢ ἐν θαλάσῃ ἢ ἐσυλοῦντο ἐξ αὐτῶν καὶ ἐρχόμενοι  
 21 ἴδωμεν] ἵνα ἴδωμεν 22 ἀποκαταστ. σοι δυνάμ.] ἀποκαταστήσωμέν σοι  
 τὰ σά 22—p. 9, 1 καὶ γὰρ—λέγων] ἐγὼ δὲ ταῦτα ἀκούων καὶ συμπαθῶν  
 αὐτοῖς προέφερον αὐτῶν τὸ χειρόγ. κ. ἀνεγίν. ἐνώπιον αὐτῶν καὶ  
 διαρρήξας ἐλευθέρουν αὐτοὺς τοῦ χρέως λέγων οὕτως



φανον ἐπιφερόμενος ἀφαιρήσεως λέγων· "Ὅσον προφάσει τῶν πενήτων ἐπίστευσα ὑμῖν, οὐδὲν λήψομαι παρ' ὑμῶν. οὐδὲ ἐδεχόμην τι παρὰ τοῦ ὀφειλέτου μου.

XII. Καὶ εἴ ποτέ μοι ἤρχετο ἀνὴρ ἱλαρὸς τὴν καρδίαν, 5 λέγων· Οὐτε ἐγὼ εὐπορῶ ἐπικουρῆσαι τοῖς πένησιν· βούλομαι μέντοι καὶ διακονῆσαι τοῖς πτωχοῖς σήμερον ἐν τῇ σῇ τραπέζῃ. καὶ συγχωρηθεὶς ὑπηρετεῖ καὶ ἔτρωγεν· καὶ ἐσπέρας γινομένης ἐξερχόμενος ἀπελθεῖν εἰς τὸν οἶκον αὐτοῦ λαμβάνειν ἡναγκάζεται παρ' ἐμοῦ λέγοντος· Ἐπ- 10 ἵσταμαι ὅτι ἐργάτης εἶ ἄνθρωπος προσδοκῶν καὶ ἀναμένων σου τὸν μισθόν· ἀνάγκην ἔχεις λαβεῖν. καὶ οὐκ ἔων μισθὸν μισθωτοῦ ἀπομεῖναι παρ' ἐμοὶ ἐν τῇ οἰκίᾳ μου.

cf. Lev.

xix. 13

Tobit iv.

14

Iac. v. 4

Iob vii. 2

Iob xxix. 6

XIII. Διεφώνουν δὲ οἱ ἀμέλγοντες τὰς βοῦς ῥέοντες ἐν τοῖς ὄρεσιν· καὶ τὸ βούτυρον διεχεῖτο ἐν ταῖς ὁδοῖς μου καὶ 15 τὰ κτήνη ἀπὸ τοῦ πλήθους ἐν ταῖς πέτραις καὶ τοῖς ὄρεσιν ἐκοιτάζοντο διὰ τὰ λοχευόμενα· καὶ διὰ ταῦτα μὲν ὄρη ἐκλύζοντο γάλακτι καὶ ὡς πεπηγμένον βούτυρον γίγνεσθαι. ἀπέκαμνον δὲ οἱ δοῦλοί μου οἱ τὰ τῶν χηρῶν ἐδέσματα ἐψοῦντες καὶ τῶν πενήτων ὀλιγορῶντες κατηρῶντό μοι 20 λέγοντες· Τίς ἂν δῶῃ ἡμῖν ἐκ τῶν σαρκῶν αὐτοῦ ἐμπλησθῆναι ; λίαν μου χρηστοῦ ὄντος.

Iob xxxi.

31

XIV. Εἶχον δὲ ἕξ ψαλμοὺς καὶ δεκάχορδον κιθάραν·

Ps. xxxii.

2 etc.

Readings of P. 5 ἐπικουρῖσαι 7 ὑπηρετεῖν 9 ἐπίσταμε 17 πεπειγ-  
μένον 19 ὀλιγορῶντων

Readings of M. 3 οὐδὲ—τι] κ. οὐδὲν ἐδεχόμην ὀφειλέτου]  
ὀφειλήτου 4 om. μοι τὴν καρδ.] τῇ καρδίᾳ 5 Οὐτε ἐγὼ εὐπορῶ]  
οὐδὲν ἀπορῶ 6, 7 μέντοι καὶ] μὲν σήμερον—τραπέζῃ] ἐν τῇ τραπέρᾳ  
(sic) σου ὑπηρετεῖ] ὑπηρετεῖν ἔτρωγεν] ἔφαγεν 7—9 καὶ ἐσπέρας—  
λέγοντος] καὶ τῇ ἐσπέρᾳ ἐδίδου (l. ἐδίδουν) αὐτῷ τὸν μισθὸν αὐτοῦ· καὶ ἐπορεύετο  
εἰς τὸν οἶκον αὐτοῦ χαίρων· καὶ εἰ μὴ ἐβούλετο λαβεῖν, ἡναγκάζεται παρ' ἐμοῦ  
λέγοντος πρὸς αὐτόν 11, 12 μισθὸν (pñ.)] + καὶ καὶ οὐκ ἔων—οἰκία  
μου] καὶ οὐκ ὑστέρησα ποτὲ μισθὸν μισθωτοῦ ἢ ἄλλου τινὸς ἢ ἀφῆκα  
τὸν μισθὸν αὐτοῦ ἐσόμενον παρ' ἐμοὶ μίαν ἐσπέραν ἐν τῇ οἰκίᾳ μου  
13—17 βοῦς—γίγνεσθαι] βόας ἢ καὶ τὰ πρόβατα τοὺς παροδίτας ἐν τῇ ὁδῷ  
ὅπως μεταλάβωσιν ἐξ αὐτοῦ· καὶ διεχεῖτο γάλα τὸ βούτυρον ἐν τοῖς  
ὄρεσι καὶ ἐν ταῖς ὁδοῖς ἀπὸ τοῦ πλήθους· ἐν δὲ ταῖς πέτραις καὶ τοῖς  
ὄρεσιν ἐκοιτάζοντο διαλοχευόμενα om. cet. 18 ἀπέκαμνον] ἀπέκαμνον  
χηρῶν]+ καὶ τὰ τῶν πενήτων 19 ἐψοῦντες] ἐνέχοντες καὶ τῶν  
πεν. ὀλιγ. κατηρ.] κ. ὀλιγορῶντες καταρῶνται (sic) 20 δῶῃ] δοίῃ αὐτοῦ]  
+ ἐμφορηθῆναι καὶ 21 λίαν—ὄντος] λίαν χρ. ὄντος μου πρὸς αὐτοὺς 22 δὲ]  
+ καὶ



καὶ διεγειρόμην τὸ καθ' ἡμέραν μετὰ τὸ τρέφεσθαι τὰς  
 Job xxi. 12 χήρας, καὶ ἐλάμβανον τὴν κιθάραν καὶ ἔψαλλον αὐταῖς  
 καὶ αὐταὶ ὕμνουν· καὶ ἐκ τοῦ ψαλτηρίου ἀνεμίμνησκον  
 αὐτὰς τοῦ θεοῦ ἵνα δοξάσωσιν τὸν κύριον. καὶ εἴ ποτε  
 διεγόγγυζον αἱ θεράπαιναί μου, ἀνελάμβανον τὸ ψαλ- 5  
 Heb. xi. τήριον, καὶ τὸν μισθὸν τῆς ἀνταποδόσεως ἔψαλλον, καὶ  
 26  
 Num. xvii. κατέπανον αὐτὰς τῆς ὀλιγορίας τοῦ [ψαλμοῦ τουτέστιν]  
 10 γογγυσμοῦ.

Job i. 4 XV. Καὶ τα ἐμὰ τέκνα μετὰ τὴν ὑπηρεσίαν τῆς  
 διακονίας ἦρον καθ' ἡμέραν τὸ δεῖπνον αὐτῶν καὶ εἰσῆρ- 10  
 χοντο παρὰ τῷ ἀδελφῷ τῷ πρεσβυτέρῳ δειπνῆσαι μετ'  
 αὐτοῦ συμπαραλαμβάνοντες καὶ τὰς τρεῖς αὐτῶν ἀδελφὰς  
 μεθ' ἐαυτῶν, τὰ δὲ ἐπικείμενα ταῖς θεραπαινίσιν. ἐπειδὴ  
 γὰρ καὶ οἱ υἱοί μου ἀνέκειντο τοῖς ἀρρενικοῖς δούλοις καὶ  
 τοῖς διακονοῦσιν, ἀνιστάμενος οὖν ἐγὼ κατὰ τὸ πρῶτ' 15  
 Job i. 5 ἀνέφερον ὑπὲρ αὐτῶν θυσίας κατὰ ἀριθμὸν αὐτῶν, περι-  
 στερὰς τριακοσίας, ἔριφους αἰγῶν πεντήκοντα καὶ πρόβατα  
 δεκάδου· ταῦτα πάντα μετὰ τὴν σύνταξιν ἐκέλευον κατα-  
 σκευασθῆναι τοῖς πτωχοῖς, καὶ ἔλεγον αὐτοῖς· Ταῦτα  
 λαμβάνετε περισσὰ μετὰ τὴν σύνταξιν ἵνα δεηθῆτε ὑπὲρ 20  
 τῶν τέκνων μου, μὴ ἄρα οἱ υἱοί μου ἡμαρτον ἐνώπιον  
 κυρίου καυχόμενοι, λέγοντες μετὰ καταφρονήσεως ὅτι  
 Ἡμεῖς τέκνα ἐσμὲν τοῦ πλουσίου τούτου ἀνδρός, ἡμῶν δὲ  
 ἐστὶν τὰ χρήματα ταῦτα· διὰ τί δὲ καὶ διακονοῦμεν;  
 cf. Sir. x. 7 διότι βδέλυγμά ἐστιν ἐναντίον τοῦ θεοῦ ἡ ὑπερηφανία. 25  
 Prov. iii.  
 34

Readings of P. 2 αὐτοῖς 5 θεράπειναι 7 ὀλιγορίας 12 συμπαρα-  
 λαμβανόντων

Readings of M. 1, 2 διεγειρόμην] διεκρουόμην om. μετὰ—χήρας  
 om. κ. ἔψαλλον αὐταῖς 3 καὶ αὐταὶ ὕμνουν] κ. ἀντὺμνουν αἱ χῆραι  
 μετὰ τὸ ἐσθίειν αὐτὰς ψαλτηρίου] ψαλτῆρος 5 διεγόγγυζον]  
 ἐγόγγυζον θεράπαιναί] θεράπαινές ἀνελάμβανον] ἐλάμβανον  
 6 ἀνταποδόσεως] ἀνταποδοσίας ἔψαλλον]+ αὐταῖς 7 om. ψαλμοῦ  
 τουτέστιν 9 Καὶ τὰ] τὰ δὲ 10 ἦρον] ἐλάμβανον αὐτῶν]+ καὶ τὰς  
 τρεῖς αὐτῶν ἀδελφὰς 10, 11 καὶ εἰσῆρχοντο] ἐπορεύοντο ἀδελφῶ]+ αὐτῶν  
 11—15 δειπνῆσαι—διακονοῦσιν] καὶ ἐποιοῦν πότον om. κατὰ 16, 17 om.  
 κατὰ—τριακοσίας 18, 19 δεκάδου] ἰθ ταῦτα—κατασκευασθῆναι] ταῦτα  
 ἐκ περιττοῦ εἰς ἀνάλωμα 20 περισσὰ—ἵνα] περιττὰ καὶ 22 om. καυχόμενοι  
 23 τέκνα post ἐσμὲν τοῦτου] τοῦδε ἡμῶν δὲ ἐστίν] ἡμῖν δῶτε  
 24 διακονοῦμεν]+ ταῦτα λέγοντες ἐξ ὑπερηφανίας παρώργιζον τὸν θεόν.  
 25 διότι βδέλ. ἐστίν] καὶ ἐστίν βδέλ.

καὶ πάλιν ἐξαίρετον μόσχον ἀνέφερον ἐπὶ τὸ θυσιαστήριον τοῦ θεοῦ, μήπως οἱ υἱοί μου ἐνενοήσαντο κακὰ ἐν τῇ καρδίᾳ αὐτῶν πρὸς τὸν θεόν.

XVI. Ἐμοῦ δὲ τοῦτο ποιοῦντος ἐν τοῖς ἑπτὰ ἔτεσιν  
 5 μετὰ τὸ τὸν ἄγγελον ὑποδεῖξάί μοι, εἶτα μετὰ τὸ εἰληφέναι *Iob i.*  
 τὴν ἐξουσίαν τὸν Σατανᾶν, τότε λοιπὸν ἀνηλέως κατῆλθεν,  
 καὶ ἐφλόγισεν τὰς ἑπτὰ χιλιάδας τῶν προβάτων τὰ  
 ταγέντα εἰς ἔνδυσιν τῶν χηρῶν, καὶ τὰς τρισχιλίας καμή-  
 λους καὶ τὰς πεντακοσίας ὄνους καὶ τὰ πεντακόσια ζεύγη  
 10 τῶν βοῶν. ταῦτα πάντα ἀνήλισκεν δι' ἑαυτοῦ καθ' ἣν  
 εἰληφεν ἐξουσίαν κατ' ἐμοῦ. καὶ τὰ λοιπὰ τῶν κτηνῶν  
 μου ἡχμαλώτισται ὑπὸ τῶν συμπολιτῶν μου τῶν καὶ  
 παρ' ἐμοῦ εὐεργετηθέντων, ἣν δὲ ἐπανισταμένων μου καὶ  
 15 ἁφαιρουμένων τὰ ὑπόλοιπα τῶν θρεμμάτων μου. καὶ τῶν  
 ὑπαρχόντων μοι ἀνήγγειλάν μοι τὴν ἀπώλειαν, καὶ ἐδόξασα  
 τὸν θεὸν καὶ οὐκ ἐβλασφήμησα.

XVII. Τότε ὁ διάβολος ἐγνωκῶς μου τὴν καρδίαν *2 Cor. xi.*  
 κατεμηχανήσατό με· καὶ μετασχηματισθεὶς εἰς βασιλέα <sup>14</sup>  
 τῶν Περσῶν ἐπέστη τῇ ἐμῇ πόλει, συναγαγὼν πάντας  
 20 τοὺς ἐν αὐτῇ πανούργους, καὶ ἐλάλησεν μετὰ ἀπειλῆς  
 αὐτοῖς λέγων· Οὗτος ὁ ἀνὴρ Ἰωβὰβ ὁ ἀναλώσας πάντα  
 τὰ ἀγαθὰ τῆς γῆς καὶ μηδὲν καταλιπών, ὁ διαδεδωκὼς τοῖς *Lc. xviii.*  
 ἐπιδεομένοις καὶ τυφλοῖς καὶ χωλοῖς, καὶ τὸν μὲν ναὸν <sup>22</sup>  
 τοῦ μεγάλου θεοῦ καθελὼν καὶ ἀφανίσας τὸν τόπον τῆς  
 25 σπονδῆς· διὸ καὶ γὰρ ἀνταποδώσω αὐτῷ καθὰ ἔπραξεν κατὰ

*Readings of P.* 5 μετὰ τοῦ

*Readings of M.* 1—3 καὶ πάλιν—θεόν] ἀνέφερον δὲ καὶ μόσχους τῷ ἐπὶ  
 τὸ θυσιαστήριον λέγων· Μήποτε οἱ υἱοί μου κακὰ ἐννοήσαν πρ. τ. θεὸν  
 ἐν τ. καρδίᾳ αὐτῶν 4 Ἐμοῦ δὲ—χιλιάδας] τοῦτ' αὖ τῷ τρόπῳ βιοῦντος  
 μου ὁ διάβολος οὐκ ἤνεγκε τὸ ἀγαθόν· ἀλλὰ ἀπελθὼν ἐξητήσατο κατ'  
 ἐμοῦ τὸν πόλεμον παρὰ τῷ θεῷ· κατῆλθεν ἐπ' ἐμὲ ἀνηλέως· καὶ πρῶτον  
 μὲν ἐφλόγησε τὸ πλῆθος 7, 8 *om.* τὰ ταγέντα—χηρῶν καὶ τὰς τρισχ.  
 καμ.] ἔπειτα τὰς καμ. 9—15 καὶ τὰς πεντακ.—ἐδόξασα] εἶτα τοὺς βόας  
 καὶ πάντα τὰ κτήνη, τὰ μὲν ἐφλόγησε τὰ δὲ ἡχμαλώτισθησαν, οὐ  
 μόνον παρ' ἐχθρῶν, ἀλλὰ καὶ ἀπὸ τῶν παρ' ἐμοῦ εὐεργετηθέντων· καὶ  
 ἐλθόντες οἱ ποιμένες ἀνήγγειλάν μοι ταῦτα· ἐγὼ δὲ ἀκούσας ἐδόξασα  
 17 τὴν καρδίαν] καρτερίαν 18 με] κατ' ἐμοῦ *om.* καὶ 19 τῇ ἐμῇ πόλει]  
 ἐπ' ἐμῇ πόλει καὶ 20, 21 πανούργους—λέγων] πανούργους ἐλάλησεν αὐτοῖς  
 μετὰ ἀπειλῆς λέγων Ἰωβὰβ] ὁ Ἰώβ 22 καταλιπών] καταλείπων  
 22—25 ὁ διαδεδωκὼς—σπονδῆς] ὁ ἀφανίσας καὶ καταλύσας τὸν ναὸν τοῦ  
 θεοῦ ἀνταποδώσω] ἀποδώσω καθὰ]+καὶ

τοῦ οἴκου τοῦ θεοῦ· συνέλθατε οὖν καὶ σκυλεύσατε ἑαυτοῖς  
πάντα τὰ ζῶα καὶ ὅσα ἔχει ἐπὶ τῆς γῆς. καὶ αὐτοὶ ἀπο-  
κριθέντες εἶπον αὐτῷ· Ἐχει ἐπὶ τοὺς υἱοὺς καὶ θυγατέρας  
τρεις· μὴ ἄρα καταφύγωσιν εἰς ἑτέρας χώρας καὶ ἐντύχωσιν  
καθ' ἡμῶν ὡς τυραννούντων καὶ λοιπὸν ἐπαναστάντες 5  
ἀποκτείνωσιν ἡμᾶς. καὶ εἶπεν αὐτοῖς· Μὴ φοβείσθε ὅλως·  
τὰ πλείονα τῶν κτημάτων αὐτοῦ ἤδη ἀπώλεσα ἐν πυρί·  
τὰ ἄλλα ἡχμαλώτευσά· καὶ ἤδη καὶ τὰ τέκνα αὐτοῦ  
<ἀπολέσω>.

XVIII. Ταῦτα δὲ λέγων αὐτοῖς ἀπῆλθεν καὶ κατέ- 10  
βαλεν τὴν οἰκίαν ἐπὶ τὰ τέκνα μου καὶ ἀνεῖλεν αὐτά· καὶ  
οἱ συμπολῖται ἰδόντες ὅτι ἀληθῶς γέγονεν τὰ εἰρημένα,  
ἐπελθόντες ἐδίωξάν με καὶ πάντα τὰ ἐν τῇ οἰκίᾳ μου  
ἤρπαζον. οἱ ἐμοὶ ὀφθαλμοὶ ἔβλεπον ἐπάνω τῶν τραπε-  
ζῶν μου καὶ τῶν κραββάτων μου ἄνδρας εὐτελεῖς καὶ 15  
ἀτίμους· καὶ οὐκ ἠδυνάμην φθέγξασθαι· ἡτουνμένος γὰρ  
ἤμην ὡς γυνὴ παρειμένη τὰς ὀσφύας ἀπὸ τοῦ πλήθους  
τῶν ὠδίνων, μνησθεὶς μάλιστα τοῦ προσημανθέντος μοι  
πολέμου ὑπὸ τοῦ κυρίου διὰ τοῦ ἀγγέλου αὐτοῦ καὶ τῶν  
ἐγκωμίων τῶν λαληθέντων μοι· καὶ ἐγενόμην ὡς θέλων 20  
εἰσβαλεῖν εἰς πόλιν τινα ἰδεῖν τὸν αὐτῆς πλούτον καὶ  
κληρονομεῖν μέρος τῆς δόξης αὐτῆς καὶ ὡς <ἔχων> φορτίον  
ἐμβαλλόμενον ἐν θαλασσίῳ πλοίῳ καὶ μεσοπελαγίσας  
ιδὼν τὴν τρικυμίαν καὶ τὴν ἐναντίωσιν τῶν ἀνέμων ἔρριψεν  
εἰς θάλασσαν τὸ φορτίον λέγων· Θέλω ἀπολέσαι τὰ 25  
πάντα, μόνον εἰσελθεῖν εἰς τὴν πόλιν ταύτην ἵνα κληρο-  
νομήσω τὰ κρείττονα τῶν σκευῶν καὶ τοῦ πλοίου. οὕτω

Readings of P. 21 ἑαυτῆς 24 εἶδον 25 ἀπώλεσθαι

Readings of M. 1, 2 θεοῦ] μεγάλου θεοῦ συνέλθατε—γῆς] νῦν οὖν

ἀπέλθετε σὺν ἐμοὶ καὶ σκυλεύσωμεν πάντα τὰ ὑπάρχοντα ἐν τῷ οἴκῳ αὐτοῦ  
om. αὐτοὶ 5, 6 λοιπὸν] λοιποὶ ἐπαναστάντες—ἡμᾶς] ἐπανέλθωσιν ἐφ'

ἡμᾶς μετὰ δυνάμεως κ. ἀποκτ. ἡμᾶς 7 τὰ πλείονα—πυρί] τὰ κτήνη αὐτοῦ

κ. τὸ πλῆθος αὐτοῦ ἀπώλεσα ἐν πυρί 8 ἥδη] ἰδοὺ αὐτοῦ] + ἀπολέσω

10 Ταῦτα δὲ λέγων] καὶ ταῦτα εἰπὼν ἀπῆλθεν καὶ] ἀπελθὼν 12 om. οἱ

ἀληθῶς] ἀληθῇ εἰρημένα] + ὑπ' αὐτοῦ 14 ἤρπαζον] διήρπαζον οἱ

ἐμοὶ ὀφθ. ἔβλεπον] καὶ εἶδον τοῖς ὀφθαλμοῖς μου τὴν ἄρπαγὴν τοῦ οἴκου

μου καὶ 15 εὐτελεῖς] ἀτελεῖς 16 φθέγξασθαι] + τι κατ' αὐτῶν 19, 20 om.

καὶ τῶν ἐγκ.—μοι 20—22 om. ὡς θέλων—αὐτῆς καὶ ὡς] + εἰ

24 εἶδον] ἰδὼν 25 ἀπώλεσθαι] ἀπολέσαι 26, 27 ταύτην—πλοίου] ἵνα

κερδαίνω τὸ πλοῖον σεσωσμένον καὶ τὰ κρείττονα τῶν σκευῶν

Heb. xii.  
12

cf. Act.  
xxviii. 38

cf. Act.  
xxvii. 12

καὶ γὰρ ἡγήσάμην τὰ ἐμὰ ἀντ' οὐδένας πρὸς ἐκείνην τὴν πόλιν περὶ ἧς λελάληκέν μοι ὁ ἄγγελος. cf. Act. xx. 24  
Phil. iii. 8  
Heb. xi. 26

XIX. Ἐλθόντος δὲ τοῦ ἐσχάτου ἀγγέλου καὶ δηλώσαντος ἐμοὶ τὴν τῶν ἐμῶν τέκνων ἀπώλειαν, ἐταράχθην ἐν μεγάλῃ ταραχῇ καὶ διέρρηξά μου τὰ ἱμάτια λέγων τῷ ἀπαγγέλλοντι· Πῶς οὖν σὺ ἐσώθης; καὶ τότε ἐγὼ συνιδὼν τὸ γινόμενον ἀνεβόησα λέγων· Ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο· ὥς τῷ κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο· εἶη τὸ ὄνομα κυρίου εὐλογημένον. Iob i. 21

XX. Τῶν οὖν ὑπαρχόντων μοι πάντων ἀπολομένῳ ἔμαθεν ὁ Σατανᾶς ὅτι οὐδὲν δύναται με εἰς ὀλιγωρίαν τρέψαι· καὶ ἀπελθὼν ἠτήσατο τὸ σῶμά μου παρὰ τοῦ κυρίου ἵνα ἐπενέγκῃ μοι πληγὴν· καὶ τότε παρέδωκέν με ὁ κύριος εἰς χεῖρας αὐτοῦ χρήσασθαι τῷ σώματι ὡς ἡβούλετο, τῆς δὲ ψυχῆς μου οὐκ ἔδωκεν αὐτῷ τὴν ἐξουσίαν· καὶ προσήλθεν μοι καθημένῳ ἐπὶ τὸν θρόνον καὶ πενθοῦντι τὴν τῶν τέκνων μου ἀπώλειαν· καὶ ὁμοιώθη μεγάλη καταγιγίδι καὶ τὸν θρόνον μου κατέστρεψεν, καὶ ἐποίησα τρεῖς ὥρας ἐπὶ τὸν θρόνον μου μὴ δυνηθεὶς ἐξελθεῖν· καὶ ἐπάταξέν με πληγὴν σκληρὰν ἀπὸ ποδῶν ἕως κεφαλῆς· καὶ ἐν μεγάλῃ ταραχῇ καὶ ἀδημονίᾳ ἐξῆλθον τὴν πόλιν· καὶ καθεστθεὶς ἐπὶ τῆς κοπρίας σκωληκόβρωτον τὸ σῶμά μου εἶχον καὶ συνέβρεχον τὴν γῆν ἐκ τῆς ὑγρασίας· καὶ ἰχῶρες τοῦ σώματος <ῑρρεον καὶ> σκώληκες πολλοὶ ἦσαν ἐν τῷ σώματί μου· καὶ εἵποτε ἀφίστατο σκώληξ, ἦρον καὶ κατήγγιζον εἰς τὸν αὐτὸν τόπον λέγων· Παράμεινον ἐν τῷ Ps. lxxxviii. 40, 45  
Iob i. 12, ii. 6  
Iob ii. 7  
Act. xii. 23  
Iob ii. 8, vii. 5

Readings of P. 10 ἀπωλομένον 16 καθημένον 18 ἐποίησεν  
22, 24 σκωληκόβρωτον, σκώλικες 25 ἐφῆστατο

Readings of M. 1, 2 om. ἀντ' οὐδένας—ἄγγελος 3, 4 Ἐλθόντος—ἐμοὶ  
τότε ἦλθεν ἕτερος ἄγγελος κ. ἀνεδίδαξέν με ἀπώλ.] + καὶ 5 διέρρηξα—  
λέγων] διέρρ. τὰ ἱμ. μου καὶ εἶπον 10, 11 Τῶν οὖν—Σατανᾶς] Ἰδὼν οὖν ὁ Σατ.  
12 om. καὶ 13 πληγὴν] + διότι οὐκ ἤνεγκεν ὁ πονηρὸς τὴν ὑπομονήν μου  
14 εἰς] + τὰς σώματι] + μου ἡβούλετο] βούλεται 16 προσήλθεν μοι  
καθημένῳ] προσήλθεν καθημένῳ μοι τὸν θρόνον] θρόνον 17 τὴν—  
ἀπώλειαν] τὰ τέκνα μου 18 κατέστρεψεν] + προσκρούσας με ἐπὶ τὴν γῆν  
18, 19 ἐποίησεν—ἐξελθεῖν] ἐποίησα ὥρας τρεῖς κείμενος ἐπὶ ἐδάφους  
20 ποδ. ἕως κεφ.] κορυφῆς ἕως ὀνύχων τῶν ποδ. μου 21 ἀδημονίᾳ] ἀδαιμ.  
22, 23 σκωληκόβρ.—εἶχον] σκωλ. εἶχον τὸ σῶμα τῆς] πολλῆς 24 σώ-  
ματος] + ῑρρεον καὶ 25 ἐν τῷ σώμ. μου] ἐν αὐτῷ ἐφῆστατο σκώληξ]  
ἀφίστατο σκ. ἐκ τοῦ σώματός μου ἦρον] αἶρον αὐτὸν 26 κατήγγιζον]  
κατῳκίζον εἰς—τόπον] εἰς τὸ αὐτὸ



αὐτῷ τόπῳ ἐν ᾧ ἐτέθης ἄχρισ οὐ ἐνταλθῇ ὑπὸ τοῦ κεύ-  
σαντός σε.

cf. Tobit  
ii. 11 sqq.  
Dan. x. 9  
Act. ii. 37

XXI. Καὶ ἐποίησα ἔτη τεσσαράκοντα ὀκτὼ ἐν τῇ  
κοπρίᾳ ἐκτὸς τῆς πόλεως ἐν ταῖς πληγαῖς, ὥστε ἰδεῖν,  
τέκνα μου, τοῖς ἐμοῖς ὀφθαλμοῖς τὴν πρώτην μου γυναῖκα  
καὶ ὑδροφοροῦσαν εἰς οἶκον τινὸς εὐσχήμονος ὡς παιδίσκην  
ἕως ἂν λάβῃ ἄρτον καὶ προσενέγκῃ μοι· καὶ ἐγὼ κατανευγ-  
μένος ἔλεγον· ὦ τῆς ἀλαζονείας τῶν ἀρχόντων τῆς πόλεως  
ταύτης· πῶς χρώνται τῇ γαμετῇ μου ὡς δουλίδι; καὶ μετὰ  
ταῦτα ἀνελάμβανον λογισμὸν μακρόθυμον. 10

XXII. Καὶ μετὰ ἑνδεκα ἔτη καὶ αὐτὸν τὸν ἄρτον  
ἀφείλαντο μὴ προσενεχθῆναί μοι, μόλις ἐπιτρέψαντες  
ἔχειν αὐτὴν τὴν ἰδίαν τροφήν· καὶ αὕτη λαμβάνουσα  
διεμέριζεν ἑαυτῇ τε καὶ ἐμοί, λέγουσα μετ' ὁδύνης· Οὐαί  
μοι, τάχα οὔτε ἄρτου χορτάζεται. καὶ οὐκ ἐφείδετο ἐξελ- 15  
θεῖν ἐν τῇ ἀγορᾷ προσαιτῆσαι ἄρτον παρὰ τῶν ἀρτο-  
πρατῶν ἕως ἂν προσενέγκῃ μοι καὶ φάγομαι.

2 Cor.  
xi. 14

XXIII. Καὶ ὁ Σατανᾶς τοῦτο γινούς μετεσχηματίσθη  
εἰς πρᾶτην· καὶ ἐγένετο κατὰ συντυχίαν ἀπελθεῖν πρὸς  
αὐτὸν τὴν γυναῖκά μου καὶ αἰτῆσαι ἄρτον, νομίζουσα εἶναι 20  
αὐτὸν ἄνθρωπον. καὶ ὁ Σατανᾶς ἔλεγεν αὐτῇ· Παρασχοῦ  
τὸ νόμισμα καὶ λάβε ὃ θέλεις. ἀποκριθεῖσα δὲ αὐτῷ  
λέγει· Πόθεν μοι ἀργύριον; ἀγνοεῖς τὰ συμβεβηκότα ἡμῖν  
πουνηρά; εἰ μὲν ἔλεεις, ἐλέησον· εἰ δὲ μή, σὺ ὤφει. καὶ  
ἀπεκρίθη αὐτῇ λέγων· Εἰ μὴ ἄξιοι ἦτε τῶν κακῶν, οὐκ ἂν 25  
ἀπελάβετε αὐτά· νῦν οὖν εἰ μὴ ἔχεις ἐν χερσίν σου  
ἀργύριον, ὑποθοῦ μοι τὴν τρίχαν τῆς κεφαλῆς σου, καὶ

Num. xi.  
13  
Mt. xv. 33  
Mt. xxvii.  
4

Readings of P. 7, 8 κατανευγμένος 9 δουλὶδῃ 26 ἀπελάβεται  
Readings of M. 1 ἐτέθης] ἐτάχθης ἐνταλθῇ] ἐπεστάλθη σοι 2 σε] σοι  
3 Καὶ—ὀκτῶ] κ. οὕτως διήρκεσα ἔτη 5 καθεζόμενος 4 ἐκτὸς] ἔξω ὥστε  
ἰδεῖν] καὶ ἴδον 5 τέκνα—ὀφθ.] τοῖς ὀφθ. μου, τέκνα μου ποθητὰ πρώτην]  
ταπεινὸν γυναῖκα καὶ]+τὴν πρώην ἐν τῇ τοσαύτῃ τρυφῇ καὶ δορυφορίᾳ  
θαλαμνευμένην, ἴδον αὐτὴν 6 εὐσχήμ.] ἀσχήμονος 7 ἂν] οὐ  
Iob xxxi. 1 9 ταύτης]+οὗς οὐδὲ ἀξίους εἶναι κυνῶν τῶν ἐμῶν νομάδων ἡγοῦμαι, ὅτι  
10 ἀνελάμβανον] ἀνέλαβον 11 ἑνδεκα ἔτη] ἱκανὸν χρόνον 12 ἀφείλαντο]+τοῦ  
15 οὔτε ἄρτου χορτάζεται] οὐ χορτ. τοῦ ἄρτου 17 ἂν] οὐ φάγομαι]  
φάγω 19 πρᾶτην] ἀρτόπρατον συντυχίαν] συγκυρίαν 20 αἰτῆσαι]+  
πάλιν νομίζουσα] νομίζουσαν 21 ἔλεγεν] λέγει Παρασχοῦ]  
Πάρασχέ μοι 23 ἀγνοεῖς] ἡ ἄγν. ἡμῖν] μοι ὦδε 24 ἐλεεῖς] ἐλέησον  
25 αὐτῇ] πάλιν 26 om. ἔχεις



λάβε τρεῖς ἄρτους· ἵσως δυνησέσθε ζῆσαι ἐν τρισὶν ἡμέραις. τότε λέγει ἐν ἑαυτῇ· Τί γάρ μοι ἡ θρίξ τῆς κεφαλῆς πρὸς τὸν πεινοῦντα ἄνδρα μου; καὶ οὕτως καταφρονήσασα τῆς τρίχος εἶπεν αὐτῷ· Ἀναστα, ἄρον αὐτήν. τότε λαβὼν  
 5 ψαλίδα ἔκειρεν τὴν τρίχαν τῆς κεφαλῆς αὐτῆς καὶ ἔδωκεν αὐτῇ τρεῖς ἄρτους πάντων βλεπόντων· ἡ δὲ λαβοῦσα ἦλθεν καὶ προσφέρει μοι· καὶ ὁ Σατανᾶς ἠκολούθει αὐτῇ ἐν τῇ ὁδῷ περιπατῶν κεκρυμμένως, καὶ ἐπλαγίαζεν αὐτῆς τὴν καρδίαν.

10 XXIV. Ἄμα τε ἠγγισεν ἡ γυνὴ μου, ἀνακράξασα Iob ii. 9 μετὰ κλαυθοῦ λέγει μοι· Ἰώβ, Ἰώβ, ἄχρι τίνος καθέξῃ ἐπὶ τῆς κοπρίας ἔξωθεν τῆς πόλεως λογιζόμενος ἔτι μικρὸν καὶ ἐκδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας σου; καὶ ἐγὼ πλανῆτις καὶ λάτρης τόπου ἐκ τόπου περιερχομένη· διὸ  
 15 ἀπώλετο ἀπὸ γῆς τὸ μνημόσυνόν σου· οἱ υἱοί μου καὶ αἱ θυγατέρες τῆς ἐμῆς κοιλίας οὓς εἰς κενὸν ἐκοπίασα μετὰ μόχθων· σὺ δὲ αὐτὸς κάθη ἐν σαπρίᾳ σκωλήκων διανυκτερεύων αἶθριος· καὶ γὰρ πάλιν ἡ παναθλία ἐργαζομένη ἡμέρας ὀδυνωμένη καὶ ἐν νυκτὶ ἕως ἂν εὐπορήσασα ἄρτον  
 20 προσενέγκω σοι· οὐκέτι γὰρ δὴ μόλις τὴν ἐμὴν τροφὴν λαμβάνω καὶ διαμερίζω σοί τε καὶ ἐμοί, ἐννοουμένη ἐν τῇ καρδίᾳ μου ὅτι οὐκ ἄρκετὸν εἶναί σε ἐν πόνοις, ἀλλὰ καὶ μὴ ἐμπλήσκεισθαί σε τοῦ ἄρτου· ὥστε τολμῆσαί με ἀναισχύντως ἐξελθεῖν εἰς τὴν ἀγορὰν† εἰ κατανύγομαι ἐν  
 25 τῇ καρδίᾳ μου ὅτι οὐκ ἄρκετὸν† πράτην· Δὸς τὸ ἀργύριον

Readings of P. 14 πλανίτης κ. λάτρης 17 σκωλίκων 24 ἀγορὰν  
 25 πράττειν

Readings of M. 1 δυνησέσθε] δυνηθήσεσθε τρισὶν] ταῖς τρ.  
 2 λέγει] εἶπεν μοι]+ἐστὶν κεφαλῆς]+μου 3 ἄνδρα post μου  
 τῆς τρίχος] ἑαυτὴν 4 ἄρον αὐτήν] κείρον με 5 ἔκειρεν] ἦρεν  
 αὐτῆς]+πάντων ὁρώντων 6 om. πάντ. βλεπ. 7 προσφέρει] προσέφερε  
 ἠκολ. αὐτῇ] ἦλθεν ὀπισθεν αὐτῆς 8 κεκρυμμένως κ. ἐπлаг.] κεκρυμμένος κ.  
 πλαγιάζων 10 Ἄμα τε] καὶ ἅμα ἠγγισεν]+πρὸς με 11 ἄχρι]  
 μέχρι 12 ἔξωθεν] ἔξω ἔτι] ἐπὶ 14 πλανιτῆς] πλανῆτις διὸ]  
 ἡδε γὰρ 15 ἀπώλετο] ἀπόλωλεν γῆς] τῆς γῆς 16 om. τῆς  
 κοιλίας]+καὶ πόνοι κ. ὠδύναι 17 μόχθων] μόχθου om. αὐτὸς 18, 19 ἐργαζ.  
 —νυκτὶ] ἐργ. κ. ὠδυνωμένη ἡμέρας κ. νυκτὸς 20 οὐκέτι—μόλις]  
 οὐκέτι γὰρ μοι δίδονται ὁ περιττὸς ἄρτος ἐκείνος· ἐπειδὴ μόλις καὶ  
 22, 23 ἀλλὰ—τοῦ ἄρτου] καὶ ἐν λιμῷ ἄρτου ὥστε—με] ἐτόλμησα 24 ἐξ-  
 ελθεῖν] ἐλθεῖν ἀγορὰν] ἀγορὰν 24, 25 εἰ κατανύγομαι—πράττειν] καὶ  
 τοῦ πράτου εἰπόντος μοι 25 om. τὸ

καὶ λήψει. καὶ ἐμὲ δὲ δεῖξαι τὴν ἀπορίαν ἡμῶν αὐτῷ καὶ ἀκοῦσαι παρ' αὐτοῦ· Εἰ μὴ ἔχεις, ὦ γύναι, ἀργύριον, παρασχοῦ τὴν τρίχαν τῆς κεφαλῆς σου καὶ λάμβανε τρεῖς ἄρτους· ἴσως ζήσεσθε ἐν τρισὶν ἡμέραις. καὶ γὰρ ἐκκακήσασα εἶπον αὐτῷ· ὡς οὕτως ἀναστὰς μετὰ ψαλίδος ἀτίμως ἔκειρέν μου τὴν τρίχα ἐν τῇ ἀγορᾷ, παρεστῶτος ὄχλου καὶ θανμάζοντος.

XXV. Τίς οὐκ ἐξεπλάγη ὅτι αὕτη ἐστὶν Σίτιδος ἡ γυνὴ τοῦ Ἰώβ, ἥτις εἶχεν σκεπάζοντα αὐτῆς τὸ καθεστήριον βῆλα δεκατέσσαρα, καὶ θύραν ἔνδοθεν θυρῶν ἕως ἂν ὅλως καταξιοθῇ τις εἰσαχθῆναι πρὸς αὐτήν· νυνὶ δὲ καταλλάσσει τὴν τρίχα αὐτῆς ἀντὶ ἄρτων ;

Ἦς αἱ κάμηλοι γεγομωμένοι ἀγαθῶν ἀπέφερον εἰς τὰς χώρας τοῖς πτωχοῖς, ὅτι νῦν ἀντιδίδωσιν τὴν τρίχα αὐτῆς ἀντὶ ἄρτων. 15

Ἴδε ἡ ἔχουσα ἐπτὰ τραπέζας ἀκινήτους ἐπὶ τῆς οἰκίας, εἰς ἃς ἦσθιον οἱ πτωχοὶ καὶ πᾶς ξένος, ὅτι νῦν καταπιπράσκει τὴν τρίχαν ἀντὶ ἄρτων.

Βλέπε τίς εἶχε τὸν νιπτήρα τῶν ποδῶν αὐτῆς χρυσοῦ καὶ ἀργύρου, νυνὶ δὲ ποσὶ βαδίζει ἐπὶ ἐδάφους, ἀλλὰ καὶ τὴν τρίχα ἀντικαταλλάσσει ἀντὶ ἄρτων.

Ἴδε ὅτι αὕτη ἐστὶν ἥτις εἶχεν τὴν ἔνδυσιν ἐκ βύσσου ὑφασμένην σὺν χρυσῷ, νῦν δὲ φορεῖ ῥακκώδη, καὶ ἀντικαταλλάσσει τὴν τρίχαν ἀντὶ ἄρτων.

Βλέπε τὴν τοὺς κραββάτους χρυσοῦς καὶ ἀργυρέους ἔχουσαν, νυνὶ δὲ πιπράσκουσιν τὴν τρίχα ἀντὶ ἄρτων. 25

Readings of P.	4 ζήσεσθαι	8 Σιγίδος	9 εἷτις	13 γεγομωμένοι
Readings of M.	1 λήψει] λήψεις ἄρτους	om.	καὶ ἐμὲ δὲ	δείξαι]
εἰδείξα αὐτῷ	om.	αὐτῷ	2 ἀκοῦσαι]	ἤκουσα
om.	ὦ γύναι			
3 τρίχαν]	τρίχα ubique	4 ἐκκακήσασα]	ἐγκაკ.	5 εἶπον αὐτῷ]+
στὰς κείρον με. καὶ		6 τρίχα]+	τῆς κεφαλῆς	ὄχλου]
				τοῦ ὄχλ.
8 Τίς]+	οὖν	ἐξεπλάγη]+	λέγων	Σιγίδος]
Σίτις ubique				9 καθε-
στήριον]	καθηστ.	10 θύραν]	θύρας	11 νυνὶ δὲ]
καὶ νῦν ἴδε				12 ἄρτων]
ἄρτου semper		13 Ἦς—	ἀπέφερον]	οἱ ἦσαν κάμηλοι γεμισμένοι ἀγαθῶν καὶ
ἀπεféροντο		14 om.	ὅτι	ἀντιδίδ.—
				αὐτῆς]
				δίδωσιν αὐτὴν
				τρίχα
16 ἡ ἔχουσα]	τὴν ἔχουσαν	17 εἰς ἃς—	πτωχοὶ]	ὧν ἦσθιεν
πᾶς πτωχὸς				
om. ὅτι	18 τρίχαν]+	αὐτῆς	19 Βλέπε τίς]	βλέπετε ἥτις
χρυσοῦ κ. ἀργυροῦν				20, 21 om.
ἀλλὰ—	ἄρτων			22, 23 Ἴδε]
εἶδετε				
τὴν ἔνδ.—	χρυσῷ]	τὸ ἔνδυμα ἐκ	βύσσου ἐξυφασμένου	χρυσῷ
om.	νῦν—			
ῥακκώδη	καὶ]+	ἄρτι	24 τρίχαν]+	αὐτῆς
				25 Βλέπε]
				βλέπετε

Ἀπαξαπλῶς, Ἰώβ, Ἰώβ, πολλῶν ὄντων τῶν εἰρημένων,  
 συντόμως λέγω σοι· ἐπὶ ἀσθενείᾳ τῆς καρδίας μου συνε-  
 τρίβη μου τὰ ὀστᾶ· ἀνάστηθι σύ, καὶ λαβὼν τοὺς ἄρτους Iob ii. 9  
 χορτάσθητι· καὶ εἰπόν τι ῥῆμα πρὸς κύριον καὶ τελεύτα, Me. viii. 4  
 5 καὶ ἐγὼ δὲ ἀπαλλαγήσομαι ἀκηδίας διὰ πόνου σου τοῦ  
 σώματος.

XXVI. Καὶ ἐγὼ ἀπεκρίθην αὐτῇ· Ἴδου ἐγὼ δέκα ἐπτὰ  
 ἔτη ἔχω ἐν ταῖς πληγαῖς, ὑφιστάμενος τοῖς σκώληκας τοὺς  
 ἐν τῷ σώματί μου, καὶ οὐκ ἐβαρήθη ἡ ψυχὴ μου διὰ τοὺς Zech. xi. 8  
 10 πίνους ὅσον διὰ τὸ ῥῆμα ὃ εἶπας ὅτι Εἰπόν τι ῥῆμα πρὸς Sap. ix. 15  
 κύριον καὶ τελεύτα. ὅλως καὶ ταῦτα ὑποφέρω καὶ ὑπο-  
 φέρεις, καὶ τὴν τῶν τέκνων ἡμῶν ἀπώλειαν καὶ τῶν ὑπαρ-  
 χόντων †βουλόμενος† ἡμᾶς †ἀλίσαι τῆς† πρὸς κύριον, ἵνα  
 ἀπαλλοτριωθῶμεν τοῦ μεγάλου πλούτου; διὰ τί δὲ οὐκ  
 15 ἀνεμνήσθης τῶν μεγάλων ἐκείνων ἀγαθῶν ἐν οἷς ὑπῆρ-  
 χομεν; εἰ οὖν τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου, τὰ Iob ii. 10  
 κακὰ πάλιν οὐχ ὑπομένομεν; ἀλλὰ μακροθυμήσωμεν  
 ἕως ἂν ὁ κύριος σπλαγχνισθεὶς ἐλεήσῃ ἡμᾶς. ἄρα σὺ Mt. xvi.  
 οὐχ ὀρᾷς τὸν διάβολον ὁπισθέν σου στήκοντα καὶ τα- 23  
 20 ράσσοιντα τοὺς διαλογισμοὺς σου, ὅπως καὶ ἐμὲ ἀπατή- Me. viii.  
 ση; βούλεται γάρ σε δεῖξαι ὥσπερ μίαν τῶν ἀφρόνων 33  
 γυναικῶν τῶν πλανησάντων τῶν ἑαυτῶν ἀνδρῶν τὴν  
 ἀπλότητα.

XXVII. Ἐγὼ δὲ πάλιν στραφεὶς πρὸς τὸν Σατανᾶν  
 25 εἶπον, ὁπισθεν ὄντα τῆς γυναικός μου· Ἐλθὲ ἐπὶ τὰ  
 ἔμπροσθεν· παύσαι κρυπτόμενος· μὴ ὁ λέων τὴν ἰσχὺν

Readings of P. 8 σκώλικας 9 ἐβαρήθην 11 ὑποφέρης  
 Readings of M. 1 Ἀπαξ.] καὶ ἀπαξ. om. Ἰώβ sec. εἰρημένων]  
 + μοι 2 ἐπὶ ἀσθεν.] ἐπεὶ ἡ ἀσθένεια συνετρίβη] συνέντρεψε 3 σύ]  
 οὖν σε 4 εἰπόν] εἰπὼν 5 καὶ ἐγὼ δέ] καὶ γὰρ δὲ πάλιν ἀπαλλαγῆ-  
 σομαι] ἀπαλλαγῶ διὰ—σώματος] διὰ πόνων τοῦ σώμ. σου 7 om.  
 δέκα 9 ἐβαρ. ἡ ψυχὴ] ἐβαρύνθην τὴν ψυχὴν 11 ὅλως καὶ ταῦτα]  
 ὅμως τὰ κακὰ ταῦτα ἄπερ ὀρᾷς 12 ὑπαρχόντων βουλόμενος] ὑπαρχ. ὑπο-  
 μένωμεν· καὶ βούλει 13 ἀλίσαι τῆς] ἄρτι λαλῆσαι τι ῥῆμα ἵνα  
 ἀπαλλοτρ.] καὶ ἀπαλλοτριωθῇται (l. -ναι) 15 ἀνεμν.] ἐμνήσθης 16 ἐδεξ.  
 post κυρίον τὰ κακὰ] τὰ δὲ κ. 17 ἀλλὰ μακροθ.] καὶ μακροθυμήσωμεν ἐν  
 παντὶ 18 ἂν] οὐ 19 στήκοντα] ἐστηκότα 20 ἀπατήσῃ] ἀπατήσεις  
 21—23 om. βούλεται—ἀπλότητα 24, 25 ἐγὼ—γυναικός μου] καὶ στραφεὶς  
 ἐγὼ πρὸς τὸν Σατανᾶν εἶπον 25, 26 ἐλθὲ—ἐμπρ.] διὰ τί οὐκ ἔρχου ἐπὶ τὰ ἔμπρ.  
 πρὸς ἐμέ; κρυπτόμενος] + ταλαίπωρε

Ez. xix. 9 δείκνυσιν ἐν γαλάγρα; μὴ τὸ πετεινὸν ἀνίπτται τυγχάνων  
 Deut. xxvi. 2 ἐν τῷ καρτάλῳ; ἐξελθὼν πολέμησόν με. τότε ἐξόπισθεν  
 Ier. vi. 9 τῆς γυναικὸς μου ἐξήλθεν, καὶ σταθεὶς ἔκλαιεν, λέγων·  
 Ἴδε, Ἰώβ, διαφωνῶ καὶ ὑποχωρῶ σοι σαρκίνῳ ὄντι, ἐγὼ  
 δέ εἰμι πνεῦμα· σὺ μὲν ἐν πληγῇ ὑπάρχεις, ἐγὼ εἰμι ἐν 5  
 ὀχλήσει μεγάλη· ἐγένου γὰρ ὃν τρόπον ἀθλητῆς μετὰ  
 ἀθλητοῦ, καὶ εἰς τὸν ἕνα κατέρραξαν· καὶ ὁ μὲν ἐπάνω τὸν  
 ὑποκάτω ἐφίμωσεν πλήσας τὸ στόμα αὐτοῦ ἄμμου καὶ πᾶν  
 μέρος συγκλάσας ὑποκάτω αὐτοῦ ὄντος καὶ ἐνέγκαντος  
 αὐτοῦ τὴν καρτερίαν καὶ <μὴ> διαφωνήσαντος μέγα 10  
 ἐφώνησεν ἄκμην ὁ ἐπάνω. οὕτω καὶ σύ, Ἰώβ, ὑποκάτω ἦς  
 καὶ ἐν πληγῇ· ἀλλ' ἐνίκησας τὰ πλευτρικά μου ἃ ἐπή-  
 γαγόν σοι. τότε καταισχυνθεὶς ὁ Σατανᾶς ἀνεχώρησεν  
 ἀπ' ἐμοῦ ἐν τρισὶν ἔτεσιν· νῦν οὖν, τέκνα μου, μακροθυμή-  
 σατε καὶ ὑμεῖς ἐν παντὶ συμβαίνοντι ὑμῖν· ὅτι κρείσσων 15  
 ἐστὶν παντὸς ἡ μακροθυμία.

XXVIII. Καὶ ὅτε ἐπλήρωσα εἴκοσι ἔτη τυγχάνων ἐν  
 τῇ πληγῇ, καὶ ἤκουσαν οἱ βασιλεῖς τὰ συμβεβηκότα μοι,  
 ἀναστάντες ἦλθον πρὸς με ἕκαστος ἐκ τῆς ἰδίας χώρας  
 ὅπως ἐπισκεψάμενοι παραμυθήσονται με· ἡνίκα δὲ ἤγγισαν 20  
 μακρόθεν, οὐκ ἐπεγίνωσκόν με· κράξαντες δὲ ἔκλαυσαν,  
 ῥίψαντες τὴν ἑαυτῶν στολὴν καὶ καταπασάμενοι γῆν  
 παρεκάθισάν μοι ἐπτὰ ἡμέρας καὶ ἐπτὰ νύκτας· καὶ οὐθεὶς

Iob ii. 11,  
 12, 13

Readings of P. 8 ἐφίμωσεν

Readings of M. 1 δείκνυσιν—γαλ.] δεικνύει ἐν τῇ γαλαέγρα μὴ τὸ]  
 μήπω om. τυγχάνων 2 om. τῷ καρτάλῳ] καρτάλλῳ; καὶ νῦν σοὶ  
 λέγω με] μετ' ἐμοῦ 3 σταθεὶς ἔκλαιεν] ἔστη ἔμπροσθέν μου κλαίων καὶ  
 4 σοι]+ἀνθρώπῳ 5 om. δέ ἐγὼ]+δὲ 6 ἐγένου γὰρ] ἐγενόμην  
 ἀθλητῆς]+παλαίῳ 7 κατέρραξαν] κατέρρηξεν 7, 8 om. καὶ ὁ  
 μὲν—ἐφίμωσεν ἄμμου] ἄμιον 9 μέρος] μέρος αὐτοῦ ὑποκάτω]  
 ὁ δὲ ὑποκ. 10, 11 καὶ <μὴ> διαφ.—ἐπάνω] ἃ μὴ διαφωνήσαντος,  
 ἐφώνησε δὲ ἄκμην ἐπάνω 12 πληγῇ]+κ. ἐν πόνῳ πλευτρικά]  
 παλαιστρικά 13 σοι]+κ. ἰδοὺ ὑποχωρῶ σου 14 om. ἐν τρισὶν ἔτεσιν  
 15 ὑμῖν]+λυπηρῶ 16 παντὸς] πάντων 17, 18 καὶ ὅτε—ἤκουσαν] τότε ἤκουσαν  
 μοι]+καὶ 20 ὅπως—παραμ. με] ἐπισκεψόμενοι κ. παραμυθησόμενοι με  
 ἤγγισαν]+μοι 21 om. μακρόθεν—με 21, 22 κράξαντες—ῥίψαντες]  
 κράξ. φωνῇ μεγάλῃ διέρρηξαν ἕκαστος ἑαυτῶν] ἑαυτοῦ καταπασ.]  
 κατασπασ. γῆν]+ἐπὶ τὰς ἑαυτῶν κεφαλὰς 23 παρεκάθισαν]  
 παρεκάθισαν



αὐτῶν λελάληκέν μοι· καὶ οὐχὶ μακροθυμοῦντες ἔμειναν  
 μὴ λαλοῦντες, ἀλλ' ἐπειδὴ ἤδεισάν με πρὸ τούτων τῶν  
 κακῶν ἐν πολλῷ πλούτῳ ὄντα· καὶ γὰρ ὅτε ἠρξάμην  
 αὐτοῖς ἀναφέρειν τοὺς πολυτελεῖς λίθους, ἀπεθαύμαζον,  
 5 καὶ τύπτοντες τὰς χεῖρας ἔλεγον ὅτι Ἡμῶν τῶν τριῶν  
 βασιλέων τὰ χρήματα, ἐὰν συναχθῇ εἰς ἓν ἐπὶ τὸ αὐτό,  
 οὐ μὴ ἀναλογίῃσι τοὺς λίθους τοὺς ἐνδόξους τῆς βασιλείας  
 σου. εὐγενέστερος γὰρ ἤμην τῶν ἀφ' ἡλίου ἀνατολῶν. Iob i. 3  
 ὀπηνίκα δὲ ἦλθον εἰς τὴν Λύσιτίδα, ἐρωτήσαντες ἐν τῇ  
 10 πόλει· Ποῦ Ἰωβάβ ὁ τῆς Αἰγύπτου ὅλης βασιλεύων; καὶ  
 ἐμήνυσαν αὐτοῖς περὶ ἐμοῦ ὅτι Κάθηται ἐπὶ τῆς κοπρίας  
 ἔξω τῆς πόλεως· ἔχει γὰρ εἴκοσι ἔτη μὴ ἀνελθὼν ἐν τῇ  
 πόλει.—Πάλιν ἠρώτησαν περὶ τῶν ὑπαρχόντων μου· καὶ  
 ἐδηλώθη αὐτοῖς τὰ συμβεβηκότα μοι.

15 **XXIX.** Καὶ ἀκούσαντες ἐξῆλθον τὴν πόλιν ἵμα τοῖς  
 πολίταις· καὶ οἱ μὲν πολῖταί μου ὑπέδειξαν με αὐτοῖς· οἱ  
 δὲ ἀντέτειναν λέγοντες μὴ εἶναί με τὸν Ἰωβάβ. ὑπαξα-  
 πλῶς ἔτι ἀμφιβαλλόντων, στραφεῖς πρὸς με Ἐλιφὰς ὁ  
 τῶν Θεμανῶν βασιλεὺς εἶπεν· Σὺ εἶ Ἰωβάβ ὁ συμβασι-  
 20 λεὺς ἡμῶν; ἐγὼ δὲ κλαύσας κατεπασάμην γῆν ἐπὶ τῆς  
 κεφαλῆς μου, καὶ κινήσας αὐτὴν ἐδήλωσα αὐτοῖς ὅτι Ἐγὼ  
 εἶμι. Dan.  
(LXX)  
iv. 16

**XXX.** Ἰδόντες δέ με κινοῦντα τὴν κεφαλὴν μου κατέ-  
 πεσαν εἰς τὴν γῆν ἐκλυθέντες· καὶ ταραχθέντων τῶν

*Readings of P.* 11 κάθητε

*Readings of M.* 1 μοι]+ ῥήμα· ἦσαν δὲ τέσσαρες τῷ ἀριθμῷ, Ἐλιφὰς  
 ὁ βασιλεὺς Θεμανῶν, καὶ Βαλδὰδ, καὶ Σωφάρ, καὶ Ἐλιούς· καθεζόμενοι  
 διελογίζοντο τὰ περὶ ἐμοῦ 1—3 om. καὶ οὐχὶ—ὄντα καὶ γὰρ ὅτε  
 ἠρξάμην] κ. γὰρ τὸ πρῶτον ὅταν ἤρχοντο πρὸς με καὶ ἡξάμην 4 αὐτοῖς προσ  
 ἀναφέρειν 5 om. τύπτ. τὰς χεῖρας 5, 6 Ἡμῶν—ἐὰν] ἂν ἡμ. τῶν  
 τρ. βασ. τὰ χρήμ. 7 ἀναλογίῃσι] ἀναλώσει 8 σου] Ἰωβάβ ἡμην]  
 εἶ 9 ὀπην. δέ] ἦν καὶ γὰρ ἐρωτήσαντες] ὅπως ἐπισκέψωσί με, ἠρώτησαν  
 10 Αἰγύπτου] χώρας ταύτης 12 ἔχει—ἔτη] ἰδοὺ γὰρ ἔτη 5 13 πάλιν]  
 καὶ πάλιν μου] μοι 14 μοι]+ πάντα 17 ἀντέτειναν] ἀντέτεινον  
 ἀπαξ.] καὶ 18 ἀμφιβ.] + αὐτῶν στραφεῖς πρὸς με] λέγει 19 om. τῶν  
 19—21 Σὺ—κεφαλῆς μου] Δεῦτε ἐγγίσωμεν καὶ ἴδωμεν. καὶ ἐρχομένων  
 αὐτῶν ἐμνήνυθ μοι περὶ αὐτῶν· καὶ ἐγὼ ἔκλαυσα σφοδρῶς μαθὼν τὴν  
 ἔλυσιν αὐτῶν, καὶ γῆν ἐπὶ τὴν κεφαλὴν μου ἀνέθηκα, καὶ καθεζόμενος  
 ἐκίνουν τὴν κεφ. μου 23 om. με κατέπεσαν εἰς] κατέπεσον ἐπὶ  
 24 καὶ ταραχθ.] καὶ ἰσταμένων



στρατευμάτων αὐτῶν βλέπόντων τοὺς τρεῖς βασιλεῖς  
κατερριμμένους ἐν τῇ γῇ ἐπὶ ὥρας τρεῖς ὥσεί νεκρούς,  
τότε ἀναστάντες συνελάλουν ἀλλήλοις ὅτι Οὗτός ἐστιν.  
καὶ λοιπὸν ἐκάθισαν ἐν ταῖς ἐπτὰ ἡμέραις διακρίνοντας τὰ  
κατ' ἐμέ, διαλογιζόμενοι τὰ κτήνη καὶ τὰ ὑπάρχοντά μου, 5  
λέγοντες· Μὴ οὐκ οἶδαμεν τὰ πολλὰ ἀγαθὰ τὰ ἀποστελ-  
λόμενα ὑπ' αὐτοῦ εἰς τὰς κώμας καὶ εἰς τὰς κύκλῳ πόλεις  
διαδίδοσθαι τοῖς πτωχοῖς, παρεκτὸς τῶν ἐν τῇ οἰκίᾳ αὐτοῦ

Is. xiv. 12 ἐρριμένων; πῶς νῦν εἰς τὴν τοσαύτην νεκρότητα κατέπεσεν;

XXXI. Ἐγένετο δὲ μετὰ τὰς ἐπτὰ ἡμέρας οὕτω δια- 10  
λογιζομένους, ἀποκριθεὶς Ἐλιὺς εἶπεν τοῖς συμβασιλεῦσιν·  
Προσεγγιζόμεν αὐτῷ καὶ ἐξετάσωμεν αὐτὸν ἀκριβῶς εἰ  
ὅλως αὐτός ἐστιν ἢ οὐ. οἱ δὲ μακρὰ μου ὄντος, ὡς ἡμισυ  
σταδίου, διὰ τὴν δυσωδίαν τοῦ σώματός μου ἀναστάντες  
προσῆγγισάν μοι ἔχοντες εὐωδίας ἐν ταῖς χερσὶν αὐτῶν, 15  
συνόντων αὐτοῖς τῶν στρατιωτῶν αὐτῶν καὶ θυμιάμα  
βαλλόντων μοι κυκλόθεν, ἵνα δυνηθῶσιν προσεγγίσει μοι·  
καὶ ἐποίησαν τρεῖς ἡμέρας χορηγούντες τὰ θυμιάματα·  
καὶ ὅτε πλησίον μου ἐγένοντο, ἀποκριθεὶς Ἐλιὺς εἶπεν  
μοι· Σὺ εἰ Ἰωβὰβ ὁ συμβασιλεὺς ἡμῶν; σὺ εἰ ὁ τότε 20  
ἔχων τὴν μεγάλην δόξαν; σὺ εἰ ὁ ὡς ὁ ἥλιος τῆς ἡμέρας  
ἐν πάσῃ τῇ γῇ; σὺ εἰ <ὁ> ὡς ἡ σελήνη καὶ οἱ ἀστέρες ἐν  
τῷ μεσονυκτίῳ φαίνοντες; καὶ εἶπον αὐτῷ· Ἐγὼ εἰμι.  
καὶ οὕτως κλαύσας κλαυθμὸν μέγαν σὺν θρῆνῳ βασιλικῷ  
ἀνεφώνησεν ὑποφωνούντων καὶ τῶν ἄλλων βασιλέων καὶ 25  
τῶν στρατευμάτων αὐτῶν.

Readings of P. 2 κατερριγμένων 8 διαδιδώσθαι 16 συνώντων  
18 χορηγούντες

Readings of M. 1 βλέπόντων] ἔβλεπον 2 κατερριγμένων] κατερριμμένους  
ὡς. νεκρ. post γῇ 3 ὅτι] + οὐ πιστεύομεν ὅτι ἐστιν] Ἰωβὰβ  
5 τὰ κτήνη] τὰ τε κτ. 7 trs. πόλεις et κώμας 8 παρεκτὸς] + καὶ  
9 ἐρριμένων] δεδομένων τοσαυτ.—κατέπεσεν] τοιαύτην νεκρότ. καὶ  
ταλαιπωρίαν ἐξέπεσε 10 Ἐγένετο δέ] καὶ om. οὕτω διαλογιζομένους  
11 συμβας.] βασιλεῦσι 12 Προσεγγ.] προσεγγίσωμεν om. αὐτὸν 13 αὐτός  
ἐστιν] ἐστιν Ἰωβὰβ om. μακρὰ ἡμισυ] ἡμισέως 16 αὐτοῖς] αὐτῶν  
om. αὐτῶν θυμιάμα θυμιάματα 17 ἵνα] ὅπως ἂν 18 ἐποίησαν]  
ποιήσαντες τρεῖς ἡμέρας] ὥσεί ὥρας τρεῖς 19 om. καὶ ὅτε ἐγένοντο]  
ἐγένοντο. καὶ Ἐλιὺς] Ἐλιφάξ 21 τότε post ἔχων om. ὁ bis.  
22 ἐν 1<sup>ο</sup>] λάμπων om. ἡ 23 φαίνοντες] φαίνοντι εἶπον] ἀποκριθεὶς  
εἶπον 24 κλαύσας] κλαύσαντες 25 ἀνεφώνησεν—Ἰώβ] ἀνε-  
φώνησεν καὶ ὁ στρατὸς αὐτῶν· καὶ πάλιν ὑπολαβὼν Ἐλιὺς λέγει μοι.

XXXII. Ἀκούσατε οὖν τοῦ κλαυθμοῦ τοῦ Ἑλίου  
ὑποδεικνύοντος τοῖς παισὶν τὸν πλοῦτον τοῦ Ἰώβ.

Σὺ εἰ ὁ τὰ ἑπτακισχίλια πρόβατα ἐκτάξας εἰς τὴν τῶν  
πτωχῶν ἔνδυσιν;

5 ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

Σὺ εἰ ὁ τὰς τρισχιλίας καμήλους ἐκτάξας εἰς μεταφορὰν  
τῶν ἀγαθῶν τοῖς πένησιν;

ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

Σὺ εἰ ὁ τὰς χιλίας βοῦς ἐκτάξας τοῖς πένησιν εἰς ἀρο-  
10 τρίαν;

ποῦ οὖν τυγχάνει ἡ δόξα <τοῦ θρόνου> σου;

Σὺ εἰ ὁ τοὺς χρυσέους κραββάτους ἔχων, νυνὶ δὲ καθή-  
μενος ἐπὶ κοπρίας;

ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

15 Σὺ εἰ ὁ τὸν θρόνον ἐκ λίθων πολυτελῶν ἔχων, νυνὶ δὲ ἐν  
ὁδῷ καθήμενος;

ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

Τίς γὰρ κατὰ σε ἐν μέσῳ τῶν τέκνων σου; ὥς γὰρ φυτὸν cf. Ps.  
ἥς εὐώδους μῆλους συνανθοῦν· cxxvii. 3

20 ποῦ νῦν τυγχάνει ἡ δόξα <τοῦ θρόνου> σου;

Σὺ εἰ ὁ τὰς ἰδρυμένας ἐξήκοντα τραπέζας τοῖς πτωχοῖς  
στηρίξας;

ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

Σὺ εἰ ὁ τὰ θυμιατήρια τῆς εὐώδους ἐκκλησίας ἔχων, νυνὶ  
25 <δὲ> ἐν δυσωδίᾳ ὑπάρχεις;

<ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;>

Σὺ εἰ ὁ τοὺς χρυσέους λύχνους ἐπὶ τὰς ἀργυρᾶς λυχνίας  
<ἔχων>, νυνὶ δὲ προσδοκᾷς τὴν φαῦσιν τῆς σε-  
λήνης;

30 ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

Readings of P. 19 συνανθων scr. οἰνανθῶν?

Readings of M. 3 ἐκτάξας] ἐντάξας 5 οὖν] νυν om. τοῦ θρόνου

6—8 om. 9 χιλίας] τρισχιλίους ἐκτάξας] ἐντ. τοῖς—ἀροτρίαν]

εἰς ἀροτριασμὸν τῶν πενήτων 11 οὖν] νῦν 12 νυνὶ] νῦν semper 14 om.

uersum 15, 16 om. διος uersus 18, 19 om. 23 om. 24 τῆς

εὐώδους ἐκκλησίας] τῆς ὁδῆς ἐκ λίθων 24—26 νυνὶ—θρόνου σου] ποῦ νῦν

τυγχ. ἡ δόξα σου, ὅτι ἐν δυσωδίᾳ νῦν ὑπάρχεις; 27 om. τοὺς om.

λύχνους λυχνίας] + ἔχων 28 φαῦσιν] φύσιν τοῦ φωτός

30 om.

Σὺ εἰ ὁ τὸ ἄλγος ἔχων ἐκ τοῦ λιβάνου, νυνὶ δὲ ἐν ἀπορείᾳ ὢν;

ποῦ οὖν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

Iob v. 22 Σὺ εἰ ὁ καταγελάσας τῶν ἀδικούντων καὶ ἁμαρτανόντων, νυνὶ δὲ ἐγένου εἰς χλεύην;

5

ποῦ νῦν τυγχάνει ἡ δόξα <τοῦ θρόνου> σου;

Σὺ εἰ Ἰώβ ὁ τὴν μεγάλην δόξαν ἔχων;

ποῦ νῦν τυγχάνει ἡ δόξα τοῦ θρόνου σου;

XXXIII. Τοῦ δὲ Ἑλίου μακρύναντος τὸν κλαυθμόν,

ὑποφωνούντων αὐτῷ τῶν συμβασιλέων, ὥστε γενέσθαι 10  
μεγάλην ταραχὴν, καὶ καταπανσάσης τῆς κραυγῆς εἶπεν  
αὐτοῖς Ἰώβ· Σιωπήσατε· νῦν ὑποδείξω ὑμῖν τὸν θρόνον  
μου καὶ τὴν δόξαν καὶ τὴν εὐπρέπειαν τὴν οὖσαν ἐν τοῖς  
ἁγίοις.

cf. Ps.  
xliv. 7  
cf. Apoc.  
Petri

Ps. cix. 1  
Sap. xiv. 3  
Sir. xxiii.  
1, 4  
cf. 1 Cor.  
vii. 31  
1 Io. ii. 17  
Didache  
x.  
Zech. ii.  
12  
Iac. i. 17  
Iob iv. 10,  
xiv. 11  
Zech. x.  
11  
Is. xix. 5,  
1. 2  
Heb. vii. 3,  
x. 1, 12,  
14

Ἐμοῦ ὁ θρόνος ἐν τῷ ὑπερκοσμίῳ ἐστίν, καὶ ἡ τούτου 15  
δόξα καὶ ἡ εὐπρέπεια ἐκ δεξιῶν τοῦ πατρός ἐστιν·  
ὁ κόσμος ὅλος παρελεύσεται καὶ [ὁ κόσμος ὅλος] ἡ δόξα  
αὐτοῦ φθαρίσεται καὶ οἱ προσέχοντες αὐτῷ ἔσονται  
ἐν τῇ καταστροφῇ αὐτοῦ·

ἐμοὶ δὲ ὁ θρόνος ὑπάρχει ἐν τῇ ἁγίᾳ γῇ, καὶ ἡ δόξα 20  
αὐτοῦ ἐν τῷ αἰῶνι ἐστίν τοῦ ἀπαραλλάκτου.

Οἱ μὲν ποταμοὶ ξηρανθήσονται, καὶ τὸ γαυρίαμα τῶν  
κυμάτων αὐτῶν καταβαίνει εἰς τὰ βάθη τῆς ἀβύσ-  
σου.

οἱ δὲ ποταμοὶ τῆς ἐμῆς γῆς ἐν ᾗ ἐστίν ὁ θρόνος μου οὐ 25  
ξηραίνονται οὐδὲ ἀφανισθήσονται, ἀλλ' ἔσονται εἰς  
τὸ διηνεκές.

Readings of P.

1 ἄλγος

18 φθαρίσεται

Readings of M. 1 om. τὸ

2 ἀπορεία] σαπρία

3 om.

4 καταγελάσας] καταγελῶν

5 om. δὲ

εἰς χλεύην] χλεύη πᾶσι

6, 7, 8 om.

9 Ἑλίου μακρύναντος] Ἑλιφάζ μακρύνοντος

10 συμβας.] βασ.

11 ταραχὴν]+αὐτῶν

11, 12 καί—Ἰώβ] εἶπον αὐτοῖς

Σιωπῆς. νῦν] σιωπᾶτε καὶ

13, 14 καὶ τὴν εὐπρ.—ἁγίοις] τῆς εὐπρεπείας αὐτοῦ

15—21 Ἐμοῦ—ἀπαραλλάκτου] ἐμοῦ ὁ θρόνος αἰώνιος ἐστίν· ὁ κόσμος ὅλος

παρελ. καὶ ἡ δ. αὐτ. φθαρ. κ. οἱ προσέχ. αὐτ. ἔσονται ὑποκάτω αὐτοῦ·

ἐμοῦ ὁ θρ. ἐν τῷ ὑπερκ. ἐστί, κ. ἡ τούτου δόξα κ. ἡ εὐπρ. ἐκ δεξ. τῶν

(1. τοῦ) σωτηρός ἐστίν ἐν οὐρανοῖς· ἐμοῦ ὁ θρ. ὑπάρχει ἐν τῇ ἁγίᾳ ζωῇ

κ. ἡ δόξα ἐν τῷ αἰῶνι τῷ ἀπαραλλ. ἐστίν

22, 23 τὸ γαυρ.—αὐτῶν] τὰ

γαβριάματα αὐτῶν

26 om. οὐδὲ ἀφανισθ.

Οὗτοι οἱ βασιλεῖς παρελεύσονται, καὶ οἱ ἡγεμόνες παρέρ- Prov. xi. 7  
Iac. i. 23  
χονται, ἡ δὲ δόξα καὶ τὸ καύχημα αὐτῶν ἔσονται  
ὡς ἔσοπτρον·

ἐμοὶ δὲ ἡ βασιλεία εἰς αἰῶνας αἰώνων, καὶ ἡ δόξα καὶ  
5 εὐπρέπεια αὐτῆς ἐν τοῖς ἔρμασιν τοῦ πατρὸς ὑπάρχει.

XXXIV. Καὶ ἐμοῦ ταῦτα λέγοντος πρὸς αὐτοὺς ἵνα  
σιωπήσωσιν, ὀργισθεὶς Ἐλιφὰς εἶπεν τοῖς ἄλλοις φίλοις·  
Τί χρήσιμον ὅτι οὕτω παραγεγόναμεν σὺν τοῖς στρατεύ-  
μασιν ἵνα παραμυθησώμεθα αὐτόν; καὶ ἰδοὺ αὐτὸς προσ-  
10 ἐγκαλεῖ ἡμῖν διὸ ἀναχωρήσωμεν εἰς τὰς ἰδίας χώρας·  
αὐτὸς ἐν τάλαιπωρίᾳ σκωλήκων κίθηται καὶ δυσωδίαις,  
καὶ ἀκμὴν ἐπαίρεται καθ' ἡμῶν Βασιλείαι παρέρχονται  
καὶ αἱ ἡγεμονίαι αὐτῶν καὶ ἰδοὺ ἡμῖν, φησιν, ἔσται ἕως  
αἰῶνος. ἀναστὰς δὲ ἐν μεγάλῃ ταραχῇ Ἐλιφὰς ἔκλινεν 4 Reg. v.  
12  
15 ἀπ' αὐτῶν ἐν μεγάλῃ λύπῃ λέγων· Ἐγὼ πορεύομαι· ἐλ-  
λύθαμεν γὰρ ἵνα παραμυθησώμεθα αὐτόν, καὶ ἀκμὴν κατ-  
έλυσεν ἡμᾶς ἀπέναντι τῶν στρατιωτῶν ἡμῶν.

XXXV. Τότε Βαλδὰδ ἐκράτησεν αὐτόν λέγων ὅτι Οὐχ  
οὕτως δεῖ λαλῆσαι ἀνθρώπῳ πενθοῦντι, οὐ μόνον ἀλλὰ καὶ  
20 ἐν πληγαῖς πολλαῖς ὄντι· ἰδοὺ ἡμεῖς ὅλως ὑγιαίνοντες οὐκ  
ἰσχύσαμεν προσεγγίσει αὐτῷ διὰ τὴν δυσωδίαν εἰ μὴ διὰ  
πλείονος εὐωδίας· σὺ ὅλως, Ἐλιφά, ἀμνημονεύεις πῶς  
ἐγένου νοσήσας ἐν ταῖς δυσὶν ἡμέραις; νῦν οὖν μακροθυ-  
μήσωμεν <ἵνα γνῶμει> ἐν τίνι ἐστίν· μήτι ἄρα μνήσκεται  
25 αὐτοῦ τῆς εὐδαιμονίας τῆς προτέρας, καὶ ἐμάνη κατὰ

Readings of P. 13 ἡγεμονίαι

Readings of M. 1 om. οὗτοι ἡγεμόνες] ἡγούμενοι 2 ἡ δὲ] καὶ ἡ αὐτῶν  
post δόξα ἔσονται] ἔσται 3 ἔσοπτρον] ἐν ἐσόπτρῳ 4 ἐμοὶ] ἐμοῦ  
αἰῶνας αἰώνων] αἰῶνα αἰῶνος 6 λέγοντος] εἰπόντος 6, 7 om. ἵνα  
σιωπ. 7 Ἐλιφὰς] Ἐλιφάξ semper τοῖς ἄλλ. φίλ.] πρὸς τοὺς ἄλλ. φίλ.  
8 οὕτω] οὕτως σὺν] ἐν στρατευμ.] + ὧδε 9, 10 αὐτὸς προσεγκ.]  
οὗτος ἐγκαλεῖ 11 αὐτὸς] οὗτος κ. δυσωδίαις] ἐν δυσωδίᾳ 12 ἐπαίρεται]  
ἐγείρεται ἡμῶν] + λέγων 13 αἱ ἡγεμον.] οἱ ἡγούμενοι κ. ἰδοὺ  
ἡμῖν] ἡ δὲ ἐμὴ βασιλεία ἕως] + τοῦ 14 ἔκλινεν] ἐξέκλ. 15 λύπη]  
λύττη πορεύομαι πορεύσομαι 16 ἀκμὴν] αὐτὸς 18 αὐτόν] + τῆς  
χειρὸς om. ὅτι 19 μόνον] + δὲ 20 πληγ. post πολλ. 22 πλείονος]  
πολλῆς 22, 23 σὺ—ἡμέραις] σὺ δὲ ὅλως ἀμνήμων εἶς, Ἐλιφάξ, ἀπλῶς  
γενοῦ· 23, 24 μακροθυμ.] + ἵνα γνῶμει μῆτι] + ἐξέστη αὐτοῦ ἡ καρδία;  
μῆτι μνήσκεται] μνησκόμενος 25 καὶ ἐμάνη] ἐμάνη

ψυχὴν; τίς γὰρ οὐκ ἂν ἐκπλαγείη καὶ μαυῇ ὑπάρχων ἐν πληγαῖς; ἀλλ' ἔασόν με προσεγγίσει αὐτῷ, καὶ γνώσομαι ἐν τίνι ἐστίν.

XXXVI. Τότε ἐγερθεὶς Βαλδὰδ προσήγγισέν μοι λέγων· Σὺ εἶ Ἰώβ; καὶ εἶπον αὐτῷ· Ναί. καὶ εἶπεν· 5  
 Ps. lxxiv. 4 Ἄρα ἐν τῷ καθεστηκότι ἡ καρδιά σου; καὶ γὰρ εἶπον ὅτι Ἐν μὲν τοῖς γηϊνοῖς οὐ συνέστηκεν, ἐπεὶ ἀκατάστατος ἡ γῆ καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ· ἐν δὲ τοῖς ἐπουρανίοις συνέστηκεν ἡ καρδιά μου, διότι οὐχ ὑπάρχει ἐν οὐρανῷ ταραχή. ὑπολαβὼν δὲ Βαλδὰδ λέγει ὅτι μὲν Γινώσκομεν τὴν γῆν 10 ἀκατάστατον οὖσαν, ἐπεὶ γὰρ κατὰ καιρὸν ἀλλοιοῦται· ἐνίοτε εὐθύνεται, ἐνίοτε δὲ εἰρηνεύει, ἔσθ' ὅτε καὶ πολεμεῖται· περὶ δὲ τοῦ οὐρανοῦ ἀκούομεν ὅτι εὐσταθεῖ. ἀλλ' εἰ ἀληθῶς ἐν τούτῳ τυγχάνεις, ἐρωτήσω σε λόγον· καὶ εἰ ἀποκριθῇς μοι πρὸς τὸ πρῶτον νουνεχῶς, [δῆλον ὅτι] ἐρω- 15 τήσω σε ἐν τῷ δευτέρῳ· καὶ εἰ ἀποκριθῇς μοι εὐσταθῶς, δῆλον ὅτι γνωσόμεθα ὅτι ἡ καρδιά σου οὐκ ἐξίσταται.

XXXVII. Καὶ πάλιν εἶπεν· Ἐπὶ τίνος σὺ ἐλπίζεις; καὶ ἐγὼ εἶπον· Ἐπὶ τῷ θεῷ τῷ ζῶντι. καὶ πάλιν εἶπέν μοι· Τίς ἀφείλατο τὰ ὑπάρχοντά σου ἢ ἐπήνεγκέν σοι 20 τὰς πληγὰς ταύτας; καὶ ἐγὼ εἶπον ὅτι Ὁ θεός. καὶ πάλιν ὑπολαβὼν εἶπεν πρὸς με· Ἐπὶ τῷ θεῷ ἐλπίζεις; πῶς † οὖν ἄδικος ἡ κρίνων † ἐπενεγκών σοι τὰς πληγὰς ταύτας ἢ ἀφελόμενός σου τὰ ὑπάρχοντα; εἰ ἐδίδου καὶ ἀφείλατο, ἐχρῆν αὐτὸν ὅλως μὴ δεδωκέναι τι· οὐδέποτε 25 βασιλεὺς ἀτιμάσει στρατιώτην ἰδίον καλῶς αὐτῷ δορυ-

Readings of P. 13 εὐσταθῇ 17 γνωσόμεθα

Readings of M. 1 ἐκπλαγείη] ἐκπλαγῇ πάντ' οἱ. καὶ μαυῇ 1, 2 ὑπάρχων ἐν πληγαῖς] βλέπων ἑαυτὸν τοιοῦτον ἐνυπερβάλλοντα κακοῖς καὶ πληγαῖς 3 ἐστίν] ἔσται 4 Τότε] καὶ 5 οἱ. αὐτῷ 6 καθεστηκότι] καθεστῶτι ἐστίν οἱ. ὅτι 7 ἐπεὶ] ἐπειδὴ 8 οἱ ἐνοικ.] πάντες οἱ κατοικοῦντες ἐπουρ.] οὐρανοῖς 11 ἐπεὶ γὰρ] ἐπειδὴ 12 οἱ. εὐθύν. ἐνίοτε δὲ 13, 14 ἀλλ' εἰ] ἀλλ' αἰε (sic) 14 τούτῳ] τῷ καθεστῶτι σε λόγον] δὲ λέγων 15, 16 τὸ —ἐρωτήσω] τὸν πρῶτον νοῦν, ἔχω σε ἐρωτήσαι 16 εὐσταθῶς] εὐσταθὲς 17 οἱ. ὅτι γνωσόμεθα ἐξίσταται] ἐξέστηκεν 18 οἱ. πάλιν Ἐπὶ τίνος] ἐν τίνι 19 οἱ. ἐγὼ οἱ. πάλιν 20 τὰ ὑπάρχ. post σου 21 οἱ. ὅτι 22 οἱ. πάλιν ὑπολ. οἱ. πρὸς με Ἐπὶ εἰ 23 οἱ. οὖν ἄδικος ἡ κρίνων] ἀδικῆσαι κρίνον πληγὰς] + καὶ συμφορὰς 24 σου] σοι ἐδίδου] δὲ 25 οἱ. ὅλως δεδωκέναι] διδόναι 26 ἀτιμάσει] ἀτιμάζει ἰδίον] αὐτοῦ αὐτῷ] αὐτὸν



- φοροῦντα· ἢ τίς ποτε καταλήφεται τὰ βάθη τοῦ κυρίου <sup>Is. xl. 13</sup>  
καὶ τῆς σοφίας αὐτοῦ, ἢ κατατολμᾷ τις προσάπτειν τῷ <sup>1 Cor. ii. 10 sqq.</sup>  
κυρίῳ ἀδίκημα; ἀποκρίνου μοι, Ἰώβ, πρὸς ταῦτα. καὶ <sup>Me. xi. 29, 30</sup>  
πάλιν λέγω σοι, εἰ ἐν τῷ καθεστηκότι ὑπάρχεις, δεῖξον, εἰ  
5 ἔστιν σοι φρόνησις, διὰ τί ἥλιον μὲν ὀρῶμεν ἀνατέλλοντα  
ἐν ἀνατολαῖς, δύνοντα δὲ ἐν τῇ δύσει, καὶ πάλιν ἀνιστά-  
μενοι κατὰ πρῶτ' εὐρίσκομεν τὸν αὐτὸν ἐν ἀνατολαῖς  
ἀνατέλλοντα; νουθέτησόν με πρὸς ταῦτα, εἰ σὺ εἰ ὁ  
θεράπων τοῦ θεοῦ.
- 10 XXXVIII. Καὶ ἐγὼ πρὸς ταῦτα εἶπον· Ἔστι μὲν <sup>cf. Prov xxx. 2</sup>  
φρόνησις ἐν ἐμοί, καὶ συνέστηκεν ἡ καρδιά μου· διὰ τί  
οὐν μὴ λαλήσω τὰ μεγαλεῖα τοῦ κυρίου; ἢ ὅλως ἂν πταισῇ <sup>cf. Iac. iii. 2</sup>  
μου τὸ στόμα εἰς τὸν δεσπότην; μὴ γένοιτο· τίνες γὰρ  
ἐσμὲν πολυπραγμονοῦντες τὰ οὐράνια σάρκινοι ὄντες,  
15 ἔχοντες τὴν μερίδα ἐν γῇ καὶ ἐν σποδῷ; ἵνα οὖν γνῶτε <sup>Iob xxx. 19</sup>  
ὅτι συνέστηκεν ἡ καρδιά μου, ἀκούσατε ὃ ἐπερωτῶ ὑμᾶς.  
διὰ στόματος ἡ τροφή εἰσέρχεται, καὶ πάλιν τὸ ὕδωρ διὰ  
τοῦ αὐτοῦ στόματος πίνεται, καὶ πέμπεται ἐν τῇ αὐτῇ  
φάρυγγι· ὅταν δὲ καταβῇ τὰ δύο εἰς τὸν ἀφεδρῶνα, τότε <sup>Mt. xv. 17</sup>  
20 ἀφορίζεται ἀπ' ἀλλήλων· τίς οὖν ταῦτα διαχωρίζει; εἶπεν <sup>Me. vii. 29</sup>  
δὲ ὁ Βαλδάδ· Ἀγνοῶ. ἐγὼ πάλιν ὑπολαβὼν εἶπον αὐτῷ·  
Εἰ οὖν τὴν τοῦ σώματος πορείαν οὐ καταλαμβάνεις, πῶς  
τὰ ἐπουράνια καταλήψει; ὑπολαβὼν δὲ Σοφάρ εἶπεν· <sup>Io. iii. 12</sup>  
Οὐχὶ τὰ ὑπὲρ ἡμᾶς ἐρευνῶμεν, ἀλλὰ βουλόμεθα γινῶναι εἰ  
25 ἐν τῷ καθεστῶτι ὑπάρχεις, καὶ ἰδοὺ ἀληθῶς ἔγνωμεν ὅτι <sup>Io. vii. 26, xvii. 8</sup>  
ἡ σύνεσις σου οὐκ ἡλλοίωται· τί οὖν βούλει ἡμᾶς ἐν σοὶ  
διαπράξασθαι; ἰδοὺ γὰρ πάρεσμεν μεθ' ἑαυτῶν τοὺς

Readings of P. 12 πτήση

24 βουλόμεθα

27 πάρωμεν

Readings of M. 2 ἢ κατατολμᾷ τις] ἵνα τολμᾷς

4 καθεστηκότι]

καθεστῶτι δειξον] διδάξον με

6 ἐν ἀνατολαῖς] ἐπὶ ἀνατολάς

7 om. τὸν 8, 9 om. εἰ—θεοῦ 10 Καὶ—εἶπον] εἶπον δὲ ἐγὼ 10, 11 om.

Ἔστι—καρδ. μου 12 κυρίῳ] θεοῦ ἐν τῇ καρδίᾳ μου ἢ] μὴ 13 om. μὴ

γένοιτο 14 τὰ οὐράν.] τῷ ἐπουρανίῳ ὄντες]+ καὶ 17 στόματος] τοῦ

στόματος οὖν om. εἰσέρχεται 18 om. αὐτοῦ 18, 19 πέμπεται—φάρυγγι]

ὁμοῦ κατέρχονται διὰ τοῦ φάρυγγος 20 ἀφορίζεται] ἀφορίζονται διαχωρίζει]

χωρίζει 21 πάλιν] δὲ 22 οὖν] σὺ πορείαν] σου πορίαν 23 καταλήψει]

-εις δὲ]+ καὶ εἶπεν] λέγει 24 ἡμᾶς] ἡμῶν εἰ ἐν τῷ] ἐὰν ἐν τῷ

σαντοῦ 26 ἡλλοίωται] ἡλλοιώθη 27 πάρεσμεν—ἡμῶν] παρόντες μεθ'

ἡμῶν αὐτῶν τοὺς λατρ. τῶν τρ. βασιλέων ἐπαγάγομεν

Sir.  
xxxviii. 1

ιατροὺς τῶν τριῶν βασιλείων ἡμῶν· καὶ βούλει θεραπευ-  
θῆναι ὑπ' αὐτῶν; ἴσως ἀναπαύσει. ἀποκριθεὶς δὲ εἶπον·  
Ἥ ἐμὴ ἱασις καὶ ἡ ἐμὴ θεραπεία παρὰ κυρίου ἐστίν, τοῦ  
καὶ τοὺς ἱατροὺς κτίσαντος.

1 Th. i. 5

XXXIX. Καὶ ἐμοῦ ταῦτα πρὸς αὐτοὺς λέγοντος, ἦλθεν ἡ  
γυνὴ μου Σίτιδος ἐν ἱματίοις ῥακκώδοις, ἀποδράσασα ἐκ  
τῆς τοῦ οἰκοδεσπότητος δουλείας, ἐπεὶ ἐκωλύετο ἐξελθεῖν ἵνα  
μὴ ἰδόντες οἱ συμβασιλεῖς ἀρπάσωσιν αὐτήν· ὅτε οὖν  
ἦλθεν, ἔρριψεν ἑαυτὴν παρὰ τοὺς πόδας αὐτῶν, καὶ κλαί-  
ουσα ἔλεγεν· Μνήσθητί μου, ὁ Ἐλιφάς, καὶ οἱ δύο φίλοι 10  
σου, ὅτι ὅποια τις ἤμην μεθ' ὑμῶν, καὶ πῶς ἐστολιζόμην·  
νυνὶ δὲ ὁράτε τὴν προέλευσίν μου τί ἐνδύομαι. τότε  
κλαύσαντες κλαυθμὸν μέγαν, γενόμενοι ἐν διπλῇ ἀκηδία  
ἐσιώπησαν· ὡς τὸν Ἐλιφὰν ἄραυτα τὴν πορφυρίδα αὐτοῦ  
περιρῆξαι καὶ περιβαλεῖν τὴν γυναῖκά μου. ἡ δὲ ἐδέετο 15  
αὐτῶν λέγουσα· Παρακαλῶ, κελεύσατε τοῖς στρατιώταις  
ὑμῶν ἵνα σκάψωσιν τὴν πτῶσιν τῆς οἰκίας τῆς ἐπιπεσοῦσης  
τοῖς τέκνοις μου, ἵνα καὶ τὰ ὀστέα αὐτῶν ἀσφαλίσασθαι  
ἐπὶ μνήμῃ <.....> ἰσχύσωμεν διὰ τὰ ἀναλώματα· ὅπως  
θεάσωμεν κἄν τὰ ὀστέα αὐτῶν· μὴ ἄρα θηρίον ἐγώ, ἡ 20  
κτηνώδη γαστέρα ἔχω, ὅτι τὰ τέκνα μου δέκα τέθνηκεν,  
καὶ οὐδένα αὐτῶν κεκήδευκα; καὶ οἱ μὲν ἀπῆλθον εἰς τὸ  
σκάπτειν, ἐγὼ δὲ ἐκώλυσα λέγων· Μὴ κάμῃτε εἰκῇ· οὐ γὰρ  
εὐρήσετε τὰ παιδιὰ μου, ἐπειδὴ ἀνελήφθησαν εἰς οὐρανούς  
ὑπὸ τοῦ δημιουργοῦ αὐτῶν τοῦ βασιλέως. τότε πάλιν 25

Readings of P. 6 Σίτιδος		24 εὐρήσῃτε	
Readings of M. 1 καὶ] + εἰ		2 om. ἰσ. ἀναπ. δὲ] + ἐγὼ 3 om. ἡ	
ἐμὴ	5 ἦλθεν] ἰδοὺ	6 Σίτιδος] Σίτις	ῥακκώδοις] -εσιν 7 οἰκοδεσπ.]
δεσπ.	δουλείας] + ὧ ἐδοῦλευσεν	8 συμβασιλεῖς] βασ.	αὐτήν
post ἰδόντες	οὖν] δὲ	9, 10 καὶ κλαίουσα ἔλεγεν] κλαί. κ. λέγουσα om.	
μου, ὁ	om. δύο	11 om. σου, ὅτι	12 νυνὶ] νῦν 13 κλαύσαντες] + οἱ
βασιλεῖς	μέγαν] + καὶ	14 ὡς] ὥστε	15 περιρῆξαι—γυν. μου]
περίρριψαι ἐπ' αὐτήν ἐνδυθῆναι	16 αὐτῶν] αὐτοῦ	Παρακ. κελεύσ.] παρακ.	
ὑμᾶς, κύριοί μου, ὅπως κελεύσῃτε	17 τῆς ἐπιπεσοῦσης] ἡμῶν τὴν πεσοῦσαν		
ἐπάνω	18, 19 ἀσφαλίσ. ἐπὶ—ἰσχύσωμεν] ἀσφαλισθῇ ἐπὶ μνήματα,		
ἐπεὶ ἡμεῖς οὐκ ἰσχύσαμεν	20 θεάσωμεν] -θα	ἄρα] + δὲ	
20, 21 θηρίον—ἔχω] ἐγὼ ἡ κτηνώδης γαστέρα θηρίου ἔχω	21 δέκα		
τέθνηκεν] δέκα ὄντα τεθνήκασιν ἐν μιᾷ ἡμέρᾳ	22 κεκήδ.] ἐκήδεσα	22, 23 καὶ	
οἱ—σκάπτειν] καὶ ἐκέλευσαν οἱ βασιλεῖς τοῦ σκαφῆναι τὴν οἰκίαν	23 ἐκώλυσα]		
+ αὐτοὺς	κάμῃτε] κάμετε	24 εὐρήσετε] εὐρηται	24, 25 ἀνεληφθ.
—ὑπὸ] πεφυλαγμένα εἰσὶ παρὰ	25 τοῦ] καὶ	τότε πάλιν] καὶ	

ἀποκριθέντες εἶπάν μοι· Τίς πάλιν οὐκ ἔρεῖ ὅτι ἐξεστήκεις καὶ μαίνει ; εἶπας ὅτι Ἀνελήφθη τὰ τέκνα εἰς τὸν οὐρανόν. διὸ ἔκφανον ἡμῖν τὸ ἀληθές.

Me. iii. 21  
Io. x. 20  
Act. xii.  
15  
Mc. xvi.  
19

XL. Ἐγὼ δὲ ὑπολαβὼν εἶπον αὐτοῖς· Ἐγείρατέ με ἵνα σταθῶ. οἱ δὲ ἡγειράν με, ἐκατέρωθεν τοὺς βραχίονας μου ὑποστηρίζοντες· καὶ τότε σταθεὶς ἐξωμολογησάμην πρὸς τὸν πατέρα. καὶ μετὰ τὴν εὐχὴν εἶπον αὐτοῖς· Ἀναβλέψατε τοῖς ὀφθαλμοῖς πρὸς ἀνατολὴν καὶ ἴδετε τὰ τέκνα μου ἐστεφανωμένα παρὰ τῇ δόξῃ τοῦ ἐπουραίου. ἰδοῦσα δὲ τότε Σίτιδος ἡ γυνὴ μου κατέπεσεν ἐπὶ τὴν γῆν προσκυνοῦσα καὶ εἶπεν· Νῦν ἔγνω ὅτι ὑπάρχει μοι μνημόσυνον παρὰ κυρίου· ἀναστήσομαι δὴ καὶ εἰσελεύσομαι εἰς τὴν πόλιν καὶ καμμύσω ὀλίγον καὶ ἀνακτήσομαι πρὸ τῆς ὑπουργείας τῆς δουλείας μου. καὶ ἀπελθοῦσα εἰς τὴν πόλιν εἰσῆλθεν εἰς τὴν ἐπαύλην τῶν βοῶν αὐτῆς τῶν ἀρπασθέντων ὑπὸ τῶν ἀρχόντων οἷς ἐδούλευεν· καὶ περὶ τινὰ φάτιν ἔκοιμήθη καὶ τετελεύτηκεν εὐθυμήσασα· καὶ ὁ μὲν δεσποτικὸς αὐτῆς ἄρχων ἐπιζητήσας αὐτὴν καὶ μὴ εὕρων εἰσῆλθεν ἐσπέρας οὔσης εἰς τὴν ἐπαύλην τῶν κτηνῶν, καὶ εὔρεν αὐτὴν νεκρὰν ἡπλωμένην· καὶ ἅπαντες ἰδόντες ἀνέκραξαν μετὰ μυκήματος κλαυθμοῦ ἐπ’ αὐτήν, καὶ ἡ φωνὴ ἔδωκεν διὰ πάσης τῆς πόλεως· καὶ τότε εἰσεπήδησαν γινῶναι τὸ γεγονός, καὶ εὔρον αὐτὴν νεκράν, τὰ δὲ περιε-

Heb. ii. 7,  
9  
(Ps. viii.)  
Ps. lxxvii.  
15  
Ps. xix. 6  
Io. viii. 52  
Act. xii.  
11

Lc. ii. 16

cf. Act. ix.  
39

Readings of P. 5 βραχιῶνας 6 ἐξομολ. 12 ἀναστήσωμαι  
13 ἀνκτήσωμαι 23 γεγονώς

Readings of M. 1 ἀποκριθ.] + οἱ βασιλεῖς ἐξεστήκεις] ἐξέστης  
2 εἶπας—οὐρανόν] ὅτι βουλομένους ἡμᾶς ἀγαγεῖν τὰ ὁστὰ τῶν παίδων σου κωλύεις λέγων ὅτι Ἀνελήφθησαν καὶ ἐφυλάχθησαν παρὰ τοῦ δημιουργοῦ αὐτῶν 4 om. ὑπολαβὼν Ἐγείρατέ] ἐπεγείρ. 5 σταθῶ] στῶ 6 om. μου om. τότε 7 πρὸς τὸν πατέρα] τῷ θεῷ πρῶτον 8 ὀφθ.] + ὑμῶν ἀνατολὴν] -ας καὶ ἴδετε] καὶ ἀναβλέψαντες εἶδον 9 τῇ δόξῃ] τῆς δόξης ἐπουραίου] + βασιλείως 10 ἰδοῦσα—γυνὴ μου] ἡ δὲ γυνὴ μου Σίτις ἰδοῦσα ταῦτα ἐπὶ] εἰς 11 προσκυν. κ. εἶπεν] προσκυν. τῷ θεῷ κ. λέγουσα ἔγνω] ἔγνω 13, 14 om. ἀνακτήσομαι—δουλ. μου 14—16 καὶ ἀπελθ.—ἐδούλευεν] κ. ταῦτα εἰποῦσα, ἐσπέρας καταλαβούσης ἐπορεύθη εἰς τὴν πόλιν πρὸς τοὺς κυρίους αὐτῆς ἐν οἷς ἐδούλευεν 16, 17 καὶ περὶ—εὐθυμ.] κ. ἐκοιμ. περὶ τὴν φατ. τῶν βοῶν κακεὶ τετελεύτησεν ἀθυμήσασα 18 αὐτῆς post ἄρχων 19 om. ἐσπ. οὔσης 20 ἡπλωμ.] + ἐπὶ τῆς φάτνης, τὰ δὲ περιεστῶτα—ἐπ’ αὐτήν (p. 129, l. 23 —p. 130, l. 1) ἅπαντες ἰδόντες] πάντες ἰδ. αὐτήν 21 om. μυκήμ. om. ἐπ’ αὐτήν 22 ἔδωκεν] διεδόθη 22, 23 om. καὶ τότε—νεκράν

στῶτα ζῶα κλαίοντα ἐπ' αὐτήν· καὶ οὕτως προκομίσαντες αὐτήν ἐκήδευσαν θάψαντες περὶ τὴν οἰκίαν τὴν συμπεπτωκυῖαν ἐπὶ τὰ τέκνα αὐτῆς· καὶ κοπετὸν μέγαν ἐποίησαν οἱ πτωχοὶ τῆς πόλεως, λέγοντες· Ἴδετε ἡ Σίτιδος ἐστὶν αὕτη, ἡ τοῦ καυχίματος καὶ τῆς δόξης γυνή, ὅτι οὐ κατηξιώθη 5 ταφῆς ἀναγκαίας. τὸν μὲν οὖν θρήνον τὸν ἐπ' αὐτῇ γενόμενον εὐρήσετε ἐν τοῖς παραλειπομένοις.

Act. viii. 2  
cf. 2 Par.  
xxxv. 35

XLI. Ἐλιφὰς δὲ καὶ οἱ λοιποὶ μετὰ ταῦτα παρεκάθισάν μοι ἀνταποκρινόμενοι καὶ μεγαλορ<μο>νοῦντες, ὡς μετὰ εἴκοσι ἐπτὰ ἡμέρας ἀναστῆναι αὐτοὺς καὶ πορευθῆναι 10 εἰς τὴν ἑαυτῶν χώραν, καὶ ὀρκωθῆναι αὐτοὺς ὑπὸ Ἑλιοῦ λέγοντος· Μείνατέ με, ἕως καὶ τὸ περὶ τούτου δεῖξω αὐτῷ, ὅτι τοσαύτας ἡμέρας ἐποιήσατε ἀνεχόμενοι τοῦ Ἰὼβ καυχώμενου εἶναι δίκαιον· ἐγὼ γὰρ οὐκ ἀνέξομαι· ἀρχήθεν γὰρ καὶ κλαυθμὸν διετέλεσα αὐτῷ, ἀναμνησκόμενος τῆς 15 εὐδαιμονίας τῆς προτέρας, καὶ ἐποίησεν αὐτὸν ἀθρόως εἰς τὸ αὐτοῦ ὕψωμα· καὶ ἰδοὺ μεγάλως καὶ ὑπερβαλλόντως λελάληκεν λέγων ἔχειν τὸν ἑαυτοῦ θρόνον ἐν οὐρανοῖς· τοῖνυν ἐμοῦ ἀκούσατε, καὶ γνωρίσω ὑμῖν τὴν μερίδα αὐτοῦ οὐχ ὑπάρχουσιν. τότε Ἑλιοὺς ἐμπνευσθεὶς ἐν τῷ Σατανᾷ 20 ἐξεῖπεν μοι λόγους θρασεῖς, οἵτινες ἀναγεγραμμένοι εἰσὶν ἐν ταῖς παραλειπομέναις τοῦ Ἐλιφά.

Iob xxxvi.  
2

XLII. Μετὰ δὲ τὸ παύσασθαι αὐτὸν τῆς μεγαλορημοσύνης αὐτοῦ, ἀναφανεῖς μοι ὁ κύριος διὰ λαίλαπος καὶ

Readings of P. 8, 9 παρεκάθισαν 12 Μείνεται 13, 14 καυχόμενον  
16 ἑαυτὸν

Readings of M. 2 αὐτήν post θάψαντες περὶ ἐπὶ συμπεπτ.] συμπτω-  
θείσαν 3, 4 καὶ κοπετὸν—λέγοντες] κ. ἐποί. οἱ πτ. τῆς πόλ. κοπ. μέγ. ἐπ' αὐτήν  
λέγ. Σίτιδος] Σίτις 5 ἡ] ἥς γυνή] οὐχ ὑπῆρχεν γυνή ὅτι οὐ κατηξ.] κ.  
οὐκ ἤξ. 6 ἐπ' αὐτῇ] ὑπ' αὐτοῦ 8 λοιποὶ μετὰ ταῦτα] μετ' αὐτοῦ θαμβη-  
θέντες ἐπὶ τούτοις 9 μοι post ἀνταποκρ. 9—12 ὡς μετὰ—δεῖξω αὐτῷ]  
κατ' ἐμοῦ κξ' ἡμέρας φάσκοντες ὅτι δικαίως ταῦτα πέπονθα ὑπὲρ  
ἁμαρτιῶν πολλῶν, καὶ ὅτι ἐλπίς οὐκ ἀπελείφθη μοι· ἐγὼ δὲ ἀντεφίλο-  
νείκουν· καὶ ὀργισθέντες ἀνέστησαν πορευθῆναι μετὰ θυμοῦ· καὶ τότε  
Ἑλίας ὥρκωσεν αὐτοὺς μείναι μικρὸν ἕως καὶ περὶ τούτου δεῖξαι αὐτοῖς  
13 τοῦ] τῷ 14 γὰρ] δὲ 15 καὶ κλαυθμ.—αὐτῷ] κλαίων διет. ἐν αὐτῷ  
ἀναμνησκ.] ἀναμιμνησκ. 16 εὐδαιμονίας]+ αὐτοῦ 16, 17 om. καὶ ἐποί.—ὕψωμα  
17, 18 μεγάλως—λελάληκεν] μέγαν καὶ ὑπερβάλλοντα λόγον ἐλάλησε 20 οὐχ  
ὑπάρχ.] ἐν τίνι ὑπάρχουσιν ἐν τῷ] ἀπὸ τοῦ 22 ταῖς παραλ.] τοῖς  
παραλειπομένοις 23, 24 om. τῆς μεγαλορ. αὐτοῦ



νεφῶν εἶπεν, καὶ τὸν μὲν Ἑλιοὺς ἐμέμψατο, ὑποδείξας μοι  
τὸν ἐν αὐτῷ λαλήσαντα μὴ εἶναι ἄνθρωπον, ἀλλὰ θηρίον·  
τοῦ δὲ κυρίου λαλήσαντός μοι διὰ τῆς νεφέλης, ἤκουον  
τῆς φωνῆς τοῦ λαλήσαντος καὶ οἱ τέσσαρες βασιλεῖς· καὶ  
5 μετὰ τὸ παύσασθαι τὸν κύριον λαλοῦντά μοι εἶπεν πρὸς  
Ἑλιφάν· Τί ἦ, Ἑλιφά, ἡμαρτες σὺ καὶ οἱ δύο σου φίλοι· οὐ *Iob xlii. 7*  
γὰρ λελαλήκατε ἀληθῶς κατὰ τοῦ θεράποντός μου Ἰώβ·  
διὸ ἀναστάντες ποιήσατε αὐτὸν ὑπὲρ ὑμῶν ἀναφέρειν *Iob xlii. 8*  
θυσίας, ὅπως ἀφαιρεθῇ ἡ ἁμαρτία· εἰ μὴ γὰρ δι' αὐτόν,  
10 ἀπώλεσα ἂν ὑμᾶς. καὶ αὐτοὶ δὲ προσήνεγκάν μοι τὰ  
πρὸς θυσίαν· καὶ ἐγὼ λαβὼν ἀνήνεγκα ὑπὲρ αὐτῶν· καὶ  
ὁ κύριος προσδεξάμενος ἀφῆκεν αὐτοῖς τὴν ἁμαρτίαν.

XLIII. Τότε Ἑλιφᾶς καὶ Βαλδὰδ καὶ Σοφάρ γνόντες *Iob xlii. 9*  
ὅτι ἐχαρίσατο αὐτοῖς ὁ κύριος τὴν ἁμαρτίαν αὐτῶν, τὸν δὲ  
15 Ἑλιοὺς οὐ κατηξίωσεν, ἀναλαβὼν Ἑλιφᾶς πνεῦμα εἶπεν  
ὕμνοι, ἐπιφωνούντων αὐτῷ τῶν ἄλλων φίλων καὶ τῶν  
στρατευμάτων πλησίον τοῦ θυσιαστηρίου· ἔλεγεν οὕτως  
Ἑλιφᾶς.

Περιήρηνται ἡμῶν αἱ ἁμαρτίαι, καὶ τέθαπται ἡμῶν *Ps. xxxi. 1*  
20 ἡ ἀνομία·  
Ἑλιοὺς, Ἑλιοὺς ὁ μόνος πονηρὸς μνημόσυνον οὐχ ἔξει *cf. Iob*  
ἐν τοῖς ζῶσιν, *xxxviii. 18*  
καὶ ὁ λύχνος αὐτοῦ σβεσθεὶς ἠφάνισεν τὸ φέγγος *Iob xviii.*  
αὐτοῦ, *5, 6*  
25 ἡ δὲ τῆς λαμπάδος αὐτοῦ δόξα ἀποβήσεται αὐτῷ εἰς  
κρίμα·  
ὅτι οὗτός ἐστιν ὁ τοῦ σκότους καὶ οὐχὶ τοῦ φωτός· *Io. iii. 19*  
οἱ δὲ θυρωροὶ τῆς σκοτείας κληρονομήσουσιν αὐτοῦ *2 Cor. vi. 14*  
τὴν δόξαν καὶ τὴν εὐπρέπειαν· *1 Th. v. 5*  
30 ἡ βασιλεία αὐτοῦ παρήλθεν, σέσηπται αἰτοῦ ὁ θρόνος· *Iob*  
*xxxviii. 17*

Readings of P. 4 τεσσάρεις 13 γνόντες

Readings of M. 1 κ. τὸν μὲν Ἑλ. ἐμέμψ.] μεμψόμενος τὸν Ἑλ. καὶ  
3, 4 om. τοῦ δὲ—βασιλεῖς 5, 6 εἶπεν πρὸς Ἑλ.] εἶπ. ὁ κύριος τῷ Ἑλιφᾶζ  
6 om. Τί ἦ Ἑλ. om. δύο σου post φίλοι 7 λελαλ. ἀληθῶς]  
ἐλαλήσατε ἀληθῶς 9 ἀφαιρεθῇ] ἀφεθῇ ἁμαρτία]+ αὕτη 11 αὐτῶν]  
+ τὴν θυσίαν 14 ἁμαρτίαν αὐτῶν]+ διὰ τοῦ θεράποντος αὐτοῦ Ἰώβ 15 κατηξ.]  
+ συγχωρήσεως om. πνεῦμα 16 om. φίλων 17 ἔλεγεν] καὶ ἔλ.  
19 Περιήρ.] περιήρηνται αἱ ἁμ.] ἡ ἁμαρτία τέθαπται] ἀπέστη  
21 Ἑλιοὺς, Ἑλ.] Ἑλ. δὲ 27 ὅτι—σκότους] ὅτι νιός ἐστιν τοῦ σκ.



- καὶ ἡ τιμὴ τοῦ σκηνώματος αὐτοῦ ἐν τῷ ἤδη τυγ-  
 χάνει  
 Iob xx. 16 ἡγάπησεν τὸ τοῦ ὄφεως κάλλος, καὶ τὰς λεπίδας τοῦ  
 δράκοντος,  
 Iob xx. 14 ἡ δὲ χολὴ αὐτοῦ καὶ ὁ ἰὸς αὐτοῦ ἔσται εἰς βοράν· 5  
 οὐκ ἐκτίσαστο ἑαυτῷ τὸν κύριον οὐδὲ ἐφοβήθη αὐ-  
 τόν,  
 ἀλλὰ καὶ τοὺς ἐντίμους αὐτοῦ παρώργησεν·  
 ἐπελάθετο αὐτοῦ ὁ κύριος, καὶ οἱ ἅγιοι ἐγκατέλειψαν  
 αὐτόν· 10  
 ἡ δὲ ὀργὴ καὶ ὁ θυμὸς ἔσται αὐτῷ εἰς σκῆνωμα.  
 οὐκ ἔχει ἔλεος ἐν καρδίᾳ αὐτοῦ οὐδὲ εἰρήνην ἐν τῷ  
 στόματι αὐτοῦ·  
 ἰὸν ἀσπίδων ἔσχευεν ἐν τῇ γλώττῃ αὐτοῦ.  
 Iob xx. 14 δίκαιός ἐστιν κύριος, ἀληθινὰ αὐτοῦ τὰ κρίματα, παρ' 15  
 Ps. cxxxix. 3 ὧ οὐκ ἔστιν προσωποληψία· κρινεῖ ἡμᾶς ὁμο-  
 Ps. xviii. 10, etc. θυμαδόν.  
 Rom. ii. 11 ἰδοὺ ὁ κύριος παρεγένετο· ἰδοὺ οἱ ἅγιοι ἡτοιμάσθησαν,  
 Eph. vi. 9 προηγουμένων τῶν στεφάνων μετ' ἐγκωμίων·  
 Col. iii. 25 χαιρέτωσαν οἱ ἅγιοι, ἀγαλλιᾶσθωσαν ἐν καρδίᾳ, ὅτι 20  
 Iob ix. 32 ἀπέιληφان τὴν δόξαν ἣν προσεδόκησαν.  
 Ps. cxlix. 5 ἦρται ἡ ἁμαρτία ἡμῶν, κεκαθάρισται ἡμῶν ἡ ἀνομία·  
 ὁ δὲ πονηρὸς Ἐλιοὺς μνημόσυνον ἐν τοῖς ζώσιν οὐκ  
 ἔσχευ.

- XLIV. Μετὰ δὲ τὸ παύσασθαι Ἐλιφὰν τοῦ ὕμνου, 25  
 ὑποφωνούντων αὐτῷ πάντων καὶ κυκλούντων τὸ θυσια-  
 στήριον, ἀναστάντες εἰσῆλθομεν εἰς τὴν πόλιν εἰς ἣν νῦν  
 Iob xlii. 17 οἰκοῦμεν οἰκίαν· καὶ πεποιήκαμεν μεγάλας εὐωχίας ἐν τῇ  
 Ps. xxvi. 8 τερπνότητι τοῦ κυρίου. πάλιν ἐπεζήτησα εὐεργεσίας ποιεῖν  
 τοῖς πτωχοῖς, καὶ παρεγένοντο πρὸς με οἱ φίλοι μου καὶ 30

Readings of P.	5 βορράν	13 σώματι	16 ὁμοθυμαδὸν
Readings of M.	1 σκηνώματος] σχήματος	5 om. ἔσται	9 ἐγκατέ- λειψαν] -έλιπον
11 σκῆν.] κένωμα	12, 13 om. ἐν τῷ σώμ. αὐτ.		
14 ἀσπίδων] -δος	15 ἔστιν]+ὁ	16 κρινεῖ]+ γὰρ	18 om. ὁ
19 μετ'] καὶ τῶν	20 ἐν καρδ.] αἱ καρδίαι αὐτῶν	21 ἀπέιληφαν] -φασιν	
22 ἡ ἁμαρτ.] τὰ ἁμαρτήματα	ἡμῶν (pñ.)]+καὶ	23 μνημόσ. post ἐν	
τοῖς ζώουσιν	25 τοῦ ὕμνου] τὸν ὕμνον	26 om. ὑποφων.—θυσιαστ.	
27 om. νῦν	28 πεποιήκ.—εὐωχ.] πεποιήκάν μοι εὐωχίαν	29, 30 om.	
πάλιν—πτωχοῖς	πρὸς με]+ πάντες		

ὅσοι ᾗδεισαν εὐποιεῖν, καὶ ἠρώτησάν με λέγοντες· Τί παρ' <sup>Iob xlii.</sup>  
 ἡμῶν νῦν αἰτεῖς; ἐγὼ δὲ ἀναμνησθεὶς τῶν πτωχῶν τοῦ <sup>11</sup>  
 πάλιν εὐποιεῖν ᾗτησάμην λέγων· Δότε μοι ἕκαστος ἀμνάδα  
 μίαν εἰς ἔνδυσιν τῶν πτωχῶν τῶν ἐν γυμνώσει. καὶ τότε  
 5 ἕκαστος προσήνεγκέν μοι ἀνὰ ἀμνάδα μίαν καὶ τετρά-  
 δραχμον χρυσίου· καὶ ὑψόγησεν κύριος πάντα ὅσα μοι <sup>Iob xlii.</sup>  
 ὑπῆρχεν, καὶ πεποίηκέν με εἶναι ἐν τῷ διπλῷ. <sup>9, 12</sup>

XLV. Καὶ νῦν, τέκνα μου, ἴδε ἐγὼ τελευτῶ· <sup>Tobit</sup>  
 ἐπιλάθεσθε τοῦ κυρίου· εὐποιήσατε τοῖς πτωχοῖς, μὴ <sup>iv. 12</sup>  
 10 παρίδῃτε τοὺς ἀδυνάτους, μὴ λάβετε ἑαυτοῖς γυναῖκας ἐκ  
 τῶν ἄλλοτρίων· ἰδοὺ οὖν, τεκνία μου, διαμερίζω ὑμῖν  
 πάντα ὅσα μοι ὑπάρχει, πρὸς τὸ δεσπόζειν ἕκαστος τοῦ <sup>Act.</sup>  
 μέρους ἀκωλύτως. <sup>xxviii. 31</sup>

XLVI. Οἱ δὲ παρήνεγκαν τὰ ὄντα εἰς μερισμὸν αὐτοῖς  
 15 τοῖς ἐπτὰ ἄρρεσιν· ἀπὸ γὰρ τῶν χρημάτων οὐ παρέσ-  
 χετο ταῖς θηλείαις· αἱ δὲ λυπηθεῖσαι εἶπον τῷ πατρί·  
 Κύριε πῶτερ ἡμῶν, μὴ καὶ ἡμεῖς οὐκ ἐσμὲν τέκνα σου; <sup>Iob xlii.</sup>  
 διατί οὐκ ἔδωκας ἡμῖν ἐκ τῶν ὄντων σοι; εἶπεν δὲ Ἰὼβ <sup>15</sup>  
 ταῖς θηλείαις· Μὴ γὰρ ταράχθητε, θυγατέρες μου· οὐ  
 20 γὰρ ὑμῶν ἐπελαθόμην· ἤδη ὑμῖν ἔπεμψα κληρονομίαν <sup>cf. Heb. x.</sup>  
 κρείττονα τῶν ἐπτὰ ἀδελφῶν ὑμῶν. τότε καλέσας τὴν <sup>34</sup>  
 1 Pct. i. 4

Readings of P. 5 ἀνὰ] ἀναὶ 9 ἐπιλαθέσθαι 18 ἐκ] ἐν

Readings of M. 1 ᾗδεισαν εὐποιεῖν] εἵδησάν με εὐ ποιοῦντα om.  
 καὶ 2 αἰτεῖς] αἱ τρεῖς (sic) 2, 3 ἀναμν.—εὐποιεῖν] ὑπολαβὼν  
 εὐποιεῖν πάλιν τοῖς πτωχοῖς Δότε] Δῶτε 4 γυμνώσει]+ὄντων  
 5 om. ἀναὶ 6 χρυσίου]+κ. ἀργυρίου 6, 7 καὶ ὑψ.—διπλῷ] καὶ τότε  
 ὁ κύριος ὑψ. πάντα μοι ὅσα ὑπῆρχε καὶ ἐπλήθουν ἐξ ὀλίγων ἡμερῶν  
 ἀπὸ τε χρημάτων καὶ κτηνῶν κ. τῶν λοιπῶν ὧν ἀπώλεσα, ἀπέλαβον  
 καὶ ἕτερα εἰς τὸ διπλοῦν· ἔλαβον δὲ καὶ γυναῖκα τὴν μητέρα ὑμῶν καὶ  
 ἐγέννησα ὑμᾶς τοὺς δέκα ἀντὶ τῶν τελευτησάντων μοι δέκα τέκνων.  
 8 ἴδε] ἐντέλλομαι ὑμῖν· ἰδοὺ τελευτῶ]+ὑμεῖς οὖν ἔσεσθε ἀντὶ ἐμοῦ  
 9 εὐποιήσατε] -σθε 10 παρίδῃτε] παρίδετε ἀδυνάτους] ἀδύτους  
 11 τεκνία] τέκνα διαμερίζω]-ιῷ 12 μοι post ὑπάρχει ἕκαστος]  
 ἕκαστον, κ. ἐξουσίαν ἔχειν ἀγαθοποιῆσαι εἰς 13 μέρους]+αὐτοῦ 14, 15 Οἱ  
 δὲ--παρέσχετο] Καὶ τοῦτο εἰπὼν, ἐνέγκας τὰ χρήματα αὐτοῦ πάντα,  
 διεμέρισεν αὐτὰ τοῖς ἐπτὰ υἱοῖς τοῖς ἀρρενικοῖς, καὶ ἀπὸ τῶν χρημάτων  
 οὐ παρέσχε 16 αἱ δὲ λυπηθ.] καὶ πατρί]+αὐτῶν 18 διατί]  
 διότι ἐν] ἐκ σοι]+κληρονομίαν 19 θηλείαις] θυγατράσιν αὐτοῦ  
 20 ὑμῶν post ἐπελαθ. 20, 21 ἤδη-ὑμῶν] ἰδοὺ γὰρ ἐφύλαξα ὑμῖν κληρονομίαν  
 κρείττονα αὐτῆς ἣν ἔλαβον οἱ ἐπτὰ ἀδελφοί 21 τότε] καὶ

Iob xlii.  
14  
Le. xi. 33

cf. Apoc.  
Petri

θυγατέρα αὐτοῦ τὴν λεγομένην Ἡμέραν, λέγει αὐτῇ·  
Λαβοῦσα τὸ δακτύλιον ὑπαγε εἰς τὴν κρυπτὴν καὶ ἔνεγκε  
τὰ τρία σκευάρια τοῦ χρυσοῦ, ἵνα δῶ ὑμῖν τὴν κληρο-  
νομίαν. ἡ δὲ ἀπελθοῦσα ἤνεγκεν αὐτά· καὶ ἤνοιξεν καὶ  
ἀνήνεγκε τὰς τρεῖς χορδὰς τὰς ποικίλας ὥς μὴ δύνασθαι 5  
τινα ἄνθρωπον λαλῆσαι περὶ τῆς εἰδέας αὐτῶν, ἐπεὶ μὴ  
εἶναι αὐτὰς ἐκ τῆς γῆς, ἀλλ' ἐκ τοῦ οὐρανοῦ εἰσιν, ἐξα-  
στράπτουσαι σπινθήρας πυρός, ὥς ἀκτῖνας τοῦ ἡλίου· καὶ  
δέδωκεν χορδὴν μίαν, εἰπὼν· Λάβετε αὐτὰς περὶ τὸ στήθος  
ὑμῶν, ἵνα ὑμῖν γένηται πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν. 10

XLVII. Εἶπεν δὲ αὐτῷ ἡ ἄλλη θυγατὴρ ἡ λεγομένη  
Κασία· Πάτερ, αὕτη ἐστὶν ἡ κληρονομία ἣν ἔλεγες εἶναι  
κρείττονα τῆς τῶν ἀδελφῶν ἡμῶν; τίς οὖν χρεία τῶν  
περιττῶν χορδῶν τούτων; μὴ ἐκ τούτων ἔξομεν τοῦ ζῆν;  
καὶ εἶπεν αὐταῖς ὁ πατήρ· Οὐ μόνον ἐκ τούτου ἔξετε τοῦ 15  
ζῆν, ἀλλ' αὐταὶ αἱ χορδαὶ εἰσάξουσιν ὑμᾶς εἰς τὸν μείζονα  
αἰῶνα, ζῆσαι ἐν τοῖς οὐρανοῖς· ἀγνοεῖτε οὖν ὑμεῖς, τέκνα,  
τὴν τιμὴν τῶν σπάρτων τούτων; τούτων με κατηξίωσεν ὁ  
κύριος ἐν ἡμέρᾳ ᾗ ἡβουλήθη με ἐλεῆσαι καὶ περιγραφῆναι  
ἐκ τοῦ σώματος τὰς πληγὰς καὶ τοὺς σκώληκας· καλέσας 20  
με παρέσχετό μοι ταύτας τὰς τρεῖς χορδὰς, λέγων μοι·  
Ἄναστα, ζῶσαι ὥσπερ ἀνὴρ τὴν ὀσφύν σου· ἐρωτήσω δέ  
σε, σὺ δέ μοι ἀποκρίνου. ἐγὼ δὲ λαβὼν περιεξωσάμην·  
καὶ εὐθέως ἀφανεῖς ἐγένοντο ἀπὸ τότε οἱ σκώληκες ἀπὸ  
τοῦ σώματός μου, ὁμοίως καὶ αἱ πληγαί· καὶ λοιπὸν τὸ 25

Iob  
xxxviii. 3,  
xl. 2

Readings of P. 3 σκευρία

Readings of M. 2 τὴν κρυπτὴν] τὸ ταμεῖον 3 τὰ—χρυσοῦ]  
μοι τὸ χρυσοῦν σκευεῖον δῶ] δύσω 4 ἡ δὲ] καὶ αὐτά]  
αὐτῷ 4, 5 καὶ ἤνοιξεν—ποικίλας] καὶ ἀνοίξας αὐτὸ ἐξήνεγκε τρία  
χορδῶν περιζώματα 6—8 ἐπεὶ—ἀκτῖνας] ἐπεὶ μὴδὲ ᾔσαν ἔργον  
γῆινον ἀλλ' οὐράνιον, ἐξαστραπτούσαις σπινθήραις φωτιναῖς, ὥς  
ἀκτῖνες 9 μίαν]+ἐκάστη τῶν θυγατέρων αὐτοῦ 9, 10 περὶ—ζωῆς  
ὑμῶν] καὶ περιζώσατε, ἵνα τὰς ἡμ. τῆς ζωῆς ὑμ. περιποιήσωσιν ὑμᾶς  
καὶ ἐμπλήσωσι παντὸς ἀγαθοῦ 13, 14 τίς—χορδ. τούτων] τί οὖν; τοῦ  
ζῆν] τὸ ζῆν 15 πατὴρ]+αὐτῶν 15, 16 ἔξ. τοῦ ζ.] τὸ ζῆν ἔξ. ἀλλ' αὐταὶ  
αἱ χ.] ἀλλὰ καὶ αὐταὶ 17 ἀγνοεῖτε οὖν ὑμ.] ἡ ἀγνοήτε τέκνα]+μου  
18 σπάρτων] παρόντων τούτων (sec.)] ἡς 19 om. ἐν ἡμέρᾳ—με (pri.)  
με post ἐλεῆσαι περιγραφῆναι] περιαρθῆναι 20 καλέσας] καὶ γὰρ καλ.  
21 παρέσχετο] παρέθετο ταύτας post τρεῖς 22 Ἄναστα]-στὰς  
23 ἀποκρίνου]-κρίθητι 24 om. ἀπὸ τότε 25 ὁμοίως]+δὲ

σῶμά μου ἐνίσχυσεν διὰ κυρίου ὡς οὐδὲν ὅλως πεπονθός·  
 ἀλλὰ καὶ τῶν ἐν καρδίᾳ ὀδυνῶν λήθην ἔσχον· ὁ δὲ κύριος  
 ἐλάλησέν μοι ἐν δυνάμει, ὑποδείξας μοι τὰ γενόμενα καὶ τὰ  
 μέλλοντα. νῦν οὖν, τεκνία μου, ἔχουσαι ταύτας οὐκ ἔχετε  
 5 ὅλως ἀντιτασσόμενον τὸν ἐχθρόν, ἀλλ' οὐδὲ τὰς ἐνθυμώσεις Lc. x. 19  
 αὐτοῦ ἐν τῇ διανοίᾳ ὑμῶν· διότι φυλακτήριόν ἐστιν τοῦ  
 πατρός· ἐξεγερθεῖσαι οὖν περιζώσασθε αὐτὰς πρὶν τελευ-  
 τήσω, ἵνα δυνηθῆτε θεάσασθαι τοὺς ἐρχομένους ἐπὶ τὴν  
 ἐμὴν ψυχὴν, ἵνα θαυμάσητε τὰ τοῦ θεοῦ κτίσματα.  
 10 XLVIII. Οὕτως ἀναστᾶσα τοίνυν ἡ μία ἡ καλουμένη  
 Ἡμέρα περιείληξεν τὴν ἑαυτῆς σπάρτην καθὼς εἶπεν ὁ  
 πατήρ· καὶ ἀνέλαβεν ἄλλην καρδίαν, μηκέτι τὰ τῆς γῆς Phil. iii. 9  
 φρονεῖν, ἀπεφθέγξατο δὲ τῇ ἀγγελικῇ διαλέκτῳ, ὕμνον Col. iii. 2  
 ἀναπέμφασα τῷ θεῷ κατὰ τὴν ἀγγελικὴν ὑμνολογίαν· καὶ  
 15 τοὺς ὕμνους οὓς ἀπεφθέγξατο εἶασεν τὸ πνεῦμα ἐν στολῇ  
 τῇ ἑαυτῆς ἐγκεχαραγμένους.

XLIX. Καὶ τότε ἡ Κασία περιεζώσατο, καὶ ἔσχεν  
 τὴν καρδίαν ἀλλοιωθεῖσαν, ὡς μηκέτι ἐνθυμεῖσθαι τὰ  
 κοσμικά· καὶ τὸ μὲν στόμα αὐτῆς ἀνέλαβεν τὴν διάλεκτον  
 20 τῶν ἀρχῶν, ἐδοξολόγησεν δὲ τοῦ ὑψηλοῦ τόπου τὸ ποίημα.  
 διότι εἴ τις βούλεται γινῶναι τὸ ποίημα τῶν οὐρανῶν, δυνή-  
 σεται εὐρεῖν ἐν τοῖς ὕμνοις Κασίας.

L. Τότε περιεζώσατο καὶ ἡ ἄλλη ἡ καλουμένη Ἀμαλ-  
 θείας κέρας· καὶ ἔσχεν τὸ στόμα ἀποφθεγγόμενον ἐν τῇ  
 25 διαλέκτῳ τῶν ἐν ὕψει, ἐπειδὴ καὶ αὐτῆς ἡ καρδία ἡλλοι-

Readings of P. 1 πεπονθὼς 2 ὀδυνῶν 4 ἔξεται 7 περι-  
 ζώσασθαι 9 θαυμάσηται

Readings of M. 1 ἐνίσχυσεν] ἴσχυνεν ὡς—πεπονθός] καὶ οὕτως  
 διῆγον ὥσπερ ὅτε οὐδ' ὅλως πέπονθά τι 2 καρδίᾳ] τῇ κ. μου 3 ἐλάλ.]  
 λελάληκεν ὑποδείξας] καὶ ὑποδ. 4 τεκνία] τέκνα ταύτας]  
 αὐτὰς 5 οὐδὲ] οὐτε 6 om. αὐτοῦ 7 πατρός] κυρίου περιζώσασθε  
 αὐτὰς] περιζώσατε ἑαυτὰς 8, 9 τοὺς ἐρχομ.—ψυχὴν] τοὺς ἐξέρχομ. ἀγγέλους  
 εἰς τὴν ἐμὴν ἐξοδον 9 ἵνα] ὅπως τὰ—κτίσμ.] τὰς τοῦ θεοῦ cf. Lc. ix.  
 δυνάμεις. 10 om. Οὕτως μία]+αὐτῶν 11 περιείλ.—σπάρτην] 31  
 περιεζώσεν ἑαυτὴν καὶ παραχρῆμα ἔξω γέγονεν τῆς ἑαυτῆς σαρκὸς  
 12 πατὴρ]+αὐτῆς μηκέτι] ὡς μηκ. 13 φρονεῖν post μηκ. om. δὲ  
 13, 14 τῇ ἀγγελ.—ἀναπεμψ.] τοὺς ἀγγελικοὺς ὕμνους ἐν ἀγγελικῇ φωνῇ,  
 καὶ ὕμνον ἀνέμελπε 14—16 om. κ. τοὺς ὕμν.—ἐγκεχαραγμ. 17 τότε]  
 +κ. ἄλλη αὐτοῦ θυγατὴρ 18 ἐνθυμεῖσθαι] -ηθῆναι 20 ἀρχῶν] ἀρχόντων  
 22 εὐρεῖν] ἐννοεῖν 24 om. τὸ



οὔτο, ἀφισταμένη ἀπὸ τῶν κοσμικῶν· λελάληκεν γὰρ ἐν τῇ διαλέκτῳ τῶν Χερουβίμ, δοξολογοῦσα τὸν δεσπότην τῶν ἀρετῶν ἐνδειξαμένη τὴν δόξαν αὐτῶν· καὶ ὁ βουλόμενος λοιπὸν ἵχνος [ἡμέρας] καταλαβεῖν τῆς πατρικῆς δόξης εὐρήσει ἀναγεγραμμένα ἐν ταῖς εὐχαῖς τῆς Ἀμαλ- 5 θείας κέρας.

LI. Μετὰ δὲ τὸ παύσασθαι τὰς τρεῖς ὑμνολογούσας, ἐπικειμένου τοῦ κυρίου, καὶ ἐμοῦ Νηρείου, ἀδελφοῦ ὄντος τοῦ Ἰώβ, ἐπικειμένου δὲ καὶ τοῦ ἁγίου πνεύματος, ἐκα- θεζόμεν πλυσίου τοῦ Ἰώβ ἐπὶ τῆς κλίνης μου, ἤκουσα 10 ἐγὼ τὰ μεγαλεῖα, μιᾶς ὑποσημειουμένης τῇ μιᾷ· καὶ ἀνεγραψάμην τὸ βιβλίον ὅλον πλείστων σημειώσεων τῶν ὕμνων παρὰ τῶν τριῶν θυγατέρων τοῦ ἀδελφοῦ μου, σωτήριον ταῦτα εἶναι, ὅτι ταῦτά ἐστιν τὰ μεγαλεῖα τοῦ θεοῦ.

15

LII. Καὶ μετὰ τρεῖς ἡμέρας ποιουμένου τοῦ Ἰώβ νοσεῖν ἐπὶ τῆς κλίνης, ἄνευ πόνου μέντοι καὶ ὀδύνης, ἐπεὶ μηκέτι πόνος ἴσχυεν ἄπτεσθαι αὐτοῦ διὰ τὸ σημεῖον τῆς περιζώσεως ἧς περιεζώσατο· καὶ μετὰ τρεῖς ἡμέρας εἶδεν τοὺς ἐλθόντας ἐπὶ τὴν ψυχὴν αὐτοῦ· καὶ εὐθέως ἀναστὰς 20 ἔλαβεν κιθάραν, καὶ ἔδωκεν τῇ θυγατρὶ αὐτοῦ Ἡμέρα· τῇ δὲ Κασία ἔδωκεν θυμιατήριον, τῇ δὲ Ἀμαλθείας κέρας ἔδωκεν τύμπανον, ὅπως εὐλογήσωσιν τοὺς ἐλθόντας ἐπὶ τὴν ψυχὴν αὐτοῦ· αἱ δὲ λαβοῦσαι εἶδον τὰ φωτεινὰ ἄρματα τὰ ἐλθόντα ἐπὶ τὴν ψυχὴν αὐτοῦ, καὶ ὑψόγησαν 25 καὶ ἐδόξασαν, ἐκάστη ἐν τῇ ἐξαιρέτῳ διαλέκτῳ. μετὰ ταῦτα ἐξῆλθεν ὁ ἐπικαθήμενος τῷ μεγάλῳ ἄρματι, καὶ ἡσπάσατο τὸν Ἰώβ, βλεπουσὼν τῶν τριῶν θυγατέρων

Readings of P. 17 κλίνης

Readings of M.	1 γὰρ] δὲ	4 om. ἡμέρας	5 ἀναγεγραμ- μένα] -ον
	8 om. ἐπικ. τοῦ κυρίου	8, 9 καὶ ἐμοῦ—Ἰώβ]	ἐγὼ
	Nηρεὶς ὁ ἀδελφὸς Ἰώβ	9, 10 om. ἐπικ.—πνεύμ. ἐπὶ τ. κλιν.	10 μου]
	κειμένου αὐτοῦ, καὶ	11 om. ἐγὼ	μεγαλεῖα]+ τῶν τριῶν θυγατέρων
	τοῦ ἀδελφοῦ μου	ὑποσημ.] ὑποσιωπωμένης	12—14 ὅλον—εἶναι]
	τοῦτο, πλὴν τῶν ὕμνων κ. τῶν σημείων τοῦ ῥήματος	16 Καὶ μετὰ—	
	ποιουμένου] κειμένου οὖν	17 μέντοι καὶ ὁδ.] καὶ ὠδυνῶν	18 μηκέτι] μὴ
	πόνος post ἴσχυεν	αὐτοῦ]+ ἔτι	19 εἶδεν] ἶδεν Ἰώβ
	αὐτοῦ]+ ἁγίους ἀγγέλους	24, 25 εἶδον—ψυχὴν αὐτοῦ]	ᾗδοντο κ. ἑψαλλον
	26 ἐδόξασαν] ἐδοξολόγησαν τὸν θεόν	om. ἐκάστη	



καὶ αὐτοῦ τοῦ πατρὸς βλέποντος, ἄλλων δὲ τινῶν μὴ  
 βλέπόντων· λαβὼν δὲ τὴν ψυχὴν ἀνεπετάσθη ἐναγκα-  
 λισαμένος αὐτὴν καὶ ἀνεβίβασεν ἐπὶ τὸ ἄρμα καὶ ὤδευσεν  
 ἐπὶ ἀνατολὰς· τὸ δὲ σῶμα αὐτοῦ περισταλὲν ἀπηνέχθη εἰς  
 5 τὸν τάφον προηγουμένων τῶν τριῶν θυγατέρων αὐτῶν καὶ  
 περιεζωσμένων καὶ ὕμνολογουσῶν ἐν ὕμνοις τοῦ πατρὸς.

LIII. Καὶ ἐγὼ Νηρεὺς ὁ ἀδελφὸς αὐτοῦ μετὰ τῶν  
 ἐπτὰ τέκνων τῶν ἀρρενικῶν, σὺν τοῖς πένησιν καὶ ὀρφανοῖς  
 καὶ πᾶσιν τοῖς ἀδυνάτοις κλαίουσιν καὶ λέγουσιν· Οὐαὶ  
 10 ἡμῖν σήμερον, διπλῶς τὸ οὐαί, ὅτι σήμερον ἦρται ἡ δύναμις  
 τῶν ἀδυνάτων, ἦρται τὸ φῶς τῶν τυφλῶν, ἦρται ὁ πατὴρ Iob xxix.  
 τῶν ὀρφανῶν, ἦρται ὁ τῶν ξένων ξενοδόχος, ἦρται ἡ ἔνδυσις 15, 16  
 τῶν χηρῶν· τίς λοιπὸν οὐ κλαύσει ἐπὶ τὸν ἄνθρωπον τοῦ  
 θεοῦ; ἅμα τε ἤνεγκαν τὸ σῶμα πρὸς τὸν τάφον, περι-  
 15 κύκλωσαν πᾶσαι αἱ χῆραι καὶ ὀρφανοὶ κωλύοντες μὴ  
 εἰσαχθῆναι αὐτὸν ἐν τῷ τάφῳ· καὶ μετὰ τρεῖς ἡμέρας  
 ἐνέθεντο αὐτὸν εἰς τὸν τάφον ἐν καλῷ ὕπνῳ, λαβόντα  
 ὄνομα ὀνομαστὸν ἐν πάσαις ταῖς γενεαῖς τοῦ αἰῶνος.  
 ἀμήν.

Readings of P. 2, 3 ἐναγκαλισμένος ὤδευσεν

Readings of M. 1 om. καὶ αὐτοῦ—βλέποντος om. τινῶν 2 λαβὼν  
 —ψυχὴν] κ. ἔλαβεν τὴν ψ. τοῦ 'Ιῶβ καὶ 2, 3 ἐναγκαλισμ.] ἐπ-  
 αναγκαλιζόμενος 4 ἐπὶ] κατὰ om. περισταλὲν εἰς]  
 ἐπὶ 6 περιεζωσμ.] + τὰς χορδὰς τοῦ πατρὸς] τὸν θεόν  
 7 Καὶ ἐγὼ] καὶ τότε 7, 8 μετὰ—ἀρρενικῶν] καὶ οἱ ἐπτὰ παῖδες αὐτοῦ  
 8, 9 πένησιν καὶ—ἀδυνάτοις] λοιποῖς λαοῖς κ. πτωχοῖς κ. ὀρφ. κ. ἀδυν. κλαί-  
 ουσιν κ. λέγουσιν] ἐκόψαντο κοπετὸν μέγαν ἐπ' αὐτὸν λέγοντες 10 om.  
 σήμερον—οὐαὶ ἦρται] ἦρθ ἀφ' ἡμῶν 11, 12 om. ἦρται (sec. tert.  
 quart.) 12 om. τῶν ξένων 12, 13 ἦρται (sec.)—χηρῶν] τῶν πεπλανημένων  
 ἡ ὁδός, τῶν γυμνῶν τὸ σκέπασμα, τῶν χηρῶν ὁ ὑπερασπιστὴς 13 οὐ  
 κλαύσει ἐπὶ] μὴ κλαύσοιε 14—16 ἅμα τε—τάφῳ] ταῦτα καὶ τὰ τοιαῦτα ἀπο-  
 κλαίωντων, ἐκώλυον αὐτὸν τεθῆναι ἐπὶ τὸν τάφον καὶ μετὰ] μετὰ οὖν  
 17, 18 ἐνέθεντο—τάφον] ἐτέθη εἰς τὸν τάφον ὡς λαβόντα (sic) ὄνομα] +  
 καλὸν 19 om. ἀμήν.

Addit M. καταλείψας νιούς ζ' καὶ θυγατέρας τρεῖς· καὶ οὐχ εὐρέ- Iob xlii.  
 θησαν κατὰ τὰς θυγατέρας 'Ιῶβ βελτίους αὐτῶν ἐν τοῖς ὑπ' οὐρανοῦ. 16, 17a,  
 17 b

προυνῆρχε ὄνομα τῷ 'Ιῶβ 'Ιωβάβ· μετωνομάσθη δὲ παρὰ κυρίου  
 'Ιῶβ. ἤζησε δὲ πρὶν τῆς πληγῆς ἔτη πε· μετὰ δὲ τὴν πληγὴν λαβὼν  
 πάντα διπλᾶ, ἔλαβε καὶ τὰ ἔτη διπλᾶ, τουτέστιν ρο. τὰ δὲ πάντα ἔτη  
 τῆς ζωῆς αὐτοῦ σμη. καὶ ἔδεν νιούς τῶν νιῶν αὐτοῦ ἕως τετάρτης  
 γενεᾶς. γέγραπται καὶ ἀναστῆναι αὐτὸν μεθ' ὧν ὁ κύριος ἀνέστῃσε.  
 τῷ δὲ θεῷ ἡμῶν εἶη δόξα.

# CORRECTIONS AND NOTES TO THE FIRST SERIES OF *APOCRYPHA ANECDOTA*.

IN reading over the first series of *Apocrypha Anecdota* I have come across a good many mistakes of various kinds in the texts. For these my writing and my proof-correcting, which are neither of them good, are mainly to blame. I can only apologise and represent to my critics that proof-correcting is a trade not learnt all at once, and that a collection of rather crabbed texts affords exceptional opportunities for going wrong. Fortunately, the mistakes, vexatious as they are, are not of capital importance.

Reviewers have in several cases helped me with suggestions, which I will notice where notice seems to be required.

## *Visio Pauli.*

Page	Line	For	Read
14	14	sed inopes (Cod.)	semed (=semet) inopes ( <i>Guardian</i> , June 13, 1894)
21	13	innocenciam corporum (Cod.)	innoc. et cor purum ( <i>ibid.</i> )
26	17	ab orae (Cod.)	a borea ( <i>ibid.</i> )
	35	uiros (Cod.)	muros ( <i>ibid.</i> )
29	21	si forte (Cod.)	si fortis
36	27	nasum (Cod.)	nasci ( <i>Guardian</i> )
38	14	obuiam eius ueni es (Cod.)	obuiam eis ueniens ( <i>ibid.</i> )
41	16	uos	nos ( <i>ibid.</i> )

See further an elaborate article chiefly on the Latinity of the *Visio Pauli*, contributed by Professor J. E. B. Mayor to the *Journal of Philology* for 1894.

*Acta Xanthippae et Polyxenae.*

A careful examination of my transcript from the MS. has revealed to me a number of errors in my printed text. In several instances words have fallen out, and in one case a whole phrase (by *homoeoteleuton*). The mistakes have all crept in in the process of making a fair copy of my transcript for the press.

Page	Line	For	Read
58	16	οὐδαμῶς	οὐδ' ὅλως
59	4	ἡ τίς ἡ	ἡ τί αὐτοῦ ἡ
61	32	ἐθηκεν	ἐνέθηκεν
64	17	λέγω σοι	om. σοι
	25	γίνεσθαι	γενέσθαι
65	33	μητρὸς	μήτρας
66	2	ὑπνω (from ὑπνον in same line)	πόθω
	28	θεοῦ	κυρίου
67	3	ἀπέλθω	θαρροῦσα ἀπ.
	21	πολυπλασίως,	dele comma
68	6	ἐκεῖνος	ἐκεῖνός ἐστιν
69	37	σοφίας	sequitur spatium quinque litterarum in codice.
70	32	ἐκεῖνου	ἐκεῖνοι
71	8	μεθ' ἡμῶν	παρ' ἡμῖν
	30	τῶν ἀμαρτωλῶν	om. τῶν
72	35	τοὺς ἀγνοοῦντος	ἀγνοοῦντας
73	14	αὐτὸν	+ καὶ
	27	τούτου χανότου	τούτου χανότου Cod.
74	21	τῇ Ξανθίππῃ	τῆς Ξανθίππης
	24, 26	αὕτη	αὕτη
	35	δεξιὰ	τὰ δεξιὰ
76	9	ἡ	ἡ
	36	οὐδὲ	οὐτε
77	2	εἶδωλα	τὰ εἶδωλα
	10	ἀνάληψιν	ἀντλήψιν
	20	προήλθον	Cod. προήχθον (l. προήχθην)
79	33		om. τοῦ
80	8	Δεῦρο	+ καὶ
	9	Καὶ	Ναὶ
82	19	πρεσβύτες	πρεσβύτες
	35, 36	οἱ δὲ	καὶ οἱ

Page	Line	For	Read
83	6	νυμφίος φθορᾶς	<i>add.</i> ἀλλὰ ζητῶ προσαρμοσθῆναί σοι εἰς τὸν νυμφῶνα τὸν μέλ- λοντα, ὃ οὐκ ἔστιν ἐπιθυμία φθορᾶς
84	5	ἄνθρωπος	+ πρὸς ὑμᾶς
	17, 18	ὁ τοῦ θεοῦ ἄνθρωπος	ἄνθρωπος τοῦ θεοῦ
	24	γέγονεν	γέγονε
85	10	θλιβῆναι ἡμᾶς	ἡμᾶς θλιβῆναι
	21	κλαπῆσεται	κλαπῇ

In the *Classical Review* (1894, pp. 336—341) will be found an article by M. Max Bonnet on the text of these Acts. It is full of most valuable suggestions as to the accentuation, punctuation, and general treatment of late Greek texts, which I will not reproduce in this place. There are also several emendations, viz. :

Page	Line	
61	24	αἰτίας. <i>Read</i> αἰκίας.
69	30	Γνωστέα. <i>Read</i> Γνωστέαν.
71	37	καταγείναι. <i>Read</i> καταμιγῆναι. I should myself prefer καταταγῆναι, but the passage from <i>Acta Thomae</i> (p. 81, l. 13), cited by M. Bonnet, favours his suggestion.
73	27	ᾧ βία· ἀπὸ τοῦτου χανότου καὶ αἱ γυναῖκες ἔλαβον ἐξουσίαν τοῦ τύπτειν ἡμᾶς. <i>Read</i> ᾧ βία ἀπὸ τοῦ κογχοστάτου· καὶ αἱ γυναῖκες κ.τ.λ., comparing, for the phrase ᾧ βία ἀπό, H. Usener, <i>Legenden der Pelagia</i> , p. 44. This is excellent.
	28	ἐδείμασεν. <i>Read</i> ἐδειλίασεν (ΔΕΙΜΑ : ΔΕΙΛΙΑ). [The confusion between μ and λι might also very well arise in early minuscule writing.]
75	2	καὶ δὲ φθασάντων αὐτῶν τὸν αἰγιαλόν. <i>Read</i> καὶ δὴ φθ. αὐτ. ἐπὶ τὸν αἰγ.
83	23	βαλοῦσά μου τὸ σχῆμα. <i>Read</i> λαβοῦσά κ.τ.λ.
	33	Ὅντως εἶ, καὶ μόνος ἐστὶ θεός. <i>Read</i> Ὅντως εἶ καὶ μόνος θεός.

### *The Story of Zosimus.*

Vassiliev has printed a text of this book in his *Anecdota Graeco-Byzantina*, i. p. 160 (Moscow, 1893), from Cod. Mosquensis 3 (of cent. xiii), with various readings from Codd. Mosqq. 351 (cent. xv) and 290 (cent. xvi). He also mentions a Cod. Taurinensis 148 (b. ii. 1) of cent. xv. There is a copy in Cod. Athen. 355, and

another in Brit. Mus. Add. 10,073, which latter seems to be an expanded text. I will here note a few of Vassiliev's readings.

Page	Line		Vass.
97	15	Εὐμέλης	Εὐμηλος
102	22	ὀνήθη (ἡ ψυχὴ ἡμῶν)	ἡδύνθη (v. l. ὠδυνήθη)
103	8	ἔθετο ἡμᾶς πρὸς τὸ ὕδωρ	ἔθετο ἡμᾶς εἰς ἀέρα καὶ ἤγαγεν ἡμᾶς πρὸς τὸ ὕδωρ
	18	εὐσεβεῖς	ἀναμάρτητοι
26, 27		οὔτε εἰσιν ἐξ ἡμῶν	εἰσὶ δέ τινες ἐξ ἡμῶν
	35	φύλλα τῶν δένδρων	αἰῶλ. μεγάλα ὡσάν τῶν ὑφαίνοντων (vν. ll. φαίνοντων, ὑφανόντων), ταχὺ μὴ διαφθειρόμενοι
105	14	πορευόμεθα μετ' αὐτῶν· καὶ οἱ πρεσβύτεροι ἰδόντες	πορευόμεθα πρὸς τοὺς πρεσβυτέ- ρους κ. οἱ πρεσβ. ἰδόντες
108	14	Ἐγὼ δὲ †Κρύσεως†, εἰς ὧν τῶν ἐν τῇ ἐρήμῳ	Ἐγὼ δέ, ἀγαπητοί, ἐκ τῆς βρώσεως τῆς ἐρήμου.

In Dr Budge's last volume on the Life and Exploits of Alexander the Great is a very welcome translation of the Ethiopic Legend of Gerasimus, which is noticed in my Introduction to Zosimus.

### *The Apocalypse of the Virgin.*

Vassiliev has printed a text of this in the volume referred to (p. 125) from Cod. Casanatensis (at Rome), G. vi. 7 of cent. xvi, with various readings from Cod. Vindob. theol. 333 (Lamb. 337) of cent. xii, as printed in the *Transactions of the Imperial Academy of Letters* at St Petersburg (1863, vol. x. 5, pp. 552—578). He refers to a discussion of it by Gidel (*Nouvelles études sur la littérature grecque moderne*, 1878, 313—330).

The Rev. H. A. Brightman, of Pusey House, Oxford, has also kindly presented me with a chap-book edition of the apocalypse in Modern Greek, printed at Athens in 1892. This ends with a short vision of Paradise.

Vassiliev's text is on the whole shorter and more modern than mine. On p. 121 (*Apocr. Anecd.*), l. 6, I would read with him (ποιῶν) τὴν διάταξιν for κατὰ τὰ ἄξια.

After c. xxx. his text adds a short and meagre vision of Paradise, and a notice of the death and assumption of the Virgin.



*The Apocalypse of Sedrach.*

In the Introduction (p. 129) *for* G. F. Warner *read* H. L. D. Ward.

*Latin fragment on Antichrist.*

p. 151, 2nd line from bottom, after *Syriace* insert 'pp.  $\omega$ — $\pi$ .'

p. 153 for minged *read* mingled

*The Prayer of Moses.*

p. 172, *compleuit*. *Read* 'complebit' with Hilgenfeld (*Berlin. Philol. Wochenschrift*, 7 July 1894, p. 876). The same critic proposes an explanation of the corrupt line 'Istic mel, apex magnus: momenti plenitudo, et ciati guttum,' which I will transcribe:

Ἐνθάδε μέλισσα, τίάρα μεγάλη· ῥοπῆς πλήρωμα καὶ κνάθου σταγών, καὶ πάντα πληρώσει ὁ χρόνος. "Da ist eine Priesterin (wie zu Delphi), ein priesterliches Barrett, Augenblickes Erfüllung und Spitzglases Tropfen." Das Orakel hat den Sinn: was schliesslich eines Augenblickes Erfüllung ist, wird tropfenweise vorbereitet. Alles ist hier priesterlich. Da μέλισσα bei Dichtern auch 'Honig' heisst, konnte es mit 'mel' übersetzt werden. Den priesterlichen 'apex' bezeugt Seneca bei Lact. *Div. Inst.* vi. 17, 28, das Spitzglas zum Opfern (Plin. *H. N.* xvi. 38 (73): guttum faginum, quo sacrificaret).

The rendering of μέλισσα by *mel* is very far-fetched; and it is most unlikely, surely, that the writer of this fragment would have known that the Delphian priestess was called μέλισσα, or that knowing it, he would have used μέλισσα as a synonym for any sort of priestess. I should at least have expected 'apex' to be changed into 'apis' and thus brought into line with 'mel.' But as at present advised I prefer my own restoration.

It now seems probable to me that the second 'in gloria' is a mistaken repetition of the first, and should be excised.

*The Song of David.*

p. 184, ll. 8, 9 *si comminus memorarer artare in quo ambulas*. The writer in the *Guardian* (June 13, 1894) suggests, what I gratefully accept for the last words,

"memorare tartari in quo ambulas."

He has since privately suggested to me that the first two words, for which he had conjectured "sin minus," are really "si quominus": and he furnishes me with many instances of the occurrence of this phrase as the translation of εἰ δὲ μὴ or εἰ δὲ μήγε in "the oldest forms of the Old Latin," e.g. Mt. vi. 1; ix. 17 by *k*: Lc. v. 36, 37; x. 6; xiii. 9 by *d e*, and xiv. 32 by *d*: Jo. xiv. 2 by *b d e* vulg.; xiv. 11 by *e m* Tert.: Apoc. ii. 5 by Ps. Cyp. ad Novatianum: also in Irenaeus' Latin ii. 32. 1. "Possibly" he adds "the idiom goes a little way to suggesting a quite early date for the song."

This emendation is most satisfactory. The author of it is Mr C. H. Turner of Magdalen College, Oxford.

ll. 11, 12 de resultatione in chasma tonata est uestra creatura. Hilgenfeld (*ubi supra*) suggests "in chasma tonata" here, and, as the Greek equivalent, ἀπὸ τῆς ἐν τῷ χάει ἡχοῦς.

A very apt illustration of the idea is to be found in the text from the Leyden Papyrus (J. 395) which Dieterichs has edited in his excellent book *Abraaxas* (pp. 17 sqq.):

καὶ ἐγέλασεν ὁ θεὸς ἐπτάκις...γελάσαντος δὲ τοῦ θεοῦ ἐγεννήθησαν θεοὶ ἐπτά.

...ἐσύρισε μέγα καὶ ἡ γῆ ἡνοίγη λαβοῦσα τὸν ἦχον καὶ ἐγέννησεν ἴδιον ζῶον δράκοντα Πύθιον.

...ἐγεννήθη ἐκ τοῦ ἦχους μέγας θεός.

### *In the Additional Notes.*

Page	Line	For	Read
187	14	𐤀𐤁𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
	15	printed	pointed

## LEUCIUS AND THE GOSPEL OF JOHN.

IN dealing with the fragment of the Acts of John I have not in any way studied completeness. I am not qualified to write a full Commentary on it, and it would be useless to try and do so before the whole of the extant fragments are in print. But since I wrote my introductory notes to the fragment, a book has appeared which deals at some length with the Leucian Acts of John; and, as it happens, our fragment affects very materially the position which the author there tries to establish. So I must spend a little time in the consideration of it.

The book in question is a recent number of the *Texte und Untersuchungen* (xv. 1), namely, Herr P. Corssen's *Monarchianische Prologe zu den Vier Evangelien*. A not inconsiderable space is devoted to establishing the positions: first, that though the ancient Latin prologue to St John's Gospel, with which the author is dealing, drew certain particulars concerning St John's life from the Leucian Acts (namely the story of his virginity and of his death), it did not derive the particulars of the composition of the Gospel from those Acts: and secondly, that Leucius, the author of the Acts, did not know the Fourth Gospel at all.

The second thesis raises a highly important question, and one which I had myself regarded as no longer open to discussion (for Lipsius and Zahn were agreed that the use of the Gospel by Leucius was proved), and therefore I had not thought it necessary to say anything about the matter. Now, however, it becomes desirable to examine our new fragment with the view of ascertaining whether Herr Corssen's theory is borne out by it or not.

The following expressions seem to me to indicate unmistakably that Leucius knew and used the Gospel of St John<sup>1</sup>:

- |    |  |  |
|----|--|--|
| 1  | I. οὔτε γράψαι χωρῶ ἃ τε εἶδον ἃ τε ἤκουσα<br>The same idea recurs in the Acts of Peter by Leucius (see p. 153). | John xxi. 25 ἅτινα ἐὰν γράφηται καθ' ἑν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία  |
| 2  | II. τὸ παιδίον τοῦτο <τὸ> ἐπὶ τοῦ αἰγιαλοῦ καλέσαν ἡμᾶς  | xxi. 4 ἔστη Ἰησοῦς εἰς (v. l. ἐπὶ) τὸν αἰγιαλόν  |
| 3  | οὕτως εἰς γῆν τὸ πλοῖον ἀγαγόντες  | vi. 21 ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον   |
| 4  | ἀνακείμενον ἐμέ ἐπὶ τὰ ἴδια στήθη ἐδέχετο  | xiii. 23 ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ<br>25 ἀναπεσὼν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ<br>Also xxi. 20. |
| 5  | IV. Ἰωάννη, μὴ γίνου ἄπιστος, ἀλλὰ πιστός  | xx. 27 μὴ γίνου ἄπιστος ἀλλὰ πιστός  |
| 6  | V. Πέτρος καὶ Ἰάκωβος...διανευόμενοί μοι<br>(cf. II. τὸ νεῦον ἡμῖν)  | xiii. 24 νεύει οὖν τούτῳ Σίμων Πέτρος  |
| 7  | VIII. ἐκ τοῦ βραχείος ἕκαστος ἐχορτάζετο   | vi. 7 ἵνα ἕκαστος βραχὺ λάβῃ   |
| 8  | XI. (p. 14, l. 1) Ἴδε σεαυτὸν ἐν ἐμοὶ λαλοῦντι   | xvii. 21 σὺ ἐν ἐμοὶ καὶ γὰρ ἐν σοί,... αὐτοὶ ἐν ἡμῖν   |
| 9  | 1. 5 ...λόγος ὑπὸ πατρὸς ἐστάλην   | xvi. 28 ἐξῆλθεν ἐκ τοῦ πατρὸς  |
| 10 | 1. 10 τίς εἰμι ἐγώ; γνώσῃ ὅταν ἀπέλθω  | xiii. 7 ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα  |
| 11 | 1. 15 ὁ σὺ μὴ οἶδας, αὐτός σε διδάξω   | xvi. 7 συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω  |
| 12 | XIV. ὅταν δὲ ἀναληφθῇ <ή> ἄνω φύσις καὶ γένος προσχωροῦν ἐπ' ἐμέ, φωνῇ τῇ ἐμῇ πειθόμενον                         | x. 16 κακέῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν   |
| 13 | γίνωσκε γάρ με ὅλον παρὰ τῷ πατρί, καὶ τὸν πατέρα παρ' ἐμοί.<br>cf. <i>Acta Petri</i> , p. 67.                   | xiv. 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν;<br>Also v. 11.   |
| 14 | XV. νυγέντα, καὶ οὐκ ἐπλήγην...αἷμα ἐξ ἐμοῦ ρέυσαντα, καὶ οὐκ ἔρυσεν.  | xix. 34 λόγῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.  |

<sup>1</sup> I have not included in my survey the passages known to Zahn and dealt with by him in his *Acta Joannis*.

Leaving for the present the consideration of these passages, let us see what Herr Corssen has to say in defence of his theory. He finds it interesting to observe, in the controversy between Lipsius and Zahn concerning the Acts of John, how, consciously or unconsciously, the one (Zahn) tries to assign as early a date as possible to Leucius in order to obtain a witness to the Gospel of John, while the other (Lipsius) puts him as late as he can in order to deprive his evidence of its value. "I," says Herr Corssen, "am of opinion that Zahn is much nearer to the true date of Leucius than Lipsius, and that for that very reason Leucius cannot serve as a witness to the Gospel" (p. 118).

In the pages that follow, Herr Corssen quotes some of the more striking parallels with the Gospel, which Zahn had adduced, and in particular, the list of names applied to the Lord by Himself (see p. 18, ll. 5—9, of this volume). He allows them to be striking; but, he says, the expressions themselves are not necessarily to be traced to the Gospel of St John, inasmuch as they are mingled with others of like nature, which do not occur there, while those that do so occur are either used elsewhere in the same sense, independently of John, or easily might be so used. For example, Christ says in John x. 9 *ἐγὼ εἰμι ἡ θύρα*. In *Hermas, Sim.* ix. 12. 6 we have *ἡ πύλη ὁ υἱὸς τοῦ θεοῦ ἐστίν*: and this cannot be a case of borrowing from John, because the thought (in *Hermas*) springs naturally out of the connexion 'Christ is the Door of the house which represents the Church,' while in the Gospel the comparison is quite unexpected, and is also forced (p. 122). But, he goes on, the chief stress must be laid upon the totally different application of the epithets. In *Leucius* they are all transferred from Christ to the Cross of Light: and this is the direct representation of the Divine Being.

Herr Corssen's great difficulty throughout is to understand how *Leucius* could have attributed to St John the views which he does attribute to him—diametrically opposed as they are to the Johannine writings—if those writings already existed and he had read them. How, for instance, in the face of the passage 1 John i. 1 ("our hands have handled") could *Leucius* make John say that he had handled the Lord's body and had sometimes found it solid and material and at other times impalpable? We



have to choose, he says, between these two positions: either Leucius purposely ignored the Epistle of John, or he did not know it: in no case can he have meant that *his* John should be taken to be the same as the man who wrote the Epistle (p. 125). It will not be out of place, in view of this remark, to put on record a few allusions to the First Epistle of John which I seem to find in our fragment:

- |  |   |
|--|---|
| I. α τε ειδον α τε ηκουσα                                | 1 John i. 1 ο ακηκόαμεν, ο έωράκαμεν τοίς όφθαλμοίς ήμών.   |
| II. ποτέ μέν μοι λεία και άπαλά τὰ στήθη αυτου έψηλαφάτο | i. 1 αί χείρες ήμών έψηλάφησαν.                             |
| VII. ψηλαφώντός μου αυτόν, άυλον ήν                      |   |
| XI. φώς έν ω σκότος ουκ οικεί                            | i. 5 ο θεός φώς έστιν και σκοτία ουκ έστιν έν αυτώ ουδεμία. |
| (p. 14, l. 6) υπό πατρός έστάλην                         | iv. 14 ο πατήρ απέσταλκεν τόν υιόν.                         |
| XVII. προσκυνώμεν αυτώ...μηδέ στόμασιν, μηδέ γλώσση      | cf. iii. 18 μη αγαπώμεν λόγω μηδέ τή γλώσση                 |
| (cf. <i>Acta Petri</i> , p. 96).                         |   |
| ώς πάντη ών πάντων ήμών ακούει                           | v. 14 εάν τι αιτόμεθα κατά τὸ θέλημα αυτου ακούει ήμών      |
|  | (cf. Joh. xi. 41 ήδεν ότι πάντοτέ μου ακούεις).             |

Herr Corssen goes on (p. 125) to say that in no point is the contradiction between Gospel and Acts greater than in the narrative of the Passion. When he comes to details he speaks first of the phrase in xii. τὸ Ἄρον ἐβοᾶτο. But this I cannot accept as a possible reading. It is only found as a correction in one MS., and in the Latin version. So too his next point, that the crucifixion in Leucius follows immediately upon the trial (so as to recall the Gospel of Peter), falls to the ground. A further contradiction lies in the words of our Lord, "unto the multitude down below in Jerusalem I am being crucified": whereas the Gospel places the crucifixion on Golgotha, outside the city. Again, the darkness begins apparently at the moment of crucifixion. And the mention of the sixth hour, emphasised by Zahn, will not avail, because in the Gospel that is represented as the time not of crucifying but of condemnation.

Then we have the phrase *σταυροῦμαι, καὶ λόγχαις νύσσομαι καὶ καλάμοις, καὶ ὄξος τε καὶ χολὴν ποτίζομαι*. Zahn puts a comma after *νύσσομαι*, which Herr Corssen says (and I agree) is wrong. He points out, further, a couple of coincidences in this with the Gospel of Peter, which says in the account of the mocking *ἕτεροι καλάμῳ ἐνυσσον αὐτόν*, and later on *ποτίσατε αὐτὸν χολὴν μετὰ ὄξους*. The phrase in the Acts, he says, does not refer at all to the piercing of the side on the Cross, but to a previous striking of the crucified Christ with spears and reeds, to which he finds an allusion in the tract *de montibus Sina et Sion*<sup>1</sup>.

But the principal point of all is this: in the Acts the Lord is quite untouched by the crucifying, and John is not present at it: in the Gospel the Lord really suffers and dies, and John is made to bear witness to this. And in the presence of Christ's Mother and in the piercing of the side we have a sharp protest, put into the mouth of the Apostle John, against that very teaching which the same Apostle produces in the Acts. And while the Gospel is directed against the teaching which we find in the Acts, the latter tell their story without betraying the least consciousness of a representation which is diametrically opposed to them.

Hence it is not doubtful to Herr Corssen that the author of the Gospel, if he had not before him the actual work of Leucius, had at least the tradition, which even Leucius did not create but found in existence and only dressed up.

I have, I hope, given all the points on which Herr Corssen lays stress in his argument. Incidentally he has some interesting remarks upon the Christology of Leucius: but these do not really affect the documentary relations between the Acts and the Gospel.

It is difficult to know where to begin in criticising a theory which seems so untenable in the light of the fresh evidence we now have. I would leave the parallels with the Gospel to speak for themselves, were it not that I think some points may be usefully noted.

My parallels are not all equally striking: but I cannot help thinking that to an unprejudiced mind those which I have

<sup>1</sup> See a note at the end of this essay.

numbered 4 and 5, standing as they do in the near neighbourhood of a number of others, ought to be sufficient to establish once and for all the fact that Leucius knew St John's Gospel. And if this be conceded, what are we to say of the grand difficulty—the question how Leucius could put into St John's mouth teaching so opposed to that of his Gospel and Epistle? To my mind the answer is a simple one. Leucius knew the Johannine writings, and also held views which are, doubtless, diametrically opposed to them: and, further, Leucius knew them as writings of accepted authority. He could not afford to ignore them: and that is exactly why he wrote as he did. His notion is that St John wrote for the multitude certain comparatively plain and easy episodes in the life of the Lord: but that to the inner circle of the faithful his teaching was widely different. In the Gospel and Epistle we have his exoteric teaching: in the Acts his esoteric. In fact, the relation which Herr Corssen supposes to have existed between Acts and Gospel must be exactly reversed. Take the instance he cites from the First Epistle. There St John says that "his hands handled" the Word of Life. So says Leucius, and he goes on to tell us exactly what St John felt when he handled the Lord's body. And Clement of Alexandria, who knew both passages, is able to put them side by side and think no wrong. We can only meet Herr Corssen's alternative propositions with a contradiction and say: Leucius did know the Epistle of John: he did not ignore it: and it was all important to him to identify the writer of the Epistle with the hero of the Acts of John. Otherwise he could be at once confronted with the words of the Epistle. As it is, he can produce the explanation of those words, spoken by the man who wrote them.

Now as to the story of the Passion. Here we have the same phenomenon. Leucius is writing a commentary upon St John's narrative, with the view of explaining it all away. On the material phenomena he naturally lays no stress, and yet some of those which he does mention (the sixth hour, and the piercing of the side) are peculiar to this Gospel. It is not the case, we now see, that he represented St John as not present at the Cross: for he went down, we read, and derided those who looked upon Christ's sufferings as real. The crucifying, the piercing, the blood,

the death, were all visible phenomena: only they did not really happen to the Lord. Thus it was right for St John to record them: but only for the sake of the outer circle. They had their importance as evidence that Christ came into the world: but (and this is the keynote of the whole passage) they were all contrived "symbolically and by a dispensation for the converting and saving of men" (p. xvi)<sup>1</sup>.

It must be clearly kept in mind by the reader that in my list of parallels between the Acts and the Gospel I have only drawn upon a few pages of the former document. There are other parallels, collected by Zahn, both in this part of the Acts and in others: and there is, moreover, a very considerable portion of the text now being prepared for publication by M. Bonnet, which has not yet been examined from this point of view. The use of the Gospel (and Epistle) can, it seems to me, be put beyond question by our fragment: but strictly speaking, it is not quite right to come to a final conclusion until we have the whole evidence.

Herr Corssen seems to regard it as possible, if not probable, that the author of the Fourth Gospel had the Acts before him. If he will read the new fragment through, side by side with any considerable portion of the Gospel, I think his critical instinct must tell him that the Acts cannot be the earlier document of the two. No better or more convincing test of his theory can be offered: but I venture to think that the opening words of St John's speech (§ I. of the fragment) contain a hint of Leucius' method of procedure in relation to the Johannine writings, as well as an intimation that he knows of their existence. The Apostle is made to say, "I am not capable of writing the things which I saw and heard" (with respect to Jesus). These words ought to

<sup>1</sup> As to the words ἐν Ἱεροσολύμοις, which are supposed to contradict St John's narrative and to imply that the Crucifixion took place within Jerusalem I think they can hardly avail against the positive evidence already adduced. But if Herr Corssen insists, I will ask him to consider whether Leucius might not have misunderstood St John's curious order of words in xix. 20 ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς. It would, I believe, be perfectly possible to render this, "for the place of the city where Jesus was crucified was near!" Or, again, ὅπου might have been construed with πόλεως, and the sentence taken to mean, "the place was near the city where Jesus was crucified."



be taken in connexion with certain others of the same author Leucius, which he puts into Peter's mouth in the Acts of Peter (p. 67) ἃ ἐχωρήσαμεν ἐγράψαμεν: *quod cepimus scripsimus*. The phrase is at the beginning of a speech of Peter's which follows upon the reading of the account of the Transfiguration from "the Gospel." Probably (as an early annotator of the Vercelli MS. of the Acts has suggested) St Mark's Gospel may be meant<sup>1</sup>: but whether that is the case or not matters little, for Peter is speaking in the name of the Apostles generally. What is important is that he is referring distinctly to a written Gospel. It is impossible not to think that in John's words a similar reference is contained. In this case, however, the use of the first person singular seems to me to indicate that the speaker has actually written something. And the phrase contains a further implication: namely, that the written work was in a certain way incomplete. "In my published writings," says St John, "you will not find the mysteries which I am now going to lay before you: they were too deep for me to record in writing." And in the Petrine Acts the situation is the same. St Peter enters a room where the Gospel is being read. He closes the roll and tells his hearers that it is time they should learn how the holy scripture of our Lord ought to be expounded (*debeat pronuntiari*). "We Apostles," he says, "wrote what we were able to receive. It may seem weak to you, but it is all that human nature can bear." And he proceeds to set before them the Docetic view of the Lord's Person.

So then, I interpret the opening of St John's speech as conveying an intimation that Leucius knew of writings concerning Christ by St John: and as giving notice that his readers must not expect to find in those writings the teaching he is about to communicate to them.

I have made use of the Acts of Peter in this discussion: and I have now something more to say about them. The parallels of language between the Acts of Peter and Acts of John which I have collected in my Introduction must, I think, be allowed to

<sup>1</sup> Certainly the Gospel of Peter cannot be meant. The account of the Transfiguration which had been read, and which Peter 'expounds' required a Docetic commentary. That could not be the case with the Petrine Gospel.



demonstrate that one and the same hand wrote both books. This being so, it will be asked : Is there any indication in the Acts of Peter of a knowledge of the Johannine writings ? Zahn (*Gesch. d. Kanons* II. 850) has already said something on this point : and Lipsius allows one phrase at least (p. 67) to be a quotation from John xvii. 21. Still I have thought it worth while under the present circumstances to collect all the allusions I could find in these Acts to the Gospel and First Epistle of John. As this Essay has now run to a considerable length, and as the list of passages speaks for itself, I append them without comment.

<i>Actus Petri</i>	<i>John</i>
46 abrelinquere uos tamquam paruulos sine matre fidelis est qui possit peccata tua delere quae tunc incredibiles erant, modo autem fideles	xiv. 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς 1 John i. 9 πιστός ἐστὶν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας Jo. xx. 27 μὴ γίνου ἄπιστος ἀλλὰ πιστός
47 nemo uos euellere poterit de re- missionem ipsius	x. 28 καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου
48 sine deo nihil facere numquid ipse est Christus ?	xv. iv. 29 μήτι οὗτός ἐστιν ὁ χριστός ;
51 iuuenis decore splendidus, dicens eis : Pax uobis	xx. 19, 21, 26 Εἰρήνη ὑμῖν (in Lc. xxiv. 36 a Western non-interpolation)
53 deus omnipotens misit filium suum in saeculo	iii. 17 ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
54 filius perditionis patrem...quem nemo uidit unquam, neque uidere potest nisi ille qui in eum crediderit	xvii. 12 ὁ υἱὸς τῆς ἀπωλείας i. 18 θεὸν οὐδεὶς ἑώρακεν πώποτε cf. xiv. 9 ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα
56 lupe rapax uolens abripere pecora quae tua non sunt sed sunt Christi Iesu qui custodit ea diligenter summa cum diligentia	x. 11, 12 etc.
58 domine pastor ouium dissipatarum olim, nunc autem per te coaduna- buntur Also the phrases de ouiculis tuis, etc., ouium tuarum	x. 16 ; xi. xxi. 16, 18 τὰ προβάτιά μου
66 lumen...quod non operiunt tenebrae	1 Jo. i. 5 καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία

<i>Actus Petri</i>	<i>John</i>
67 quod coepimus scripsimus ipse est in patre et pater in eo	Jo. xxi. 25 xvii. 21
68 ianuam lumen uiam panem aquam uitam resurrectionem... gratiam fidem uerbum	Jo. <i>passim</i>
74 Petrus autem eleuatis oculis ad caelum ...dixit: Pater sancte filii tui Iesu Christi	xvii. 1 ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν'
77 patris sui diabuli (62 opera patris sui)	11 Πάτερ ἅγιε viii. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν 44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ δια- βόλου ἐστέ
filius enim tuus resurrectionis est	xi. 23 ἀναστήσεται ὁ ἀδελφός σου
80 αὕτη τίς μὲν ἔστιν τὸν ἄλλον βιόν, οὐκ οἶδα	ix. 25 εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα
81, 82 ἀνέρχομαι πρὸς τὸν πατέρα	xx. 17 οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα... ἀναβαίνω πρὸς τὸν πατέρα μου κ.τ.λ.
98 τὸ πνεῦμα ὁ Πέτρος τῷ κυρίῳ παρέδωκεν	xix. 30 παρέδωκεν τὸ πνεῦμα
100 μνάς...σμύρνης καὶ ἀλόης...πεντήκοντα	39 ἔλιγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

The passage quoted by Herr Gorssen from the tract *de montibus Sina et Sion* (8) runs as follows: in ipsa passione...alii uero Iudaei inidentes de harundine caput eius quassabant blasphemantes et dicentes: Aue rex Iudaeorum, ubi est pater tuus? ueniat et eliberet te de cruce. This looks very much like an inaccurate reminiscence of Mt. xxvii. 30, Mc. xv. 19. It may be directly borrowed from a document like the Gospel of Peter; but ultimately it is based on canonical Gospels.

The author of the tract does make use elsewhere of apocryphal writings. In c. 4 he says he finds in Scripture the account of the four stars whence Adam's name was derived (see Mr Charles's note on the Slavonic Enoch xxx. 13): in cc. 8, 10 are certain details about the Passion which recall the Gospel of Peter; and finally in c. 13 we read: nam et nos qui illi credimus Christum in nobis tamquam in speculo uidemus, ipso nos instruente et monente in epistula Iohannis discipuli sui ad populum (a xth cent. MS. reads 'ad paulum'): *ita me in uobis uidete quomodo quis aestrum se uidet in aquam aut in speculum.*

It is within the bounds of possibility that we have here a very much perverted form of a phrase in the Epistle of James (i. 23 οὗτος ὅμοιος ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ) assigned to the wrong writer. But this is not really probable. It is more likely that an apocryphal

book is being quoted: and we could easily imagine such a sentence as occurring in the Leucian Acts of John, whether in a discourse, or in a letter, inserted in the Acts, just as the Third Epistle to the Corinthians is believed to have formed part of the ancient Acts of Paul.

## ON SOME RECENTLY PUBLISHED APOCRYPHAL WRITINGS.

IT seems not out of place in a volume such as the present to include a short notice of some recently published apocryphal tracts, which have not as yet attracted much attention.

A. The principal collection which I have in my mind is the first volume (the second does not seem to have appeared yet) of the late Athanasius Vassiliev's *Anecdota Graeco-Byzantina* (Moscow, 1893). This book contains three texts which I have myself printed from other (and I think better) manuscripts. It includes, however, several writings of very high interest which were before quite unknown, as well as one or two which are not new to students.

The Prolegomena contain much excellent matter.

The contents are as follows:

### 1. Narratio de praeciso Iohannis Baptistae capite.

This is the Life of St John Baptist by his disciple Eurippus which I had at one time thought of printing from a late Bodleian MS. (*Apocr. Anecd.* 1st series, p. ix). The text here given is from a Monte Cassino MS. of cent. xi.

It seems to have been unknown to A. Berendts, author of an interesting book recently published (*Studien über Zacharias-Apokryphen und Zacharias-Legenden*): and this is unfortunate, as it corresponds in certain points with the Slavonic story of Zacharias which he has translated (pp. 71 sqq.).

### 2. Diaboli Iesu Christo contradictio.

In two forms: (a) from a Venice MS. of cent. xii, (b) imperfect at the beginning from a Vienna MS. of cent. xiii. These are not the only extant copies. Dr Rendel Harris (*Rest of the Words of Baruch*, p. 28) mentions one at Jerusalem.

The texts are both in a bad state and contain neo-Greek forms. The editor has rightly remarked that the tract contains a good deal that is drawn from the late apocryphal Apocalypse of John.

### 3. Quaestiones S. Bartholomaei Apostoli.

From a Vienna MS. (Hist. 67. Lamb. xxxiii) of cent. xiii. It is imperfect at the beginning, but the deficiency is supplied in Vassiliev's Preface by a Latin translation from the Slavonic version.

This is an interesting and important book. The scene is laid in the days after the Resurrection. Bartholomew begins by asking our Lord whither He had gone from the Cross: for he had seen at the moment of the darkness that He was no longer on the Cross, and had heard cries and weeping and gnashing of teeth from below. In answer Christ tells of His descent into Hell, by stages, which resemble those of the descent into the world as narrated in the *Ascensio Iesaiæ*.

Then the dividing of the veil of the temple by an angel is described. (At this point the Greek text begins.) Thereafter Christ departs to receive a sacrifice in Paradise.

The Apostles proceed to question the Virgin concerning the Incarnation. Her narrative of the Annunciation (given with great reluctance, and accompanied by terrible phenomena) is followed by the return of our Lord. Then the Apostles ask to see Beliar: and he is brought, in a frightful form, bound with 663 fiery chains. Bartholomew questions him and he answers at length, concerning his creation and his fall, and concerning the angelic hierarchy. The book ends with a prayer of Bartholomew, and some questions about the gravity of various sins, which have somewhat the appearance of a later addition.

There is a great deal that is heretical in the book, and, though the language is late, the matter is undoubtedly ancient. It is difficult not to think that it must be connected with the old Apocalypse of Bartholomew of which we have fragments: but these fragments do not occur in the Greek text here published.

### 4. Christi epistola de die dominica.

In two texts: another from a modern chap-book is given in the Preface.

### 5. Visiones Danielis.

- a. A sermon of Ps.-Chrysostom.
- b. Vision of Daniel on the last times.
- c. Last Vision of Daniel.

### 6. a. Anonymi vaticinatio de rebus Byzantinis.

b. Vaticinium de futuris rebus Byzantinis (ex vita S. Andreae Salo).

These documents have been dealt with by Bousset (*Der Antichrist*); and Klostermann (in *Analecta zur LXX*) has printed another text of the Apocalypse of Daniel.

## 7. Quomodo Iesus Christus sacerdos factus sit.

In three texts. It is the tract which occurs in Suidas s.v. Ἰησοῦς and which Robert Grosseteste translates (from Suidas) into Latin.

## 8. Narratio de rebus in Persia gestis.

In two texts. It is a late but interesting book. Another text was printed by Alb. Wirth in 1894 (*Aus Orientalischen Chroniken*, pp. 145—193). Harnack has discussed parts of it in his tract on the Abercius inscription (*Texte u. Unters.* XII. 4 b, pp. 17 ff.).

## 9. Apocalypsis Deiparae.

See p. 141 of this volume.

## 10. Vita S. Macarii Romani.

In two texts. It is otherwise known as the *Itinerarium Theophili* as being the narrative of Theophilus, Sergius, and Hyginus, concerning their travels in the East, and their visit to Macarius. It has long been known in Latin, as occurring in Rosweyde's *Vitae Patrum*, p. 224.

## 11. Vita S. Zosimae.

In two texts : see p. 140.

## 12. Panagiotae cum azymita disputatio.

Imperfect at the end : from a Vienna MS. of cent. xv, xvi. See pp. lxiv sqq.

## 13. Palaea historica.

A history of the Old Testament from Adam to Daniel. The Slavonic Version of this is one of the most important monuments of Slavonic literature. In Vassiliev's Preface much is said of it : and particulars are given of one apocryphal writing which is embodied in it, called the *Ladder of Jacob*.

The Greek text here printed is of late date but has many interesting features. Among them I would mention the story of Lamech, told at some length : the story of Abraham's conversion and breaking of Terah's idols : the story of Melchizedek (agreeing with that attributed to Athanasius) : the penitence of Lot. The incident of Uzzah (here called Ζάβ) is transferred to the time of the Exodus : and Uzzah is not struck dead, but his hand is withered.

In the section on the Death of Moses it is evident that the substance at least of the *Assumptio Moysae* has been drawn upon. It is worth quoting :

Περὶ τῆς τελευτῆς Μωϋσέως. καὶ εἶπεν Μωϋσῆς πρὸς Ἰησοῦν τοῦ Ναυί· Ἀνέλθωμεν ἐν τῷ ὄρει. καὶ ἀνελθόντων αὐτῶν εἶδεν Μωϋσῆς τὴν γῆν τῆς ἐπαγγελίας καὶ εἶπεν πρὸς αὐτόν· Κάτελθε πρὸς τὸν λαόν, καὶ ἀνάγγειλον αὐτοῖς ὅτι Μωϋσῆς ἐτελεύτησεν. καὶ κατῆλθεν Ἰησοῦς πρὸς τὸν λαόν, ὁ δὲ Μωϋσῆς τὰ τέλη τοῦ βίου ἐκτίσματο. καὶ ἐπειρᾶτο Σαμουὴλ (ἰ. Σαμαὴλ) ὥς ἂν καταβάσῃ τὸ σκύνωμα



(=σκήνωμα) αὐτοῦ τῷ λαῷ ἵνα θεοποιηθῶσιν (l. -σωσιν) αὐτόν. Μιχαὴλ δὲ ὁ ἀρχιστράτηγος προστάξει θεοῦ ἦλθεν λαβεῖν αὐτὸν καὶ συνστεῖλαι καὶ ἀνθίστατο αὐτῷ Σαμουήλ, καὶ διεμάχοντο. ἀγανακτήσας οὖν ὁ ἀρχιστράτηγος ἐπετίμησεν αὐτὸν εἰπών· Ἐπιτιμᾷ σε ὁ Κύριος, διάβολε. καὶ οὕτως ἡττήθη ὁ ἀντικείμενος καὶ φυγὴν (l. -ῇ) ἐχρήσατο· ὁ δὲ ἀρχάγγελος Μιχαὴλ συνέστειλεν τὸ σκῆνωμα Μωϋσῆ ὅπου προσετάχθη παρὰ θεοῦ τοῦ χριστοῦ ἡμῶν.

The lives of the Judges are full of extraordinary blunders (e.g. the achievements of Judith are given to Deborah). The kings after David are almost wholly omitted. Then follow the stories of Βίτ (i.e. Tobit) and Daniel.

The whole book is a kind of Greek *Historia Scholastica*, but is much more full of legendary matter than that compilation. Almost every section has a quotation from the hymns of Andrew of Crete.

#### 14. Mors Abrahami.

This is the Testament of Abraham, printed from a Vienna MS., which I have used in my edition, where it is quoted as E of the Longer Recension.

#### 15. Narratio de Hierusalem capta.

This is the *Rest of the Words of Baruch*, printed from an imperfect Barberini MS. of little value.

#### 16. Quaestiones Iacobi fratris Domini ad Iohannem Theologum.

From a Venice MS. of cent. xiv, xv. It is a very late production, for it makes St James mention Andrew of Crete: but it also contains some not uninteresting matter about departed souls.

#### 17. Orationes falsae.

Seven prayers of a magical character, including St Paul's address to the viper that bit him.

#### 18. Exorcismi.

A collection of thirty-three exorcisms and magical receipts.

B. Another ancient book which has only recently become accessible is the Story of Achikar, the Achiacharus who is mentioned several times in the Book of Tobit. This romance, which is clearly older than Tobit, exists in several versions. The two most convenient forms in which it can be read are (1) in the *Byzantinische Zeitschrift*, Vol. I., where there is a translation of the Slavonic version, and (2) in Lidzbarski's *Geschichten und Lieder aus den neuaramäischen Handschriften der Königl. Bibliothek zu Berlin* (Weimar, 1896). In this latter volume is a translation and bibliography of

the book. The story well deserves to be read, even apart from its connexion with Tobit<sup>1</sup>.

C. Another important collection of Apocrypha is found in a volume published by the Mechitarists at Venice, which includes all the Armenian apocryphal books of the Old Testament which the editor has been able to get together. Of this volume I shall give a somewhat detailed account for the sake of scholars who do not read Armenian. I owe it to Professor Robinson's help that I am in a position to give such an account.

The book is the first volume of a series of Armenian Apocrypha, and its special title is *Uncanonical Books of the Old Testament*<sup>2</sup>. It is dedicated to the memory of Mgrditch Emin of Moscow, of whom we learn in the Preface that he bequeathed a sum of money to the Mechitarists for the publication of Armenian literature of this description. The Preface, which is signed by Father Sarkis Jospheantz, contains some notice of the MSS. from which the various pieces are printed. Dr Robinson tells me that Father Basil Sargisean, who has already made his mark as a student of ecclesiastical literature, is at present engaged on an Introduction which will deal with the documents now published. We are both of us indebted to Father Basil for his courtesy in

<sup>1</sup> Two points in it I will note parenthetically here. First, is not the enigmatical passage Tob. iv. 17 explained by Achikar? Compare ἔκχεον τοὺς ἄρτους σου ἐπὶ τὸν τάφον τῶν δικαίων, καὶ μὴ δῶς τοῖς ἁμαρτωλοῖς with "Mein Sohn! giess lieber deinen Wein auf die Gräber der Frommen, als dass du ihn trinkest mit schlechten, gemeinen Menschen." The force of καὶ μὴ is the same as in Prov. viii. 10 λάβετε παιδείαν καὶ μὴ ἀργύριον, the parallel clause being καὶ γνώσω ὑπὲρ χρυσίου δεδοκιμασμένον. So that Tobit iv. 17 must be taken to mean "Pour out thy bread upon the graves of the righteous, rather than give it to sinners." Secondly, our Lord's parable of the wicked servant who begins to be drunken and to beat the servants, and is finally "cut in sunder" by his master on his sudden return (Mt. xxiv. 48), finds a striking parallel in the career of Nadan the nephew of Achikar. This young man, we read, when he had treacherously got rid of his uncle, gathered his disreputable friends together and "began to eat and to drink," and took the men-servants and maid-servants, and stripped and scourged and tormented them: and finally, when Achikar had unexpectedly emerged again, swelled up on a sudden and burst. As the story was clearly popular, and is also clearly pre-Christian, it would be no very strange thing if the Parable had borrowed a trait or two from it.

<sup>2</sup> The general title is: *Թանգարան Հին և Նոր Նախնեաց*, i.e. 'Treasury of Old and New Primitive Writers.'

placing the sheets of this volume in our hands before its actual publication.

The texts included in this book are the following :

I. Book of Adam . . . . . p. 1

*Inc.* Adam took his wife Eve, and went to a place which was in the region of the East, over against the Garden of Delight : and he dwelt there 18 years and two months. And after that Adam drew near to Eve his wife and she conceived and bare two sons.

Then follows the vision predicting the murder of Abel.

The following titles are cited in the *Apparatus Criticus* :

*a.* This is the narrative of the deeds of Adam and Eve after their coming out from the Garden of Delight, into what was named the Land of Sorrow.

*b.* Narrative of the deeds of Adam and Eve the first-created : which was manifested by command of God through Michael the archangel to the great Prophet Moses, who received the tables written by God : which the spiritual lord Simeon newly translated in Jerusalem.

*Expl.* And when Michael the archangel had said this to Seth.....and they were singing songs, saying : Alleluia, Alleluia, Alleluia, Holy, Holy, Holy, Lord of Hosts.

This is a translation from the Greek book printed by Tischendorf in *Apocalypses Apocryphae* under the misleading title of *Apocalypsis Mosis*. See for further information about the various versions of it in Latin etc. S. C. Malan's *Book of Adam and Eve*.

II. Death of Adam . . . . . p. 24

*Inc.* The book of the created things Moses composed ; he commemorated nothing concerning the death of Adam, save only that Adam lived 900 years. In the narrative of the Paraleipomena of the Greeks it is found thus written concerning the first-created.

After the jealousies and evils, Adam went forth and dwelt over against Paradise, and weeping tasted no food five days, until the coming of the angel.

*Expl.* And Adam was laid in the sepulchre, until Noe received command from the angel, who instructed him to open the place and take into the ark the bones of Adam.

This is a late document, in all probability. It is undisguisedly Christian, for there are visions which must be interpreted as referring to the Trinity and the Virgin Birth.

III. Testaments of the (Twelve) Patriarchs. For *Simeon* and *Levi* two recensions are printed side by side . . . . p. 27

Mr F. C. Conybeare has of late been dealing with the Armenian version of the Testaments in the *Jewish Quarterly Review*.

IV. (1) Story of Asaneth (*sic*) . . . . . p. 152

*Inc.* And it came to pass in the first year [another MS. adds : 'of the seven years of fulness, in the month'] which was the seventh [v. l. 'fifth'] day of the month, Pharaoh sent Joseph to go through all the land of Egypt.

*Expl.* Whosoever worketh work the seven days of the marriage of Joseph and Asaneth shall die the death. And it came to pass after this, Joseph went in unto Asaneth, and she conceived and bare Manase in the house of Joseph [another MS. adds : 'and Ephrem']. To the glory of God. Amen.

See Batiffol's edition of the Greek text (*Studia Patristica*, fasc. i.) cc. i—xxi.

(2) Hymn of Confession of Asaneth unto God.

*Inc.* I have sinned, Lord, I have sinned before thee, and much offended : I, Asaneth the daughter of Petaphre.

This Hymn is found in the Syriac and Latin versions of the work, but not in the Greek. After it we read :

And after this there passed seven years of fulness, and there began to come seven years of famine (Batiffol, c. xxii.).

*Expl.* And Pharaoh rose up from his throne and worshipped Levi. And on the third day the son of Pharaoh died [another MS. adds : 'who was smitten by a stroke from the Lord '].

See Batiffol, c. xxix. : but the Greek, Syriac and Latin have a few sentences more.

V. Story of Moses . . . . . p. 199

*Inc.* The first prophet and inspired speaker Moses, who was first of all the prophets, and by God was named a god unto Pharaoh.

*Expl.* He rose and came to Tabor, (as) a witness of the Godhead of Jesus Christ the son of Mary.

There is nothing of the *Assumption of Moses* here, unless it be the bare statement that Michael the archangel buried Moses.

VI. Deaths of the Prophets . . . . . p. 207

*Inc.* Death of Esaias the Prophet.

He was son of Amos of Tekoah of the tribe of Judah.



In sixteen sections : probably from Pseudo-Epiphanius *De Vitis Prophetarum*.

VII. (a) Concerning Solomon the king . . . . . p. 228

*Inc.* Inasmuch as Moses wrote : Thou shalt not marry his son to thy daughter.

*Expl.* And manifestly committed fornication over against (*or* in the face of) the temple of holiness and his enemies.

(b) Questions of the queen and answers of Solomon the son of David . . . . . p. 229

*Inc.* The queen said : What is thy God, and to whom is He like, and whereby is He figured ?

Solomon : My God is IS, and is everything, and is from Himself.

*Expl.* Solomon : But receive thou also from us a parable. He saith : A strong tower and an instrument of wounding : a temple of a triangle, its stones joy and its foundation love.....and the windows thereof solitary and apart and the works thereof are contrary to the building, and the sentinels thereof are not seen.

This may be a relic of the literature (which existed as early as the time of Josephus) in which contests of wisdom between Solomon and others were recorded. The *Contradictio Salomonis* of the Gelasian decree was such a book, and the mediaeval dialogues of Solomon and Saturn, and Solomon and Marcolph, as well as the Slavonic "Solomon and Kitovras," are survivals of it.

(c) Concerning the books of Solomon . . . . . p. 232

*Inc.* When God raised up (as) adversary (*lit.* Satan) to Solomon Adrazar king of Edom.

*Expl.* And he fell to tears, mourning (*or* repenting) he wept bitterly : and God reckoned (it) unto him for repentance.

One of the numerous legends of the Penitence of Solomon.

(d) About the books of Solomon . . . . . p. 233

*Inc.* The Blessed Ephrem saith thus : Solomon the wise after his sins.

*Expl.* For David wept all the night, and Solomon flooded his chamber.

Similar to the last.



## VIII. Prayer of Manasseh the king . . . . p. 235

*Inc.* Lord Almighty, God of Abraham, Isaac, Jacob, (and) the posterity of them the just : which didst make heaven and earth.

*Expl.* Thee, O Lord, all angels of heaven bless, and Thine is the glory for ever. Amen.

As in the Greek.

## IX. Vision of Daniel. The seventh . . . . p. 237

*Inc.* (Imperfect at the beginning.) After all the revelation which was given to Daniel, there was sent from the Lord Gabriel the angel, which was sent to him at first, and said to him : Daniel, man desired, I have been sent from the Lord to thee to say to thee words, and to teach thee concerning the end of the days.

*Expl.* For Thou, Lord, knowest and understandest that we are not able to endure, because that we are flesh : but as a father kind and loving-to-men, Thou hast compassion upon us : For Thine is the glory now and always and for ever and ever, Amen.

As published by Kalemkiar (Vienna, 1892). Cf. *infra*, no. xvii.

## X. (a) Third Book of Ezra . . . . p. 251

*Inc.* Chapter I. I Salathiel, who also am called Ezra.

*Expl.* And Ezra died and was taken up to the company of his fellows among the Saints and the just : I wrote all this, and I was called the scribe of the Highest, to whom be glory for ever. Amen.

A Latin translation of this version is in Hilgenfeld's *Messias Judaeorum*.

## (b) Questioning of Ezra the Prophet with the angel of the Lord concerning the souls of men . . . . p. 300

*Inc.* Ezra the Prophet saw the angel of the Lord, and he asked him word for word..... What hath God prepared for righteous and for wicked ?

*Expl.* p. 303 (imperfect). So also Elias in a fiery chariot was taken up to heaven : so also Daniel went into the ditch (? the den).

Probably a late tract : it does not seem to be identical with any of the Apocalypses of Ezra enumerated in my *Introduction to the Fourth Book of Ezra* (pp. lxxxvi sqq.).

Supplement . . . . . pp. 305—399

# XI. (a) Story of the Creation and Transgression of Adam p. 307

*Inc.* When the Lord God created heaven and earth, and made first the hosts of angels for the service of His Godhead ; then the wicked Satael and Beliar.

*Expl.* So they were glad.

## (b) Story of the going forth of Adam from Paradise p. 312

*Inc.* Now when Adam fell from the garden of delight.

*Expl.* When Adam heard this promise, he was exceeding glad : six thousand centuries (?) (were reckoned), as one hour it appeared. Blessed be God.

## (c) This is the story of the sons of Adam, Abel and Cain p. 314

*Inc.* Now when Adam after the deception of Satan.

*Expl.* But the Lord had pity and sent a promise concerning Seth, and comforted Adam and his wife Eve.

## (d) Concerning the promise of Seth which it is right that we should hearken unto p. 319

*Inc.* And the Lord was merciful concerning Adam, and sent His angel to Adam, and said : Go in unto thy wife, for there shall be to thee a son instead of Abel.

*Expl.* And the name of that place was called Nachitchewan (= former lodging) : and this is the sepulchre of Noah. So much for this.

This tract or collection of tracts covers much the same ground, to all appearance, as the opening chapters of the Arabic Revelation of Peter. We have not at present sufficient materials for assigning correctly the relations of these numerous Adam-books to each other.

# XII. Story of the Penitence of Adam and Eve the first-created, how they performed it p. 325

*Inc.* After the going forth of Adam from the garden, having taken Eve by the command of God [and] they dwelt over against the garden : for continually seeing the garden.

This begins like the Latin *Vita Adae*.

It ends with a notice of the Crucifixion and of the custom of commemorating departed souls on the Saturday.

## (b) Words of Adam to Seth p. 331

Seth brings oil from Paradise. Ends with a note of Enoch's translation.

XIII. A brief narrative of Elias the prophet . . . p. 333

*Inc.* Elijah the Tishbite was of the race of the priests, for Tesbi, etc.

*Expl.* And Ahab went weeping to his house. (Colophon follows.)

This tract is not known to me. It contains the story that the priests of Baal, on the occasion of the sacrifice on Carmel, concealed a man inside their altar who was to light the fire: but that God revealed this to Elijah, and that the man died at his prayer. Cf. Ephrem (*in 1 lib. Regum*) and Chrysostom (*in Petrum et Eliam*) i. 765, ed. Fronto Ducaeus.

XIV. Preaching of Jonah the prophet which was in the city Nineve . . . . . p. 343

*Inc.* For Nineve was a great city.

*Expl.* And his mother died in the way, and he buried her near Rachel's oak.

There are tracts in other languages (e.g. Carshunic) on Jonah's preaching, and Ephrem Syrus has a homily on the subject.

XV. (a) Concerning Jeremias the prophet, from the Book of Baruch . . . . . p. 349

*Inc.* When the Chaldeans were ready to besiege Jerusalem the Lord spake to Jeremias and said: Jeremias, my chosen, go out from this city, thou and Baruch the reader, because I will deliver it into captivity.

*Expl.* And Nepthalim the king of the Assyrians took the bones of Jeremias to the city of Alexandria with honour, and buried every bone around the rampart of the city, and the doers of mischief (another MS. has 'crocodiles') were exterminated, and the seers of God entered into glory. Amen.

This begins like the *Rest of the Words of Baruch*, and ends with what may be taken from the Life of Jeremiah in Pseudo-Epiphanius.

(b) Narrative of the Holy Jeremias the prophet and his disciples Baruch and Abimelech . . . . . p. 358

*Inc.* When the Lord willed to deliver Jerusalem to captivity, He spake with Jeremias and said: Go out from this city, thou and Baruch thy scribe: because I will deliver into captivity the city of Jerusalem and the sons of Judah.

*Expl.* This sign gave (*or* gave He) to the Egyptians, the moving of their idols, and the falling and destruction by means of a child born of a Virgin, the Saviour of Israel.

This is clearly some compound of the *Rest of the Words of Baruch* with Pseudo-Epiphanius. The two are often found welded together in *Menaea*, just as the Ascension of Isaiah is joined, in the only known Greek copy, with the Pseudo-Epiphanian Life of that prophet.

(*c*) From the Remaining Books which I found in the books of the Romans . . . . . p. 364

*Inc.* And it came to pass when the children of Israel were led captive into the hands of the king of the Chaldeans, God spake with Jeremias and said: Jeremias, my chosen, arise, go out from this city, thou and Baruch, because I will destroy the city.

*Expl.* And the other sayings of Jeremias, and the might of the remaining words, are they not written in the Letter of Baruch? Glory to Christ for ever. Amen.

Probably this is the full text of the *Rest of the Words of Baruch*, without extraneous additions.

## XVI. Vision of Enoch the Just . . . . . p. 378

*Inc.* There appeared to me a certain man over against Mount Lebanon at the sixth hour of the day, and his countenance (*or* the vision of him) was like a flame of fire, who said to me: Give heed, O man, to that which I tell thee, which I have heard from the Lord of Hosts. And I stood all the night over against the mountain on the east side: and my face to the sea of the west over against the cherubim.

And behold, over the sea a stately (lofty) eagle.

*Expl.* Then all the saints with the angels shall stand before the Most High God, reigning and rejoicing, praising God for ever and ever.

This book appears to be of quite late date, and is very probably a local production and not translated from Greek at all. It contains prophecies about Palestine, Cilicia, Byzantium, etc.; and belongs to the same cycle as the Seventh Vision of Daniel.

## XVII. Vision of Daniel the prophet (from another MS.)

pp. 387—399

*Inc.* After three years, after all the revelation, etc. (as in No. IX.).

*Expl.* And each according to his works shall they be judged.

D. A collection which has some interest is that called *Les Apocryphes Éthiopiens traduits en français*; the editor and translator is M. René Basset. The series is being published as part of the *Bibliothèque de la Haute Science*. Seven parts have appeared, namely:

1. *Le Livre de Baruch et la Légende de Jérémie* (1893), containing *The Rest of the Words of Baruch*, the Legend of Jeremiah from the *Synaxarion* (this being a version of the Life by Pseudo-Epiphanius) and a translation of Hippolytus' account of the Book of Baruch composed by Justin the Gnostic.

2. *Mas'h'afa T'omar (Livre de l'Épître)*. A Letter of Jesus Christ concerning Sunday. See above p. 155 for a reference to the Greek form of this document.

3. *L'Ascension d'Isaie*. From Dillmann's text. This is a convenient book to use. Unfortunately, von Gebhardt's Greek text seems to have escaped the notice of the editor. It will be found in Hilgenfeld's *Zeitschr. für Wissensch. Theol.* for 1878.

4. *Les Légendes de S. Tertag et de S. Sousnyos*. These are not apocryphal documents. Tertag is Tiridates the Great, of Armenia. The other hero of the legend is Sarkis or Sergius. Sousnyos, whose legend has no connexion with that of Tertag, is Sisinnius. He appears as the slayer of his sister, a witch who kills his child. This story, which is clearly the prelude to a prayer against witches, has appeared (in various forms) in Slavonic and Roumanian. I have read what is probably the original in a MS. at Paris (fonds Grec 395, cent. xv, xvi, ff. 8b—15).

I can only give a rough abstract of it, as I have no transcript:

### *History of the foul and accursed Gyllou.*

In the reign of Trajan there was a certain woman called Meletine who bare twelve children, and shut herself up in a town for fear of the Gyllou: her brothers, the holy *Συσύννιος*, *Σύνη*, and *Συνόδοπος*, came to see her, and said: "Open to us, sister Meletine." She said, "I cannot for fear of the Gyllou." But



when she had opened and let them in, the Gyllou came with horses, and stepped in and carried off the children, and Meletine said, "I told you of this." So the saints said, "We will pursue her, and recover the children." And an angel came and said, "You must pursue her in the direction of Libanus." They rode on their horses after her, and Sisinnius smote her in the side, and they took her and began to torment her: and she said, "I cannot give up the children unless I drink of the milk of Meletine." So Synodorus returned to Meletine and told her, and took of her milk in a pail and brought it back with him; and when the Gyllou had drunk it, she vomited up the children, who by the providence of God were living; and she swore by the circle of the sun and the horn of the moon that whoever had her twelve names and the names of the three saints written up in their house, could not be approached by her. And the saints beat her and asked for her twelve names and she, *πυρὶ φλεγομένη*, told them. The first was *Γυλλοῦ*: of the others I only recorded *Βριανῆ*. They returned to Meletine, and the whole city marvelled.

5. *Les prières de la Vierge à Bartos et au Golgotha.* Magical prayers with a narrative setting. See Forbes Robinson's *Coptic Apocryphal Gospels*, Preface.

6. *Les prières de S. Cyprien et de Théophile.* Also of a magical nature. Cyprian is of course the magician of Antioch who was martyred along with S. Justina. Theophilus is the Patriarch of Alexandria.

7. *Enseignements de Jésus-Christ à ses disciples, et Prières Magiques.* The Instructions of Christ here printed deal chiefly with magical names of God. In form they recall the *Questions of Bartholomew* (see p. 155). Seven Magical Prayers follow; one contains the story of an encounter between Solomon and the 'Hidden King' of the 'Blacksmiths,' who is seemingly the King of the Demons.

The eighth number is to contain the '*Règles attribuées à St. Pacôme.*'

E. In the fourth volume of the Oxford *Studia Biblica*, Mr F. C. Conybeare has given us translations (into Greek and Latin

respectively) of two Armenian versions of the *Acta Pilati*. The student cannot but be grateful to Mr Conybeare for the new material: but, at the same time, the inconvenience of the translations into two languages is very great, and the advantages of the plan are not obvious.

F. Mr Forbes Robinson's *Coptic Apocryphal Gospels* (Texts and Studies, IV. 2) are a very valuable collection. But as my readers are likely to have studied it themselves, it will be superfluous to go through the contents in any detail. Another fact which deters me from a complete survey of the book is this, that its contents consist very largely of documents concerning the birth and death of the Virgin: and the legendary literature of these two events is at present an undigested mass of material awaiting classification. Among the more novel fragments the homiletic accounts of the Ministry of our Lord are prominent. Fragment IV. (p. 176), which tells of the appearance of the Devil as a fisherman (Praed's *Red Fisherman* will perhaps occur to the minds of some readers as a parallel), rather reminds one of the "Dispute of Christ with the Devil," printed by Vassiliev (see p. 154).

The above notices include most of the really important texts which have appeared in recent years, and might conceivably have escaped the notice of students. They do not pretend to be complete: it is only hoped that they may be useful so far as they go. I might go on to make a list of *desiderata* in this department of theological literature, but it is probable that a good many of the items would only be desired by myself. I am sure, however, that at least two volumes of apocryphal books are eagerly looked for by a not inconsiderable circle of theologians: I mean the Apocalypses of Elijah and Zephaniah and the new Gnostic books in Coptic, which have been recently acquired by the authorities at Berlin.

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TEXTS AND STUDIES

CONTRIBUTIONS TO  
BIBLICAL AND PATRISTIC LITERATURE

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# CLEMENT OF ALEXANDRIA

## QUIS DIVES SALVETUR

RE-EDITED TOGETHER WITH AN INTRODUCTION  
ON THE MSS. OF CLEMENT'S WORKS

BY

P. MORDAUNT BARNARD M.A.

CHRIST'S COLLEGE CAMBRIDGE

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## PREFACE.

**T**HE *Quis Dives Salvetur* has met with less than justice at the hands of the editors of Clement of Alexandria: all editions hitherto have been founded on Ghisler's very inaccurate copy printed from Vat. Gr. 623 (16th century). It is now edited for the first time from the Escorial MS.  $\Omega$  III 19 (11th century), the parent of the Vatican MS.

It was at first arranged that an investigation of the text of the Gospels and Acts used by Clement should accompany this edition of the *QDS*: for this purpose I examined all known MSS. of Clement's writings that are of any importance, and the general results of this examination are given in this number. The Syndics of the University Press have kindly allowed me to defer the publication of the examination of Clement's Quotations from the Gospels and Acts, which will therefore appear in a separate number of Texts and Studies.

I have to thank the Editor of this Series for his continual help and advice: without it this book would probably never have been begun, and would certainly never have been finished. I have also to thank Prof. J. B. Mayor and Dr Henry Jackson for many valuable notes and hints.

To my friend Dr Otto Stählin I am under peculiar obligations, as will be seen by any one who reads my *Introduction*. As he had intended to edit the *QDS*, and is also collecting materials for the edition of Clement in the Berlin Corpus, we have been working on parallel lines. We have kept each other continually informed of anything new which we found; and I can scarcely calculate the

extent to which I have benefited by our correspondence. He has been good enough to go over my proof-sheets for me ; and as the original collations of some of the MSS. quoted are in his possession, and he has independent collations of others, the value of this service is obvious.

Lastly it is my pleasant duty to acknowledge the unfailing kindness I have received from the Librarians of the libraries which I have visited.

MICKLEHAM,

DORKING.

*May* 1897.

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## INTRODUCTION.

### ON THE TEXT OF CLEMENT'S WORKS.

#### § 1. MSS. OF THE PROTREPTICUS AND THE PAEDAGOGUS.

By far the most important of the MSS. of the Protrepticus and the Paedagogus is the well-known Arethas Codex in the Bibliothèque Nationale at Paris (Gr. 451: quoted as P). It was written in the year 914 by the scribe Baanes for Arethas, Archbishop of Caesarea in Cappadocia. This codex has been so often described<sup>1</sup>, that it is needless to give a description here. The note of the price paid for the MS. is correctly printed in the *Mélanges Graux*, p. 750; it is easily legible with the aid of a glass and runs: ἥκ κ περιγαμῶ ἥκ ε̄ that is *νοῦμμοις κ̄ περιγαμῆναι νοῦμμοις ε̄*; the price paid for the parchment is kept separate from the cost of writing. Five quires (8 to 12) of eight leaves each have been lost, containing the first ten Chapters of *Paed.* i and the beginning of Chapter xi as far as *πρὸς δὲ καὶ τῆς ἐπιτιμῆς...*

Mutinensis, Gr. 126 (also marked III D 7; quoted as M)<sup>2</sup>, was copied from P before these five quires were lost. It belongs to the 10th or 11th century. The two hymns, which are not in P, are added after *Paed.* III; a short fragment has also been inserted here headed *Ἐκ τῆς ἐν χαλκηδόνι ἀγίας συνόδου*.

<sup>1</sup> See Montfaucon, *Palaeogr. Graeca*, pp. 274—277 (with facsimile); von Otto, *Corpus apolog. Gr.* III. p. xxxiii.; Dindorf, *Clem. Alex.* I. pp. v. ff.; and more especially Harnack, *Texte und Untersuchungen*, I. i. pp. 24 ff., and von Gebhardt, *ibid.* III. 162 ff. A good facsimile in Omont, *Fac-similés des MSS. grecs datés de la Bibliothèque Nationale du ix<sup>e</sup> au xiv<sup>e</sup> siècle*, pl. II.

<sup>2</sup> For description see T. W. Allen, *Notes on Gr. MSS. in Italian Libraries*, pp. 13 f.

This MS. is undoubtedly the Codex Carpensis of Victorius, the editor of the *Editio Princeps*<sup>1</sup> of Clement, which has been supposed to be lost. The evidence is as follows<sup>2</sup>.

Victorius in a letter to the Cardinal Marcellus Cervinus, prefixed to his edition of Clement (p. 4), speaks of a *vetustissimum exemplar Protreplici et Paedagogi* lent by Rodolphus Pius antistes Carpensis from his ancestral library to Cervinus for collation<sup>3</sup>. Moreover, Hervetus in a letter addressed to Rodolphus Carpensis, prefixed to his Latin translation of Clement's works<sup>4</sup>, describes what is evidently the same codex in a passage which seems to have escaped notice in this connection. On page 4 he says: "A te autem amplissime Cardinalis benigne est suppeditatus is liber qui dicitur *πρωτρεπτικός*.... Qui cum nuper editus esset, et aliquot meis amicis visum esset facturum me operae pretium si eum Latine verterem, eam ego provinciam eo suscepi confidentius, quod a tuo exemplari antiquissimo et permultis in eo adiectis Scholiis illustrato adiutus sim." At the end of the Protrepicus and of each book of the Paedagogus Hervetus gives a Latin translation of some of the Scholia found in MP<sup>5</sup>.

Cardinal Rodolfo Pio had inherited many valuable MSS. from his uncle Alberto Pio, Principe di Carpi, and among them many which the latter had bought from the heirs of Giorgio Valla for 800 zecchini: the most valuable of these MSS. came into the Estense, probably through the Cardinals Ippolito and Luigi at Rome<sup>6</sup>.

There is therefore a considerable probability that the present

<sup>1</sup> Florentiae, 1550.

<sup>2</sup> Allen, p. 3, thinks it probable that the Mutinensis and the Carpensis are identical, but it is perhaps worth while to prove the fact.

<sup>3</sup> The passage is quoted by Dindorf, i. vii.

<sup>4</sup> *Clementis Alexandrini omnia quae quidem extant opera.....Gentiano Herveto Aurelio interprete*. Florentiae, 1551.

<sup>5</sup> Dr Stählin, who had also observed the evidence afforded by Hervetus, writes to me with regard to these Scholia: "Nun findet sich unter denselben keine Bemerkung die nicht in M stünde, aber verschiedene die *nur* in M stehen, d. h. Scholien von M rec. z. B. die bei Dind. i. 422, 10—12 und *ibid.* 25—28 mitgetheilten Scholien."

<sup>6</sup> For further details about these MSS. see Coelestinus Cavedoni, "Notizia Letteraria di alcuni codici...che già furono di Alberto Pio Principe di Carpi," in the *Memorie di Religione, di Morale, e di Letteratura*, Serie terza, Tomo xvii. Modena, 1854, and Heiberg, *Beiträge zur Geschichte Georg Valla's und seiner Bibliothek*. Leipzig, 1896.

Mutinensis, which so exactly suits the description of Victorius and Hervetus, is the Codex Carpensis. But Dindorf says<sup>1</sup> that it is clear the Mutinensis is not the codex mentioned by Victorius, as all the MSS. of the Biblioteca Carpensis which passed into the Estense are marked with the note *Ἀλβέρτου Πίου καὶ τῶν φίλων*, which is not found in this codex. He continues:—"ex quo satis certo colligi posse hunc codicem non ex libris Carpensibus, sed ex Estensibus esse recte monebat Coelestinus Cavedoni, Bibliothecae Palatinae praefectus, qui hujus codicis usum liberalissime mihi concessit." This negative argument is obviously inconclusive.

The Protrepticus begins at the top of fol. 1<sup>a</sup> of the original MS.; the table of contents and the concluding pages of the Greek translation of extracts from Firmianus Lactantius *de Sibyllis*, which end the MS., are in a very late hand, on rather different sized parchment, and are certainly later additions; the MS. has been rebound within the last 200 years, and these pages were perhaps added then; there is therefore no possibility of finding the name of Alberto Pio either at the beginning or end of the MS. in its present state. Positive evidence, however, that it did come from the Bibl. Carpensis is fortunately to be had. Cavedoni, in his tract already referred to<sup>2</sup>, says "Tutti questi codici (i.e. those bought by Alberto Pio from the heirs of Giorgio Valla) portano segnato in principio tra due linee nel sommo margine il numero delle carte di che componesi ciascuno di essi." Now our MS. has on the top margin of fol. 1<sup>a</sup> the note "292 cart." The Librarian of the Estense and I compared this note of the number of pages with the similar notes in several other MSS. bearing the names of Alberto Pio and Giorgio Valla, and coming from the Bibl. Carpensis; we were both of opinion that these notes were in the same hand and ink. It is therefore, I think, quite certain that this is one of the MSS. inherited by Rodolfo Pio from his uncle, and that it is the Codex Carpensis of Victorius. This conclusion is further supported by the fact that Giorgio Valla published at Venice in 1498 a Latin translation of Athenagoras *de Resurrectione*, a tract which is contained in the Mutinensis.

There is one other point of interest concerning this MS. Schwartz<sup>3</sup> speaks of "nonnulla de Sibyllis," which conclude the

<sup>1</sup> Vol. i. pp. vii f.

<sup>2</sup> p. 227, note 17.

<sup>3</sup> *Texte und Unters.*, iv. i. p. iv.

codex, as being written by two more recent hands. The last two pages, as stated above, are in a very late hand, but the main part of the extracts *ἐκ τῶν φερμιανοῦ λακταντίου τοῦ ῥωμαίου περὶ σιβύλλης καὶ τῶν λοιπῶν* is in a hand which does not occur in other parts of the MS., but is written on exactly similar parchment, and begins in the middle of a page. This hand cannot, I think, be placed later than the 11th century, and is, I am convinced, the hand of the scribe of *Med. Laur.* Pl. v. c. 3, the only authority for the *Stromata*. I saw both MSS. within 48 hours, and also compared this hand of M with Bandini's facsimile of the Laurentian codex. If this identification of hands is correct, it shows that in the 11th century there was a library containing the *Protrepticus*, the *Paedagogus* and the *Stromata*: this would account for extracts from the two latter works being found in the four closely related MSS. Neap. II AA. 14, Ottob. 94 and 98, Monac. 479<sup>1</sup>. Ottob. 98 also contains other extracts from *Protr.* and *Paed.* Stählin (p. 17) shows that these were not copied from any MS. now known to us, and thinks it not impossible that they sprang from the same source as the extracts from the *Stromata*. He concludes: "es wäre dann der Rückschluss auf eine Handschrift zu machen, in der sowohl *Protrepticus* und *Pädagogus* als die *Stromata* standen." If the scribe of the "de Sibylla" in Mut. 126 was really identical with the scribe of the Florence codex of the *Stromata*, all these works were to be found near each other in the 11th century<sup>2</sup>.

The Florence MS. Bibl. Medic. Laurenziana, Pl. v. c. 24, (F) contains the three books of the *Paedagogus* and the two hymns. It is assigned to the 11th century, and is composed of 32 gatherings of 8 leaves each (size 9½ in. × 8½ in.; vellum; 19 lines a page; letters hang from lines ruled with blunt point: Scholia written in same hand and ink as text, but with a finer pen). The two centre leaves of gatherings 7 and 16 have been lost,

<sup>1</sup> See Stählin, *Beiträge zur Kenntniss der Handschriften des Clemens Alexandrinus*, Nürnberg, 1895, pp. 12 ff.

<sup>2</sup> With regard to these two MSS. Dr Stählin writes to me: "Dass Mut. und Laur. einmal in derselben Bibliothek waren, ist ganz unzweifelhaft dadurch, dass die Randbemerkungen, welche sich im Laur. von f. 221<sup>a</sup> an finden (cf. Dind. III. 67, 6. 12 u. s. w.), von derselben Hand herrühren wie die mit grünen Tinte in Mut. III D 7 (that is, M rec.). Dass die Hand identisch ist, kann keinem zweifelhaft sein, der beide Schriften gesehen hat."



owing to the binding string cutting through them: the first pair of leaves contained the words βέλῃ μου το αὐτὴν μονάδα (*Paed.* i viii; Dindorf i 180. 16—182. 21; Potter 138—140); the second pair from στοχαστέον γὰρ το ἐμφαίνει δεσπο- (*Paed.* ii vii, viii; Dindorf i 266. 1—268. 8; Potter 204, 205). The same lacunae occur in the following MSS., proving that they are derived from F:—Bodleianus 39 (B), Brit. Mus. Reg. 16 D xvii (R), Paris Bibl. Nat. Gr. 452 and 587<sup>1</sup>, Vat. Palatinus Gr. 86 (Pal.), Neapol. ii AA 14, Venet. Marc. xi 4 (formerly 652)<sup>2</sup>, and possibly the excerpta in Vat. Palatinus Gr. 302<sup>3</sup>.

In considering the relations of F and M to P the work done by Harnack and von Gebhardt is most important. Harnack cleared the way by showing that Tatian's *Oratio ad Graecos*, which occurs in M, was once contained in P<sup>4</sup>: von Gebhardt then examined the MS. and arrived at the following conclusions<sup>5</sup>. In the scholia in the margin, two hands can be distinguished; one the hand of Baanes, the scribe of the text; the other the hand of the person who wrote the long scholion beginning δεσμεύων πρὸς ἄμπελον on the last two pages of the MS. (printed in Dind. i xiv f.). This scholion is written in FM opposite the place to which it refers (*Paed.* i v 15 (106)), and is headed Ἀρέθα ἀρχιεπισκόπου. Von Gebhardt thinks that Arethas made a rough draft at the end of his MS., and then copied the scholion out in the margin opposite *Paed.* i v 15, which was in the part

<sup>1</sup> One of these two is no doubt the MS. referred to by Nourry, *Apparatus ad Bibl. max. vet. Patrum*, col. 659.

<sup>2</sup> See Villoison, *Anecdota Graeca*, Venetiis, 1781, tom. ii. pp. 97 and 249.

<sup>3</sup> On these four MSS. see Stählin, *Beiträge*, pp. 7 ff. In *Palat. Gr.* 302 Stählin says an extract from *Paed.* ii. viii. is headed ἐν τῷ ἀκεφάλῳ λόγῳ. As the heading of chapter viii. is lost in F, he concludes that these extracts are derived from that MS. But the New College codex (N) (see below, pp. xv. f.) omits the heading of chapter viii.; it seems to me, therefore, quite possible that they are derived from a MS. related to N.

<sup>4</sup> *Texte u. Unt.* i. i. 25 f.

<sup>5</sup> *Texte u. Unt.* i. iii. 162 ff. When I examined the Paris MS. in May, 1894, von Gebhardt's work was unknown to me, and I made the following note, which agrees with his conclusions in every point. "In the scholia common to FMP, two hands can be distinguished in P: one a very neat, fine, small half-uncial, probably by the text-scribe; the other a larger, rougher half-uncial, more like the hand on fol. 402 (i.e. the scholion beginning δεσμεύων πρὸς ἄμπελον). It is thus certain that the scholia in FM must have been copied from P."



of P now lost: judging from differences in the size and style of the writing, he thinks that the scholia in the second hand were written in the margin by Arethas at various times. It follows of course that F and M, which contain both the text-hand and the Arethas scholia of P, derived these scholia from that MS.<sup>1</sup>

It is a natural inference that the text also of these two MSS. springs from P. As far as regards M this can hardly be doubted. Dindorf's imperfect and often incorrect collation of M has obscured its relation to P. The texts of the two MSS. are practically identical<sup>2</sup>, and it may be considered certain that M was copied, probably directly, from P, though the two hymns must have been added from another source.

With regard to F the case is by no means so clear. Dr Stählin now considers that it is descended from P<sup>3</sup>. Against this it can be urged that a scribe might very well take his scholia from a different MS. from that which supplied the text<sup>4</sup>; further, it is strange that F should have deliberately omitted the Protrepticus<sup>5</sup>. In very few instances does F preserve a good reading not found in P: the following are the principal variants in the portions of *Paed.* II, III, which I collated myself<sup>6</sup>.

Dindorf I 204. 26 (Potter 155) ἐστὶ μου ὁ υἱὸς P ἐστὶν ὁ υἱὸς μου F (perhaps corrected according to Gospel text) 215. 17 (165)

<sup>1</sup> Dindorf, *Clem. Al.* I. 439—450, gives several scholia as occurring in FM and not in P. This need, however, cause no difficulty, for a later writer, who inserted several tracts of Hesychius and Maximus in the margin of P, frequently erased the original scholia to make room for himself. In all cases I had time to look at, where scholia in FM were not quoted from P, traces of the writing could be seen in that MS. under the Hesychius or Maximus. This late writer sometimes recopied in another place what he erased.

<sup>2</sup> In the portions of *Paed.* II., III., which I collated for the Gospels and Acts quotations, M varies from P only 10 times, and always in very small points. See further the readings of M, which I communicated to Dr Stählin, in his *Beiträge*, pp. 5 f.

<sup>3</sup> *Beiträge*, p. 6.

<sup>4</sup> F does not contain by any means all the scholia found in P.

<sup>5</sup> Dindorf (I. viii.) speaks of F as "amplioris, quantum ex similitudine codicum supra descriptorum colligi potest (i.e. M and P), voluminis fragmentum." I know of no reason for thinking this surmise of Dindorf's to be correct.

<sup>6</sup> Unfortunately Dindorf's collation of F is quite unreliable.

μεγα P μέγαν F (probably rightly) 216. 10 (166) ἄρτον P ἄριστον F  
 224. 15 (172) φυλάξει P φυλάξῃ F 16 ἔχοι δ' ἂν P ἔχει δὲ F  
 245. 19 (189) κύριος P ὁ κύριος F 247. 9 (190) τρυβλίῳ PF\*\*  
 τρύβλιον F\* 268. 18 (206) εἰς τὸ τρύβλιον P ἐν τῷ τρυβλίῳ F  
 301. 3, 4 (231) σαλαμὼν (bis) P\* σαλομὼν (bis) F 18 (232)  
 μετεωρίζεσθε P μὴ μετεωρίζεσθε F 302. 27 (233) ὄνομα P  
 ὀνόματι F 320. 16 (246) — τὸν πλούσιον F\* 328. 27 γυναικὸς α  
 (a blank space) ερας P γυναικὸς, ἀλλ' εταίρας F 354. 12 (274)  
 ἐξευρίσκει P ἐξευρήσει F 18 ἀνιαρῶς P ἀνιαρὸς F 359. 7  
 (277) — ὁ F 390. 11 (301) πολιτευνόμεθα P πολιτευνόμεθα F.

Some of the readings of F are mere errors, others are such as might easily have been introduced by conjecture. Considering the strong probability that a scribe would take his text from the same MS. from which he took the scholia, there is not sufficient evidence to show that the text of F is independent of P: we must therefore conclude that this MS. is descended from P, though considerably altered by conjectural emendation, or possibly by correction from another MS.<sup>1</sup>

In the first ten chapters of *Paed.* I, where P fails us, the text depends on FM: it is therefore important to prove that these two MSS. are independent of each other. In all the readings quoted above M agrees with P against F; we may therefore reasonably conclude that where P is lost M represents it far more nearly than F does. In my opinion M is older than F, but in any case the above readings prove that the former was not copied from the latter: the following readings show that the converse was not the case. Dindorf I 206 12 (Potter 157) εὐλυτον FP εὐλοῖτον M\* 300. 23 (231) τῇ ψυχῇ ὑμῶν] ὑμῶν FP ἡμῶν M 302. 18 (232) χάριτι FP χάρητι M 316. 16 (243) ὡς σεαυτὸν FP ὡσεαυτὸν M 365. 6 (282) ἔξωθεν FP ἔξω M.

Another MS. which has attracted a good deal of attention is Cod. Oxon. Coll. Novi 139 (N)<sup>2</sup>. It is a paper MS. of the 15th century made up of 272 leaves bound in irregular gatherings.

<sup>1</sup> As the entire dependence of F on P has not yet been proved, the readings of F should still be quoted.

<sup>2</sup> The Librarian of New College kindly sent this MS. to the Cambridge University Library in July 1895, that I might examine it at leisure. For a further description see Stählin, *Observe. Crit. in Clementem Alex.*, Erlangue, 1890, pp. 18 f.

The contents are: ff. 1<sup>a</sup>—45<sup>a</sup> Clement's *Protr.*: ff. 45<sup>b</sup>—47<sup>b</sup> blank: ff. 48<sup>a</sup>—118<sup>b</sup> *Paed.* II and III: ff. 119<sup>a</sup>—122<sup>b</sup> blank: ff. 123<sup>a</sup>—271<sup>b</sup> Anastasius εἰς τὴν πνευματικὴν ἀναγωγὴν τῆς ἑξαήμερου κτίσεως. Fol. 272 is bound outside the last gathering, and appears to have belonged to another MS.: it contains a fragment from *Paed.* II v and vi (Dind. I 255. 10—158. 16: Potter 196—198): *incipit* ἐξ αὐτῶν δεῖ *explicit* παιδαγωγήσεις, αἱ μετὰ. The writing appears to be of the same date as N, but it is not in the hand of any of the three scribes who worked at the MS. (Quoted as N<sup>fr</sup>.)

I propose to deal first with the text of N<sup>fr</sup>: the following readings show that it is closely related to N. Dind. I 255. 12 (Potter 196) — ὁ NN<sup>fr</sup> 16 καθαρμονίαν NN<sup>fr</sup> 255. 20 κιχλισμός NN<sup>fr</sup> P<sup>\*\*</sup> κιχλιασμός FP<sup>\*</sup> 256. 24 (197) πάντα NN<sup>fr</sup> πάντας FP: ἦν NN<sup>fr</sup> εἰπεῖν FP 257. 12 (198) κεφ. ε NN<sup>fr</sup> κεφ. σ FP (this mistake has put all the remaining chapters of book II one wrong in N) 258. 11 ἦ NN<sup>fr</sup> ἦ FP.

That N<sup>fr</sup> was not copied from N is proved by the fact that the latter omits ἐκπορευέσθω—ἀγίοις μὴ (258. 6, 7: Potter 198), whereas N<sup>fr</sup> does not. N was not copied from the MS. to which N<sup>fr</sup> belonged, for (255. 10: Potter 196) N has with all other MSS. μέτρον αὐτοῖς καὶ καιρὸν, while N<sup>fr</sup> has μέτρον καὶ καιρὸν αὐτοῖς. It is safe, however, to conclude that N and N<sup>fr</sup> had a near common ancestor.

The facts that N omits *Paed.* I, of which chapters i to x have been lost in P, and that, like P, it does not contain the two hymns, which are found in F and M, naturally suggest that its text is derived from P. This is fully borne out by the similarity of the texts of the two MSS.

Further, N embodies most of the corrections made in the text of P by later hands: witness the following readings, in which P<sup>\*\*</sup> differs from M and F:

Dind. I 18. 12 (Potter 15) + ἀρρητοφóρια NP<sup>\*\*</sup> 20. 17 (16) θρησκευεῖν P<sup>\*</sup> θρησκεῖαν NP<sup>\*\*</sup> 33. 1 (27) μάρπισσα P<sup>\*</sup> μάρπησσα NP<sup>\*\*</sup> 34. 16 (29) ἰάσωνι P<sup>\*</sup> ἰάσони NP<sup>\*\*</sup> 68. 6 (54) ὀρίζεσθαι P ἐργάζεσθαι N and P margin 263. 10 (202) τῶν F ᾧ ὕτων P omit altogether N (evidently thinking the whole word was cancelled) 267. 14 (205) ἀφέωνται FP<sup>\*</sup> ἀφίενται NP<sup>\*\*</sup> 273. 16 (210) δὴ FP<sup>\*</sup> μὴ NP<sup>\*\*</sup> 274. 19 (211) ἀπέρρεε FP<sup>\*</sup> ἄπαρε P<sup>\*\*</sup>

ἄπαιρε N 301. 3 (231) σαλαμών P\* σολομών NP\*\* but line 4 σαλαμών NP the correction not having been made in the second instance in P 304. 3 (234) παραλυπόη FP\* παραλυποίη NP\*\* 314. 19 and 315. 2 (241) ὄστριον FP\* ὄστρεον NP\*\*.

Only five very short scholia are found in N: they all occur also in F and P: but 15 times N has ση in the margin, only occasionally in the same places as similar notes in FP.

That a type of text was current derived from P and omitting *Paed.* I altogether is proved by a 16th century codex in the Bibliothèque Nationale at Paris, numbered Suppl. Gr. 254<sup>1</sup>. A comparison of this MS. with P shows that as far as regards the Protrepticus and books II and III of the Paedagogus it is certainly descended from P, as the tracts of Hesychius and Maximus, which have been written in the margin of P by a 15th century hand, are found in it by the first hand: the margin of *Paed.* I, however, shows no trace of any connection with P. That this book was added from a MS.<sup>2</sup> of the F group, is proved by the lacuna in ch. viii (Dind. I 180. 16—182. 21; Potter 138—140) occasioned by the loss of two leaves in F. (See the account of that MS. pp. xii f.)

That the whole of book I, and not merely the chapters missing in P, has been supplied is evident, as all through this book only the short scholia written in red in MSS. of the F group are found, and the subscription is written in a style not at all resembling the subscriptions to the other books, but recalling those in R.

A MS. presenting exactly similar features, and no doubt connected with Paris Suppl. Gr. 254, is Ottobonianus 94, described by Stählin (*Beiträge*, p. 9). It has the long lacuna in *Paed.* I, but not the one in *Paed.* II<sup>3</sup>.

<sup>1</sup> This is no doubt the MS. of which Nourry says on col. 634 of the *Apparatus ad Bibl. max. vet. Patrum*, Paris, 1703:—"Posteriorem ex Parisini RR. PP. societatis Jesu collegii Bibliotheca R. P. Harduinus pro more suo nobiscum perquam humanissime communicavit." Suppl. Gr. 250 is known to have belonged to the Jesuit College.

<sup>2</sup> That this MS. was closely allied to Mus. Brit. Bibl. Reg. 16 D xvii. (R) is proved by the following instances where a blank space is left in both MSS. *Dind.* I. 150. 16 (Potter 117) - τῷ κυρίῳ καί, 17 - πνεύματι, 20 - αὐτῶν ἐκείνων, 21 - οἱ δυνασμὸν μὲν, 22 - κρείττονων εἶναι, 23 - ἀπὸ τῆς - τῶν χειρόνων, 24 space left blank after ἀνάγκης, 151. 1 - ἡ μετάνοια ἡ. Potter states that similar lacunae occur in Bodleianus 39.

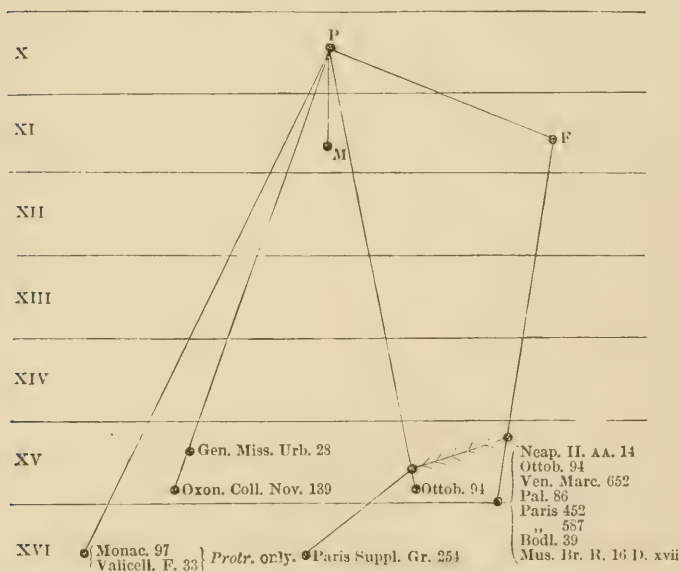
<sup>3</sup> A few readings from the *Protr.* and *Paed.* I. are given in *Dind.* I. p. x.



I think I have shown that there was a type of text derived from P, which altogether omitted *Paed.* I, and that N shows signs of very close connection with P: a comparison of N with N<sup>tr</sup> has proved that there were one or more intermediate steps between them and P, giving plenty of opportunity for the introduction of divergencies and corrections. We may therefore conclude that N is derived from P corrected, a view with which Dr Stählin, who has collated N, now agrees<sup>1</sup>. I have collated all the quotations from the Gospels and Acts in N, but as it affords no variants of any interest I do not intend to quote its readings.

Dr Stählin mentions as closely allied to N a 15th century MS. preserved at Genoa in the Biblioteca della Congregazione della missione urbana di S. Carlo, and numbered 28. It contains the *Protr.*, *Paed.* II, III and also the *Philocalia* of Origen<sup>2</sup>.

### MSS. OF *Protr.* AND *Paed.*



<sup>1</sup> *Beiträge*, p. 10.

<sup>2</sup> Stählin, *Beiträge*, p. 11, speaking of this MS., says: "die Verwandtschaft mit N zeigt nicht nur das Fehlen des ersten Buches des Pädagogus, sondern auch das



Dr Stählin also mentions<sup>1</sup> two 16th century MSS. containing the *Protrepticus*, namely, *Monacensis* 97 and *Valicellianus* F. 33. Of these he says "die jedenfalls auf P zurückgehen."

To sum up: where extant, P is the sole authority, though there is a possibility that F may have an independent value: where P is wanting (*Paed.* i i—x and beginning of xi), the text must be based on FM, but it must be borne in mind that M is a very faithful copy of P, while F (if a copy of P) has undergone considerable alteration. Fortunately the collation of P prepared by Dübner for Dindorf is very fairly accurate: Dindorf's readings from F and M I have already stated to be incomplete and untrustworthy.

## § 2. TEXT OF THE STROMATA, EXCERPTA, AND ECLOGÆ.

These works are preserved only in the 11th century Florence MS.<sup>2</sup>, *Medic. Laur. Pl. v c. 3* (L), of which the 16th century Paris MS. *Suppl. Gr. 250* is a copy. On MSS. containing extracts from these works see Stählin *Beiträge*, pp. 12 ff.

In *Strom.* VIII vi 17 the words Αἱ τῶν ζητήσεων ἔφοδοι καὶ ἀρχαὶ περὶ ταῦτα καὶ ἐν τούτοις εἰσὶν are written in L so as to form a heading to what follows, and are not joined to what goes before. At the end of book VIII as at present printed L has the subscription Αἱ τῶν ζητήσεων ἔφοδοι καὶ ἀρχαὶ περὶ ταῦτα καὶ ἐν τούτοις: then an ornamented line, followed by the heading Ἐκ τῶν Θεοδοίου κτέ. §§ 17—33 should therefore be considered, not as part of book VIII, but as an independent treatise on the

Zusammenstimmen in Kleinigkeiten wie in der Stelle Dind. i. 328. 27, wo beide οὐ γὰρ γυναικὸς.....έρας lesen." M and P have οὐ γὰρ γυναικὸς α.....έρας. [Since the above was written Dr Stählin has again examined the Genoa MS. and has obtained ample proof that N was copied from it. The conclusions I have reached concerning the text of N may therefore be taken to apply to the Genoa MS.]

<sup>1</sup> *Beiträge*, p. 11 f.

<sup>2</sup> For description see Dindorf i. p. xvi. f. A facsimile is given in Bandini's Catalogue; in the Palaeographical Society's *Facsimiles*, Series II, vol. i. pl. 107; and in Vitelli e Paoli, *Collezione Fiorentina di facsimili paleografici*, Fasc. i. tav. x. This MS. was fairly well collated for Dindorf by Joseph Müller. I collated all the Gospels and Acts quotations in April, 1894.

same footing as the *Excerpta* and the *Eclogae*. This was the opinion of le Nourry<sup>1</sup> and Bunsen<sup>2</sup>. Zahn<sup>3</sup> rejects this view, taking the words αἱ τῶν ζητήσεων κτέ in § 17 to be "eine den vorigen Abschnitt abschliessende Formel": this is of course rendered impossible by the words occurring again as a subscription at the end of § 33, a fact which has not, I think, been before pointed out. Zahn remarks, however, that in a Syriac MS. of the 8th or 9th century of Theological Extracts (Brit. Mus. Add. 14,533 fol. 137<sup>a</sup>: quoted by Zahn, p. 28) an extract from *Strom.* VIII v 16 is introduced by the words "at the end of the eighth book." It seems reasonable to think that Clement never finished Book VIII, ending with § 16, and that at the end of this incomplete book a scribe or editor copied matter found among Clement's notes and possibly collected with a view to the completion of the *Stromata*.

### § 3. TEXT OF THE QUIS DIVES SALVETUR.

#### *Manuscripts.*

Michael Ghisler first printed the *QDS* (in his *In Jeremiam prophetam commentarii*, Lugduni 1623 vol. III, pp. 262—282) very inaccurately from a 16th century MS., Vaticanus Gr. 623 (V); and all subsequent editors reprinted his text, without again examining V, which remained till recently the only known MS. of this homily. Dr Stählin and I had both arranged to re-edit this homily from V, which we had both collated, when he noticed, and kindly communicated to me, the fact that E. Miller, *Catologue des MSS. grecs de l'Escorial*, p. 485, mentions a homily commencing Οἱ μὲν τοὺς ἐγκωμιαστικούς λόγους, the first words of the *QDS*. Through the generosity of Dr Stählin it was arranged that he should give up his projected edition, contenting himself with writing an article<sup>4</sup> showing how far the text could be improved from V and

<sup>1</sup> *Apparatus ad Bibl. max. vet. Patrum*, col. 1291.

<sup>2</sup> *Analecta Antenic.* I. p. 184.

<sup>3</sup> *Forsch.* III. 116.

<sup>4</sup> See his *Beiträge*, pp. 21—35, where a description of V will be found. Dr Stählin now agrees with me in assigning it to the 16th, not the 15th century.

other sources, and that I should collate the Escorial MS. This I did in Aug. 1894. A brief examination was sufficient to show that V was copied from the Escorial MS.; the last page but one of the latter has been all torn away except a small strip at the top: the scribe of V carefully copied all the words and letters which remained, leaving blank spaces for what was torn away.

I give here a description of this MS., Scorialensis  $\Omega$  III 19.

Old Class-marks. III  $\Theta$  12 (cancelled); 138 B; IV  $\beta$  2 (cancelled), in the hand of Nicolas de la Torre<sup>1</sup>. Early Escorial binding of reddish-brown calf, stamped with gridiron with six<sup>2</sup> bars. Parchment: 11th century: 344 pages in gatherings of eight: three extra pages, numbered I, II, III, respectively have been added at the beginning: only in two places can traces of original quire signatures be seen: two numberings of pages; the older, in the bottom right-hand corner, makes 351 pages; it was previous to the last rebinding, during which the numbers were clipped in many places, but subsequent to loss of part of the last page but one, which it does not reckon; the more recent, in the top right hand corner, probably by Nicolas de la Torre, does count the strip left at the top of the last page but one, and makes 345 pages, through numbering two consecutive pages 276, 278<sup>3</sup>.

Size of page  $10\frac{3}{16}$  in.  $\times$   $7\frac{1}{8}$  in.; of written part about  $8\frac{1}{2}$  in.  $\times$   $5\frac{3}{4}$  in. 28 lines on a page. The pages were only very slightly clipped in the last rebinding, as can be seen where corners have been turned down; but the margins must originally have been a good deal bigger, as only occasional traces of the quire signatures can be seen.

Three hands can be distinguished (*a*) ff. 1—224 (*b*) ff. 225—254<sup>a</sup> (*c*) ff. 254<sup>b</sup>—end<sup>4</sup>; all of the same date, as far as I can judge.

<sup>1</sup> A favourite copyist of Philip II., who held the office of "Greek Writer" at the Escorial.

<sup>2</sup> After the time of Philip II, seven and, later still, ten bar gridirons are stamped on the bindings.

<sup>3</sup> This more recent numbering is given in the margin of my text, and is all through the *QDS* one in excess of the true number.

<sup>4</sup> Miller, who examined the Escorial MSS. very hurriedly, only noticed the first of these changes: p. 485, note 1, he says, "Depuis le fol. 225 jusqu'à la fin, l'écriture est plus moderne et appartient au xii<sup>e</sup> siècle." I am certain that (*c*) is not later than (*a*); (*b*) has a more modern look, which has misled Miller.

The writing hangs from lines ruled with a blunt point on one side only of the parchment.

There are very few corrections: one corrector filled up short lacunae in the Origen, and made one emendation in *QDS* § 31.

The contents are as follows: I blank; II<sup>a</sup> Table of Contents in Greek by Nicolas de la Torre; an older one in Latin; and a recent Latin note pointing out that the 19 homilies on Jeremiah are by Origen. II<sup>b</sup> III blank. ff. 1<sup>a</sup>—90<sup>a</sup> τοῦ ἐν ἀγίοις πρὸς ἡμᾶν κυρίλλου ἀρχιεπισκόπου ἀλεξανδρείας ἐκ τῆς ἐρμηνείας τῆς εἰς τὸν προφήτην ἡσαίαν. *incipit* τὰ ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος κῡ... *explicit* ἡμᾶς δὲ τούτων ἀπάλλαξοι ὁ χς. δι' οὗ καὶ μεθ' οὗ...τῶν αἰώνων ἀμήν<sup>1</sup>. ff. 90<sup>a</sup>—129<sup>a</sup> ἐρμηνεία εἰς τὸν προφήτην δανιήλ<sup>2</sup>. ff. 129<sup>b</sup>—208<sup>a</sup> ἐρμηνεία εἰς τὸν προφήτην ἰεζεκίηλ<sup>3</sup>. *incipit* καὶ ἐγένετο ἐν τῷ τριακοστῷ ἔτει κτέ. (Ez. i. 1) (ad marg. θεοδωρίτου) τισὶν ἔδοξε τὸ τριακοστὸν ἔτος τοῦ ἰωβήλ. *explicit* ἐν ἐκάστῳ τμήματι τρεῖς· ἅπαντα δὲ τὸν κύκλον ὀκτω καὶ δεκα χιλιάδων ἔφη. ff. 208<sup>b</sup>—326<sup>b</sup> (really 325<sup>b</sup>) ἱερεμίας, is the only heading to the 19 homilies of Origen on Jeremiah<sup>4</sup>. ff. 326<sup>b</sup>—345<sup>a</sup> (really 325<sup>b</sup>—344<sup>a</sup>), the *QDS* with the heading 'Ομιλία. At the bottom of the last folio, recto, is written in a 15th century hand εἰσὶν ἐν τῇδε τῇ βίβλῳ τετραδία λεφύλλα τμ.

This MS. belonged to Don Diego Hurtado de Mendoza, whose signature (D. Di<sup>o</sup>. de M<sup>a</sup>).<sup>5</sup> is found at the bottom of fol. 1<sup>a</sup>, and

<sup>1</sup> This appears to be an abbreviation of Cyril's work on Isaiah, and is not divided into Books and Orations. The *incipit* occurs vol. iii. col. 68<sup>a</sup> of Migne's edition (Lib. i. Orat. ii.); the *explicit* is the same as in Migne.

<sup>2</sup> This anonymous commentary on Daniel was printed by Cotelierus from this MS., and assigned to Chrysostom, among whose works it is now printed; the title of Cotelierus' book is: *S. P. n. J. Chrysostomi quatuor homiliae in Psalmos, et interpretatio Danielis. Opera nunc primum edita ex MS. codice Regiae Bibliothecae S. Laurentii Scorialensis. Lutetiae Parisiorum ap. L. Billaine.*

<sup>3</sup> This is a catena on Ezechiel, drawn mostly from Theodoret, whose name, among others, occurs several times in the margin. The *incipit* is found in Migne, *Theodoret* ii. col. 816; the *explicit*, col. 1248.

<sup>4</sup> Printed from this MS. by B. Corderius with the title: *S. P. n. Cyrilli Archiepiscopi Alexandrini homiliae XIX. in Jeremiam Prophetam. Antverpiae, 1648.* Corderius' transcript was very carelessly made: in Homily i. alone he omitted 19 lines of the MS., and introduced a mass of changes, emendations and errors.

<sup>5</sup> A facsimile of Mendoza's signature is given at the end of Graux, *Essai sur*



passed with his other books into the Escorial in 1576. There is some Greek scribbling on the last page and in other places in a late hand: this points to its being one of the MSS. which Mendoza obtained from the East while Ambassador at Venice; and it was probably while his library was in that city that the copy of the Origen and Clement, now in the Vatican, was made.

I distinguish this MS. by the symbol S, but in the apparatus criticus to those parts of the *QDS* where there is no fear of confusion with other authorities its readings are given without any symbol.

Those portions of § 42 which are gone from S, through the loss of nearly a whole page, can be to some extent recovered from other sources. Euseb. *HE.* III 23 quotes the story of St John and the young robber, beginning Ἀκουσον μῦθον οὐ μῦθον, and ending τρόπαιον ἀναστάσεως βλεπομένης<sup>1</sup>. Maximus Confessor in his Scholia<sup>2</sup> on Dionysius the Areopagite, Epist. x, addressed Ἰωάννη θεολόγῳ ἀποστόλῳ, says: Μέμνηται δὲ τῆς ἐπὶ Δομετιανοῦ ἐξορίας τοῦ ἀγνωτάτου Ἰωάννου...καὶ Κλήμης ὁ Ἀλεξανδρεὺς ἐν τῷ λόγῳ τῷ περὶ Τίς ὁ σωζόμενος πλούσιος. It appears that some one was led by this remark to refer to his Clement, and copied out at the end of his MS. the story referred to; and this extract, preceded by the extract from the Letter of Polycrates to Victor quoted by Euseb. *HE.* III 31, 3, and followed by several from Philo περὶ τῶν ἐκ περιτομῆς πιστευσάντων ἐν Αἰγύπτῳ Χριστιανῶν, is preserved in many MSS. of the Scholia of Maximus, with or without the text of Dionysius<sup>3</sup>: in all these the extract begins with the words ἵνα δὲ ἐπιθαρρήσῃς, that is, a line before the quotation of Eusebius, of whom it is thus proved to be inde-

*les origines du Fonds Grec de L'Escorial*, in the *Bibliothèque de l'école des hautes études*, vol. 46: in which book a full account of Mendoza's life and library is given, pp. 163 ff.

<sup>1</sup> Several writers who tell or refer to this story apparently depend on Eusebius. For references see Harnack, *Geschichte der altchristlichen Litteratur*, I. p. 316. I have extracted the readings of the MSS. of Eusebius as best I could from the editions of Burton, Laemmer and Heinechen, using the notation of the latter; but it is of course well known that the text of Euseb. is in an unsatisfactory state. See Harnack, *Geschichte*, I. pp. 561 f.

<sup>2</sup> Ed. Corderius, Antverpiae, 1634, vol. II. p. 181.

<sup>3</sup> In AFK the extracts precede, in all other MSS. follow, the Dionysius or Maximus.



pendent. I am in possession of collations of the following MSS. of this extract:

Brit. Mus. Add. 18, 231, fol. 12<sup>a</sup>; parchment; A.D. 972 (A)<sup>1</sup>.

Florence, Medic. Laurent. v. 32, fol. 217<sup>b</sup>; paper; century xv (B).

Vienna theol. graec. 65 olim 49, fol. 117<sup>a</sup>; vellum; century xiv (?) (C).

Milan, Ambrosiana H 11 Sup. 2, fol. 212; bombycinus; century xiii (D).

Oxford, Coll. Corp. Chr. 141, fol. 2<sup>b</sup>; parchment; century xii (F)<sup>2</sup>.

Vatic. gr. 374, fol. 242; paper; century xiii or xiv (G).

Vatic. Regin. 38 fol. 321; parchment; century xi (H).

Florence, Conv. Suppr. 202, fol. 190<sup>b</sup>; century x as far as καὶ μετὰ τοῦτο ὑφῆκε (32 19) (I), the rest being supplied by a 15th century hand (I<sup>suppl</sup>).

Ottob. 362, fol. 1; paper; century xvi (K).

Vienna, theol. graec. 110, fol. 197<sup>b</sup>; century x (L).

Oxford, Canon. 97, fol. 221<sup>a</sup>; parchment; century xiv (O).

Paris, Bibl. Nat. gr. 440, fol. 177<sup>a</sup>; parchment; century xii (P).

Florence, S. Marco 686, fol. 214<sup>a</sup>; parchment; century xii (Q).

Vatic. gr. 504, fol. 76; parchment; century xi or xii (R).

Of these I have collated ABDFOPQ; for collations of GHIKR I am indebted to Dr Stählin, of C to Dr F. Wallis, now Bishop of Wellington, N.Z., and of L to Dr Weinberger, of Vienna, through Dr Stählin.

Dr Stählin also mentions<sup>3</sup> as containing the extract Coislin 86 century xii, Moscow 36, century x, and Jerusalem 414, century xvi, but neither of us has obtained collations of these.

About A.D. 860<sup>4</sup> Johannes Scotus Erigena translated, by order of Charles the Bald, the works of Dionysius together with the

<sup>1</sup> Facsimiles of this MS. are given in the *Palaeogr. Soc. Facs.* Series II. vol. I. pl. 28, and in Wattenbach et von Velsen, Heidelberg, 1878, pl. 7; the latter plate is also given in Wattenbach, *Scripturae Graecae Specimina*, Berlin, 1883.

<sup>2</sup> Owing to the loss of two pages, this MS. now only contains the heading, and the first few lines as far as τῆς Πατρὸς τῆς νῆσου.

<sup>3</sup> *Beiträge*, pp. 31 f. Vat. Gr. 1553 is, I believe, inserted there through a misunderstanding.

<sup>4</sup> See Th. Christlieb, *Leben und Lehre des Johannes Scotus Erigena*, Gotha, 1860, p. 27.

Scholia of Maximus; in this translation he included the Extracts from Polycrates, Clement and Philo, though they are not given in the printed editions of his version. I have used two MSS. of his translation :

Oxford, Ashmolean 1526; vellum; early 14th century.

Cambridge Univ. Library, Ii—3—32, parchment; century XIII.

That Erigena translated from a MS. very nearly akin to O the following readings show:—

Heading, *αὐτοῦ ΗΚΟ* *lat.* 33 6, 7 *διὰ μέγεθος φύσεως ἐκστάσεως* O *per magnum natura recessum lat.* 34 4 *ἀπαιτῶ] ἀπέστω* O *restituē lat.* 5 — *καὶ ἔτι ΗΟ lat.* 7, 8 — *καὶ τὸ κεφάλαιον ληστής* O *lat.* 35 1 *ἐπιλαθόμενος] ἐπιλαβόμενος* O *accipiens lat.* 5 *ὑπομένω* (accent) *ΛΗΟ sustineo lat.* The cases where the Latin agrees with other evidence are very rare and unimportant: we need not, therefore, trouble further about Erigena's version; but its evidence gives the 14th century O the authority of a 9th century MS.

All these MSS. introduce the extract with the heading:—*Κλήμεντος [κλήμηντος GHIR] πρεσβυτέρου Ἀλεξανδρείας [-δρέας H: -δρίας Q] ἡγουμένου [pr. καὶ F] τῆς σχολῆς, [+ περὶ τοῦ ἁγίου ἀποστόλου καὶ θεολόγου εὐαγγελιστοῦ ἰωάννου P] ἐκ [εἰς C] τοῦ ἐπιγεγραμμένου αὐτῷ [αὐτοῦ ΗΚΟ: omit G] λόγου. Τίς ὁ σωζόμενος πλούσιος; At the end the following note is added by *ABHLOQ*: *Ταύτης [+ δὲ L] τῆς ἱστορίας μέμνηται [+ καὶ L] Εὐσέβιος ὁ Παμφίλου καὶ Ἰωάννης ὁ [om. Q] ἐπίσκοπος Κωνσταντινουπόλεως [+ ὁ Χρυσόστομος Q].* This note is omitted in *CDPR*; I have no information on this point about *GIK*.*

Of these MSS., *ABCDL* form a closely allied group, as is shown by the omission in all five of (34 9—11) *δὲ—πληξάμενος*. Compare also the following readings 32 8 — *τῶν ABCDILP* 34 5 *καὶ ἔτι καὶ] ἔτι καὶ ABCDLP* 35 5 *ἂν δέη] ἄν δὲ ACDLO αὐτὸς B* 10 *ἡδύνατο ABDLOP*. *BD* appear to have had a near common ancestor (cp. 32 7, 17, 33 14, 34 9, 35 5, 6) and *C* goes closely with them (32 15, 33 12, 34 12). *L* agrees sometimes with *A* (34 17, 35 8 *ΑΙ<sup>spdl</sup>LQ* 36 1), sometimes with other members of the group (32 8 *σημαινόμενον BL<sup>\* ut uid</sup> P* 33 12 *BCDL* against *AP* and all other evidence) and sometimes agrees with other MSS. against *ABCD* (32 20 — *τὸ KLQR* 33 15).

P presents a somewhat curious problem: it is certainly closely allied to the above group (32 2, 8, 10, 15, 20; 33 14, 35 10), but the text has undergone considerable alterations, partly by additions and conjectural emendation (Heading; 31 27, 34 1, 6, 9, 35 9, 36 3), and partly, it appears, by corrections taken from a codex of Eusebius perhaps akin to Paris Gr. 1437 (E<sup>b</sup>)<sup>1</sup>. That the scribe of one of P's ancestors had looked up the quotation in Eusebius, a marginal note in the Scholiast-hand at the beginning of the extract in P shows clearly: *κείται τοῦτο ἐν τῷ β (lege γ) βιβλίῳ τῆς ἐκκλησιαστικῆς ἱστορίας εὐσεβίου*. The following are the places where these corrections occur: 33 3 *ἐθάδες* PS Eus. 34 9—11 ABCDL omit *δὲ* to *πληζόμενος*; in P *-ενος* to *μεγάλης* and *καλόν γε* is written over an erasure, and *οἰμωγῆς πληζόμενος τὴν κεφαλὴν* is added in the margin: it seems probable that the words missing in the archetype have been supplied from a codex of Eusebius: this probability is increased by the readings in the words supplied: *δὲ* GHIKOQR Eus.cdd. GHO: *οὖν* Eus.cdd. BCDF<sup>a</sup>F<sup>b</sup>: omit particle P Eus.cdd. AE<sup>a</sup>E<sup>b</sup> *ὁ ἀπόστολος τὴν ἐσθῆτα* GHIKOQR Eus.cdd. BCDF<sup>a</sup>G: *τὴν ἐσθῆτα ὁ ἀπόστολος* P Eus.cdd. AE<sup>a</sup>E<sup>b</sup>F<sup>b</sup>HO. 35 4 *ἐλπίδας* P (ς added later but perhaps 1st hand) and most MSS. of Eus. including AE<sup>a</sup>E<sup>b</sup> 35 14 *ἐκκεκαθαρμένην* P (but *ἐκκε-* over erasure) Eus.cod. F<sup>a</sup>. A text thus altered can have but little weight.

The ancient part of I appears also to belong to this group (32 8, 10 but 32 6 *καταστήσον* IQ).

I<sup>pp1</sup> KQR form another group (32 20, 33 13, 35 2, 13, 15; see also passages quoted below in which GH join this group or part of it).

I<sup>pp1</sup> agrees in many readings<sup>2</sup> with Q; and, if it were not for a few variants difficult to explain (32 4, 9, 16, 33 16, 35 13) K would appear to be copied from R.

G and H incline towards this group (32 15, 16, 33 13, 35 1, 10, 12,

<sup>1</sup> A collation of this MS. is given at the end of Burton's edition of Eusebius.

<sup>2</sup> Stählin (*Beiträge*, p. 33) thinks the missing leaves in I were supplied from Q, but the following readings render this almost impossible: 32 20 — τὸ KLQR, but it is in I<sup>pp1</sup> and all other MSS. 33 11 αὐτὸς KQ, αὐτοὺς I<sup>pp1</sup> and all other MSS. 34 15 φυλακῆς Q, προφυλακῆς I<sup>pp1</sup> and all other MSS. 35 10 Q with some other MSS. inserts *καὶ* before *ἀπολογούμενος*, but not I<sup>pp1</sup>.

36 1): II agrees with R in two noticeable readings (32 16, 35 1) and has several readings not found elsewhere (32 7, 33 15, 34 1, 35 11, 36 1).

O appears to be quite independent, and its text is of some importance.

The importance for the study of the text of Eusebius of settling the reading of the archetype of these MSS. is obvious, and this is my reason for recording their readings so fully. Owing to the shortness of the extract it is impossible to reach definite conclusions about the relations of the MSS., but the cases in which the reading of the archetype can be considered uncertain are few and unimportant.

I now give the readings on which the relations of S, Eusebius, and the extract must be determined.

31 27 ἔτι θαρρῆς S ἐπιθαρρήσης Ex.

32 1 μὲν εἰς σωτηρίας S μένει σωτηρίας Ex.

1, 2 μῦθον οὐ μῦθον S Eus. οὐ μῦθον Ex. (best MSS.).

4 νόσου S νήσου Eus. Ex.

9 καὶ ἐπὶ S — καὶ Eus. Ex.

13 παρατίθεμαι S and a few MSS. of Eus. παρακατατίθεμαι Ex. and most MSS. of Eus.

16 διετείνατο S διετείλατο Ex. HR. διελέγετο Eus. Ex. other MSS.

— εἶτα S — ἀπήρην S.

33 2 — καὶ ἀπερρωγότες S.

3 ἐθάδες S Eus. ἡθάδες Ex.

πολλῶν πολυτελῶν S — πολλῶν Eus. Ex.

4 αὐτὸν ὑπάγονται S αὐτὸν ἐπάγονται Eus. ἐπάγονται αὐτόν Ex.

7 — ἐκστάς S.

11 ἀπόλωλεν S ἀπολώλει Eus. Ex.

15 ἐπειδὴ S ἐπεὶ (οὐ ἐπὶ) Eus. Ex.

17 σωτήρ S χριστός Eus. Ex.

35 11 μόνην S Eus. μόνον Ex.

12 — ἐγγνώμενος S.

A consideration of these readings suggests that the three authorities are independent of each other: that S is inclined to omit syllables and words and to dittograph letters and words; and



that, where S is wanting, the text of Eusebius is slightly more to be trusted than that of the extract.

We have now to calculate how much of § 42 is lost. Fol. 344<sup>b</sup> (really 343<sup>b</sup>) of S begins [ἀπο]λογούμενος ταῖς οἰμωγαῖς, and the last word left is οὐ at the end of line 7 (οὐ πρότερον ἀπῆλθεν). There are 28 lines a page, the average number of letters in a line is 55½: so that after οὐ 21 lines of S have been lost, equalling about 1155 letters; of these only about 145 are preserved in Eusebius and the extract: so that about 1000 letters, equivalent to about 22 lines of this edition of the *QDS*, have been lost between βλεπομένης and φαιδροῖς γεγηθότες.

#### § 4. FLORILEGIA.

Extracts from the *QDS* are preserved in:—

Melissa Antonii, ed. C. Gesner, Tiguri, 1546.

Maximi loci communes, ed. C. Gesner, Tiguri, 1546 and Fr. Combefis, Paris, 1675, tom. II pp. 528 ff. I have collated the Clementine quotations in the Florence MS. (Med. Laur. Pl. vii c. 15, ff. 103<sup>b</sup> ff.) of this collection (*See Appendix on Some Clementine Fragments*).

Sacra Parallela, commonly ascribed to Johannes Damascenus. These exist in several recensions, which Professor Loofs has shown to rest on a work in three books<sup>1</sup>, of which Book I is preserved in a Paris MS., Coislin. 276, with the title Ἰωάννου πρεσβυτέρου καὶ μοναχοῦ τῶν ἐκλογῶν βιβλίον πρῶτον, and Book II in Vaticanus Gr. 1553 with the title Λεοντίου πρεσβυτέρου καὶ Ἰωάννου τῶν ἱερῶν βιβλίον δεύτερον. Dr Stählin has very kindly collated for me all the passages from the *QDS* preserved in Coislin. 276, and my friend H. Rackham, Esq., Fellow of Christ's College, was good enough to copy out or collate all those in Vat. Gr. 1553 which are noticed in Mai's index to the Authors and Works quoted in this MS. (*Script. vet. nou. Collectio*, Romae 1825, vol. I part iii pp. 69 ff.).

<sup>1</sup> Studien über die dem Johannes von Damaskus zugeschriebenen Parallelen, Halle, 1892.



Of the *Sacra Parallela* three main recensions are known :

(a) One printed from Vat. Gr. 1236 (century xv) by Lequien in his *Opera S. Joannis Damasceni*, Paris 1712, vol. II pp. 279—790. I have collated all the Clementine passages from an Escorial MS. of the *Parallela*, which is in almost exact agreement with Lequien's text. (Escorial Ω III 9; parchment; century XI; size,  $10\frac{5}{16} \times 8\frac{1}{16}$ ; gatherings of 8 folia; now 243 ff., but two gatherings have been lost between ff. 38 and 39, as is shown by the original signatures; lost pages contained Lequien 340<sup>c</sup> *ταλαιπωρίαις* to 369<sup>d</sup> *τὸν διδάσκαλον αὐτοῦ*.) These two I quote as Parall. Vat. et Scor.

(b) One preserved in the Codex Rupefucaldinus (now Berol. Phill. 1450). The Clementine fragments preserved in this MS. are printed by Harnack, *Geschichte der altchr. Litteratur*, I pp. 317 ff. (Parall. Rup.).

(c) A third recension is found in Paris reg. 923: for a collation of the *QDS* passages I am indebted to Dr Stählin (Parall. Paris). A similar recension exists in Marcianus 138, and, as far as I could judge from a somewhat hurried examination, in Matritensis O 5. I had only time to collate a few of the *QDS* quotations in this MS.<sup>1</sup> (Parall. Matr.). Baroccianus 26 (see Hearne, *Curious Discourses*, vol. II p. 399) contains two fragments from § 40 which appear to be derived from this recension of the *Sacra Parallela*.

One fragment preserved in various *Florilegia* may conveniently be noticed here. Maximus 661 *Κλήμεντος. Μάλιστα πάντων Χριστιανοῖς οὐκ ἐφίεται τὸ πρὸς βίαν ἐπανορθοῦν τὰ τῶν ἀμαρτημάτων πταίσματα. οὐ γὰρ τοὺς ἀνάγκη τῆς κακίας ἀπεχομένους ἀλλὰ τοὺς προαιρέσει στεφανοῖ ὁ θεός*. In Leontius Vat. Gr. 1553 f. 119 this fragment has the lemma *τοῦ αὐτοῦ*, and follows an extract correctly assigned to the *QDS* (*Οὐκ ἀναγκάζει ὁ θεὸς κτέ QDS* § 10). In Paris 923 f. 89<sup>a</sup> the fragment has the lemma *Κλήμεντος ἐκ τοῦ Τίς ὁ σωζόμενος πλούσιος*. In Escorial Ω III 9 f. 52<sup>b</sup> (= Lequien 393) this fragment is preceded by one commencing *τὸ τε βεβιασμένον* (Zahn, *Forsch.* III 53); both are under

<sup>1</sup> Holl, *Sacra Parallela* (Texte u. Unters. xvi. 1), pp. 73 f., shows that Matr. O 5 is a copy of Marc. 138.

the lemma τοῦ θεολόγου. The same MS. has τό τε βεβιασμένοι again on f. 191<sup>b</sup>, but this time assigned to Θεοτίμος (so Lequien 643). Rupefucaldinus f. 118<sup>a</sup> (Harnack, *Geschichte*, I p. 318) gives both fragments with the lemma Κλήμεντος τοῦ στρωματέως. In Lequien 393 the lemma to the two fragments is omitted, but in the *errata* it is given as Κλήμ. στρωμ.

The evidence that the fragment is really Clementine is thus very strong, and the way it is introduced in Vat. Gr. 1553 renders it probable that it belongs to the *QDS*, as the scribe of Paris 923 assumed.

Now, as it exactly sums up the teaching of the story of St John and the young robber, the conclusion is almost inevitable that it comes from that part of § 42 which has been lost between βλεπομένης and φαιδροῖς γεγηθότες, and in that place I have accordingly printed it.

# ΚΛΗΜΕΝΤΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

## ΛΟΓΟΣ

ΤΙΣ Ο ΣΩΖΟΜΕΝΟΣ ΠΛΟΥΣΙΟΣ.

935 1. Οἱ μὲν τοὺς ἐγκωμιαστικοὺς λόγους τοῖς πλουσίοις  
 f. 326<sup>b</sup> δωροφοροῦντες οὐ μόνον κόλακες καὶ ἀνελεύθεροι δικαίως  
 ἀν' ἔμοιγε κρίνεσθαι δοκοῖεν, ὡς ἐπὶ πολλῷ προσποιούμενοι  
 χαρίσασθαι τὰ ἀχάριστα, ἀλλὰ καὶ ἀσεβεῖς καὶ ἐπίβουλοι·  
 5 ἀσεβεῖς μὲν, ὅτι παρέντες αἰνεῖν καὶ δοξάζειν τὸν μόνον cf. Mt v 48 ;  
 τέλειον καὶ ἀγαθὸν θεὸν, ἐξ οὗ τὰ πάντα καὶ δι' οὗ τὰ Me x 18 |||  
 πάντα καὶ εἰς ὃν τὰ πάντα, περιάπτουσι το ..... cf. Ro xi 36  
 τὸ γέρας ἀνθρώποις ἐν ἄσ ..... βίῳ κυλινδουμένοις  
 ..... τὸ κεφάλαιον ὑποκείμενον τῇ κρίσει τοῦ θεοῦ·  
 10 ἐπίβουλοι δὲ, ὅτι καὶ αὐτῆς τῆς περιουσίας καθ' αὐτὴν  
 f. 327<sup>a</sup> ἱκανῆς οὔσης χαυνῶσαι τὰς ψυχὰς τῶν κεκτημένων | καὶ  
 διαφθεῖραι καὶ ἀποστήσαι τῆς ὁδοῦ, δι' ἧς ἐπιτυχεῖν ἔστι  
 σωτηρίας, οἷδε προσεκπλήσσουσι τὰς γνώμας τῶν πλουσίων,  
 ταῖς ἡδοναῖς τῶν ἀμέτρων ἐπαίνων ἐπαίροντες καὶ καθάπαξ  
 15 τῶν ὅλων πραγμάτων πλὴν τοῦ πλούτου, δι' ὃν θαυμά-  
 936 ζονται, παρασκευάζοντες ὑπερφρονεῖν, τὸ δὴ τοῦ λόγου πῦρ

Titulus in codice abest : praemittitur tantum Ὁμιλία.

2 δωροφοροῦντες 7—9 περιάπτουσι—τὸ κεφάλαιον] S e codice mutilo ut  
 uid. ductus hunc locum sic habet: περιάπτουσι το (lacuna fere 11 litt.) τὸ γέρας  
 ἀνοῖς | ἵνασ (lac. 12 litt.) βίῳ κυλινδουμένοις (lac. 7 litt.) | τὸ κεφ. quae lacunae  
 sic expleri possunt: περιάπτουσι τὸ <θαυμαστὸν καὶ> τὸ γέρας ἀνθρώποις ἐν  
 ἄσ <ὥτῳ καὶ ἐφημέρῳ> βίῳ κυλινδουμένοις, <ὃν ἄγονσι> τὸ κεφ. 10—16 ἐπί-  
 βουλοι—ὑπερφρονεῖν] Leontius Vat. Gr. 1553 f. 190 10 περιουσίας] οὐσίας  
 Leont. ἐαυτὴν Leont. 13 οἱ δὲ S Leont. προσεκπλήσουσιν Leont.

cf. Mt xxiii  
12

ἐπὶ πῦρ μετοχετεύοντες, τύφῳ τύφον ἐπαντλοῦντες καὶ ὄγκον πλούτῳ προσανατιθέντες βαρεῖ φύσει φορτίον βαρύτερον, οὐ μᾶλλον ἐχρῆν ἀφαιρεῖν καὶ περικόπτειν, ὡς σφαλεροῦ νοσήματος καὶ θανατηφόρου· τῷ γὰρ ὑψουμένῳ καὶ μεγαλυνομένῳ ἀγχίστροφος ἢ πρὸς τὸ ταπεινὸν μεταβολὴ καὶ πτώσις, ὡς ὁ θεὸς διδάσκει λόγος. ἐμοὶ δὲ φαίνεται μακρῷ φιλανθρωπότερον εἶναι τοῦ θεραπεύειν . . . . . τοὺς πλουτοῦντας . . . . . ἐπὶ κακῷ τὸ συναίρεσθαι . . . . . τὴν σωτηρίαν αὐτοῖς . . . . . ἅπαντα τὸν δυνατὸν τρόπον, τοῦτο μὲν ἐξαιτουμένους 10 παρὰ θεοῦ τοῦ βεβαίως καὶ ἡδέως τοῖς ἑαυτοῦ τέκνοις τὰ τοιαῦτα προῖεμένου, τοῦτο δὲ λέγω διὰ τῆς χάριτος τοῦ σωτῆρος ἰωμένους τὰς ψυχὰς αὐτῶν, φωτίζοντας καὶ προσάγοντας ἐπὶ τὴν τῆς ἀληθείας κτῆσιν, ἥς ὁ τυχὼν καὶ ἔργοις ἀγαθοῖς ἐλλαμπρυνόμενος μόνος οὗτος βραβεῖον τῆς 15 αἰωνίου ζωῆς ἀναιρήσεται. δεῖται δὲ καὶ ἡ εὐχὴ ψυχῆς εὐρώστου καὶ λιπαροῦς ἄχρι τῆς ἐσχάτης ἡμέρας τοῦ βίου συμμετρημένης καὶ <ἡ> πολιτεία διαθέσεως χρηστῆς καὶ μονίμου καὶ πάσαις ταῖς ἐντολαῖς τοῦ σωτῆρος ἐπεκτεινομένης.

20

cf. Phil iii 14

cf. Me x 25 ||

2. Κινδυνεύει δὲ | οὐχ ἰπλοῦν τι εἶναι τὸ αἴτιον τοῦ f. 327 τὴν σωτηρίαν χαλεπωτέραν τοῖς πλουτοῦσι δοκεῖν ἢ τοῖς ἀχρημάτοις τῶν ἀνθρώπων, ἀλλὰ ποικίλον. οἱ μὲν γὰρ αὐτόθεν καὶ προχειρῶς ἀκούσαντες τῆς τοῦ σωτῆρος φωνῆς, 25 ὅτι ῥῶν κάμηλος διὰ τρήματος ῥαφίδος διεκδύσεται ἢ πλούσιος εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀπογόνυτες ἑαυτοὺς ὡς οὐ βιωσόμενοι, τῷ κόσμῳ πάντα χαριζόμενοι καὶ τῆς ἐνταῦθα ζωῆς ὡς μόνης ἑαυτοῖς ὑπολειπομένης ἐκκρεμασθέντες ἀπέστησαν πλεονὶ τῆς ἐκεῖ ὁδοῦ, μηκέτι

1 τύφον 2 βάρει 3 ἐχρῆν 4—6 τῷ γὰρ—λόγος] Ant. Mel. 140 4 om. γὰρ Ant. 5 μεγαλυνομένῳ] + παραπέπηγεν Ant. ἀντίστροφος S 7—10 θεραπεύειν—ἅπαντα] hunc locum ita habet S: θεραπεύειν (lacuna 12 litt.) τοὺς | πλουτοῦντας (lac. 11 aut 12 litt.) ἐπὶ κακῷ τὸ συναίρεσθαι | (lac. 10 litt.) τὴν σωτηρίαν αὐτοῖς (lac. 15 litt.) | ἅπαντα. quae lacunae ita expleri possunt: θεραπεύειν <ἀνελευθέρως (Fell)> τοὺς πλουτοῦντας <καὶ ἐπαινεῖν (καὶ προσεπαινεῖν Fell)> ἐπὶ κακῷ τὸ συναίρεσθαι <ἐπ' ἀγαθῷ καὶ> τὴν σωτηρίαν αὐτοῖς <συγκατεργάζεσθαι (Segaer)> ἅπαντα 12 λέγω forsitan delendum est. 16 ἡ εὐχὴ] ἡσυχῇ (sed σ ex e factum ut uid.) 17 λιπαρᾶς 18 <ἡ> addidi 25 forsitan legendum διελεύσεται (cf. §§ 4, 26, et Strom. II v 22 (440))

πολυπραγμονήσαντες μήτε τίνος τοὺς πλουσίους ὁ δεσπότης  
καὶ διδάσκαλος προσαγορεύει μήτε ὅπως τὸ ἀδύνατον ἐν cf. Me x 27  
ἀνθρώπῳ ἢ δυνατόν γίνεται. ἄλλοι δὲ τοῦτο μὲν συνήκαν  
ὀρθῶς καὶ προσηκόντως, τῶν δὲ ἔργων τῶν εἰς τὴν σωτηρίαν  
5 ἀναφερόντων ὀλιγωρήσαντες οὐ παρεσκευάσαντο τὴν δέ-  
ουσαν παρασκευὴν εἰς τὸ τῶν ἐλπίζομένων τυχεῖν. λέγω δὲ  
ταῦτα ἑκάτερα [ἤπερ] ἐπὶ τῶν πλουσίων καὶ τῆς δυνάμεως  
τοῦ σωτῆρος καὶ τῆς ἐπιφανοῦς σωτηρίας ἡσθημένων, τῶν  
δὲ ἀμυήτων τῆς ἀληθείας ὀλίγον μοι μέλει.

10 3. Χρὴ τοίνυν τοὺς φιλαλήθως καὶ φιλαδέλφως . . . . .

....., καὶ μήτε καταθρασυνομένους αὐθάδως τῶν  
πλουσίων κλητῶν μήτε αὐτὸν πάλιν ὑποπίπτοντας αὐτοῖς διὰ  
οἰκείαν φιλοκέρδειαν, πρῶτον μὲν αὐτῶν ἐξαιρεῖν τῷ λόγῳ  
τὴν κενὴν ἀπόγνωσιν καὶ δηλοῦν μετὰ τῆς δεούσης ἐξηγή-

937 σεως τῶν λογίων τοῦ κυρίου διότι οὐκ ἀποκέκοπται τέλεον  
αὐτοῖς ἢ κληρονομία τῆς βασιλείας τῶν οὐρανῶν ἐὰν

f. 328<sup>a</sup> ὑπακούσωσι ταῖς ἐντολαῖς | εἰθ' ὁπόταν μάθωσιν ὡς ἀδελ-  
φείας δέος καὶ ὅτι βουλομένους αὐτοὺς ὁ σωτὴρ ἀσμένως  
δέχεται, τότε καὶ προδεικνύναι καὶ μυσταγωγεῖν ὅπως ἂν

20 καὶ δι' οἷων ἔργων τε καὶ διαθέσεων ἐπαύραιντο τῆς ἐλπίδος,  
ὡς οὐτ' ἀμηχάνου καθεστῶσης αὐτοῖς οὔτε τοῦναντίον εἰκῇ  
περιγινομένης. ἀλλ' ὅνπερ τρόπον ἔχει τὸ τῶν ἀθλητῶν,

ἵνα μικρὰ καὶ ἐπὶ κήρα μεγάλοις καὶ ἀφθάρτοις παρα-  
βάλωμεν, τοῦτ' καὶ ἐφ' ἑαυτῷ ὁ κατὰ κόσμον πλουτῶν  
25 λογιζέσθω. καὶ γὰρ ἐκείνων ὁ μὲν ὅτι δυνήσεται νικᾶν καὶ

στεφάνων τυγχάνειν ἀπελπίσας οὐδ' ὅλως ἐπὶ τὴν ἄθλησιν  
ἀπεγράψατο, ὁ δὲ ταύτην μὲν ἐμβαλόμενος τῇ γνώμῃ τὴν  
ἐλπίδα, πόρους δὲ καὶ τροφὰς καὶ γυμνάσια μὴ προσιέμενος

προσφόρους, ἀστεφάνωτος διεγένετο καὶ διήμαρτε τῶν ἐλ-  
30 πίδων. οὕτως τις καὶ τὴν ἐπίγειον ταύτην περιβεβλημένος  
περιβολὴν, μήτε τὴν ἀρχὴν ἑαυτὸν τῶν ἄθλων τοῦ σωτῆρος

ἐκκηρυσσέτω, πιστός γε ὢν καὶ τὸ μεγαλεῖον συνορῶν τῆς  
τοῦ θεοῦ φιλανθρωπίας· μήτε μὴν αὐθις ἀνάσκητος καὶ

2 προσαγορεύη	6 λέγων	7 [ἄπερ] ἐπὶ] forsitan legendum
περὶ	10 post φιλαδέλφως lacuna fere	15 litterarum ; διακειμένους addidit
Fell	11 αὐθαδῶς	14 κενὴν] καὶ νῆν
J. B. Mayor	30 περιβεβλημένος	24 ἐφ' ἑαυτοῦ coni.



cf. 1 Co ix 25 ἀναγώνιστος μείνας ἀκονιτὶ κἀνιδρωτὶ τῶν στεφάνων τῆς  
 ἀφθαρσίας ἐλπιζέτω μεταλαβεῖν· ἀλλ' αὐτὸν ὑποβαλέτω  
 φέρων γυμναστῇ μὲν τῷ λόγῳ, ἀγωνοθέτῃ δὲ τῷ Χριστῷ.  
 cf. 1 Co xi 25 τροφή δὲ αὐτῷ καὶ ποτὸν γενέσθω τεταγμένον ἢ καινὴ  
 διαθήκη τοῦ κυρίου, γυμνάσια δὲ αἱ ἐντολαί, εὐσχημοσύνη 5  
 cf. 1 Co xiii 13 δὲ καὶ κόσμος αἱ καλαὶ διαθέσεις, ἀγάπη, πίστις, ἐλπίς,  
 γνῶσις ἀληθείας, . . . . . πραότης, | εὐσπλαγχνία, f. 328<sup>b</sup>  
 σεμνότης· ἵν', ὅταν ἐσχάτῃ σάλπιγγι ὑποσημήνῃ τοῦ δρόμου  
 καὶ τῆς ἐντεῦθεν ἐξόδου, καθάπερ ἐκ σταδίου τοῦ βίου  
 μετ' ἀγαθοῦ τοῦ συνειδότος τῷ ἀθλοθέτῃ παραστῇ νικηφόρος 10  
 ὡμολογημένος τῆς ἄνω πατρίδος ἄξιος, εἰς ἣν μετὰ στεφάνων  
 καὶ κηρυγμάτων ἀγγελικῶν ἐπανέρχεται.

4. Δοίῃ τοίνυν ἡμῖν ὁ σωτὴρ ἐντεῦθεν ἀρξαμένοις τοῦ  
 λόγου τάληθῇ καὶ τὰ πρέποντα καὶ τὰ σωτήρια συμβα-  
 λέσθαι τοῖς ἀδελφοῖς, πρὸς τε τὴν ἐλπίδα πρῶτον αὐτήν, 15  
 καὶ δεύτερον πρὸς τὴν τῆς ἐλπίδος προσαγωγήν. ὁ δὲ  
 χαρίζεται δεομένοις καὶ αἰτοῦντας διδάσκει, καὶ λύει τὴν  
 ἄγνοιαν καὶ τὴν ἀπόγνωσιν ἀποσείεται τοὺς αὐτοὺς πάλιν  
 εἰσάγων λόγους περὶ τῶν πλουσίων, ἐαυτῶν ἐρμηνέας γινο-  
 μένους καὶ ἐξηγητὰς ἀσφαλεῖς· οὐδὲν γὰρ οἶον αὐτῶν αὐθις 20  
 ἀκοῦσαι τῶν ῥητῶν, ἥπερ ἡμᾶς ἐν τοῖς εὐαγγελίοις ἄχρι νῦν  
 διετάρασσεν ἀβασανίστως καὶ διημαρτημένως ὑπὸ νηπιό-  
 τητος ἀκροωμένους. Ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσ-  
 ελθὼν τις ἐγονυπέτει λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσω  
 ἵνα ζῶῃν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς λέγει· Τί με 938  
 ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός· τὰς ἐντολὰς  
 οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδο-  
 μαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ  
 ἀποκριθεὶς λέγει αὐτῷ· Πάντα ταῦτα ἐφύλαξα. ὁ δὲ Ἰησοῦς  
 ἐμβλέψας ἡγάπησεν αὐτὸν καὶ εἶπεν· Ἐν σοι ὑστερεῖ· εἰ 30  
 θέλεις τέλειος εἶναι, πώλησον ὅσα ἔχεις καὶ διάδος πτωχοῖς, |  
 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ f. 329<sup>a</sup>  
 δὲ στυνγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ

1 ἀκωνεῖται, κἀν ἰδρώτι. emendationem Ghislerii in textum recepi.  
 7 γνῶσις post ἀληθείας lacuna 12 litterarum: ἐπιεικεία addidit  
 Fell 15 πρώτῃ 23 αὐτῷ 29 ἐφύλαξα] recte monet Segaar hic  
 excidisse librarii incuria ἐκ νεότητός μου, quae uerba agnoscit noster infra § 8  
 et § 10

ἔχων χρήματα πολλὰ καὶ ἀγρούς. περιβλεψάμενος δὲ ὁ  
 Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ  
 χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ.  
 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. πάλιν δὲ  
 5 ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν  
 ἐστὶ τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ  
 θεοῦ εἰσελθεῖν· τεύκόλως† διὰ τῆς τρυμαλιᾶς τῆς βελόνης  
 κάμηλος εἰσελεύσεται ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ  
 θεοῦ. οἱ δὲ περισσῶς ἐξεπλήσσοντο καὶ ἔλεγον· Τίς οὖν  
 10 δύναται σωθῆναι; ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν ὅτι Παρὰ  
 ἀνθρώποις ἀδύνατον, παρὰ θεῷ δυνατόν. ἤρξατο ὁ Πέτρος  
 λέγειν αὐτῷ· Ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν  
 σοι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· Ἀμὴν ὑμῖν λέγω, ὃς ἂν  
 ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφούς καὶ χρήματα ἕνεκεν ἐμοῦ  
 15 καὶ ἕνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα  
 νῦν ἐν τῷ καιρῷ τούτῳ ἀγρούς καὶ χρήματα καὶ οἰκίας καὶ  
 ἀδελφούς ἔχειν μετὰ διωγμῶν †εἰς ποῦ†· ἐν δὲ τῷ ἐρχομένῳ  
 ζωῇ† ἐστὶν αἰώνιος· ἐν δὲ† ἔσονται οἱ πρῶτοι ἔσχατοι, καὶ  
 οἱ ἔσχατοι πρῶτοι.

20 5. Ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γέγραπται  
 καὶ ἐν τοῖς ἄλλοις δὲ πᾶσιν ἀνωμόλογημένοις ὀλίγον μὲν  
 ἴσως ἐκασταχοῦ τῶν ῥημάτων ἐναλλάσσει, πάντα δὲ τὴν  
 αὐτὴν τῆς γνώμης συμφωνίαν ἐπιδείκνυται. δεῖ δὲ σαφῶς  
 f. 329<sup>b</sup> εἰδότας ὡς οὐδὲν ἀνθρωπίνως ὁ σωτὴρ ἀλλὰ πάντα θεία  
 25 σοφία καὶ μυστικῇ διδάσκει τοὺς ἑαυτοῦ, μὴ σαρκίνως  
 ἀκροῶσθαι τῶν λεγομένων, ἀλλὰ τὸν ἐν αὐτοῖς κεκρυμμένον  
 νοῦν μετὰ τῆς ἀξίας ζητήσεως καὶ συνέσεως ἐρευνᾶν καὶ  
 καταμανθάνειν. καὶ γὰρ τὰ ὑπ' αὐτοῦ τοῦ κυρίου δοκοῦντα  
 ἠπλώσθαι πρὸς τοὺς μαθητὰς τῶν ἡνιγμένως ὑπειρημένων  
 30 οὐδὲν ἥττονος ἀλλὰ πλείονος ἔτι καὶ νῦν τῆς ἐπιστάσεως  
 εὐρίσκεται δεόμενα διὰ τὴν ὑπερβύλλουσαν τῆς φρονήσεως  
 ἐν αὐτοῖς ὑπερβολήν. ὅπου δὲ καὶ τὰ νομιζόμενα ὑπ' αὐτοῦ  
 διωχθαι τοῖς ἔσω καὶ αὐτοῖς τοῖς τῆς βασιλείας τέκνοις cf. Mt xiii 38  
 ὑπ' αὐτοῦ καλουμένοις ἔτι χρήζει φροντίδος πλείονος, ἢ ποῦ  
 35 γε τὰ δόξαντα μὲν ἀπλῶς ἐξενηνέχθαι καὶ διὰ τοῦτο μηδὲ  
 939 διηρωτημένα πρὸς τῶν ἀκουσάντων, εἰς ὅλον δὲ τὸ τέλος

αὐτὸ τῆς σωτηρίας διαφερόντων, ἐσκεπασμένων δὲ θαυμαστῶ καὶ ὑπερουρανίῳ διανοίας βάθει, οὐκ ἐπιπολαίως δέχεσθαι ταῖς ἀκοαῖς προσήκειν, ἀλλὰ καθιέντας τὸν νοῦν ἐπ' αὐτὸ τὸ πνεῦμα τοῦ σωτῆρος καὶ τὸ τῆς γνώμης ἀπόρρητον.

6. Ἡρώτηται μὲν γὰρ ἡδέως ὁ κύριος ἡμῶν καὶ σωτὴρ 5 ἐρώτημα καταλληλότερον αὐτῷ, ἢ ζωὴ περὶ ζωῆς, ὁ σωτὴρ περὶ σωτηρίας, ὁ διδάσκαλος περὶ κεφαλαίου τῶν διδασκομένων δογμάτων, <ή> ἀλήθεια περὶ τῆς ἀληθινῆς ἀθανασίας, ὁ λόγος περὶ τοῦ πατρῷου λόγου, ὁ τέλειος περὶ τῆς τελείας ἀναπαύσεως, ὁ ἀφθαρτος περὶ τῆς βεβαίας ἀφθαρσίας· 10 ἡρώτηται περὶ τούτων ὑπὲρ ὧν καὶ κατελήλυθεν, ἃ παιδεύει, ἃ διδάσκει, | ἃ παρέχει, ἵνα δείξῃ τὴν τοῦ εὐαγγελίου ὑπό- f. 330<sup>a</sup> θεσιν, ὅτι δόσις ἐστὶν αἰωνίου ζωῆς. προοίδε δὲ ὡς θεὸς καὶ ἃ μέλλει διερωτηθῆσεσθαι καὶ ἃ μέλλει τις αὐτῷ ἀποκρίνεσθαι· τίς γὰρ καὶ μᾶλλον ἢ ὁ προφήτης προφητῶν 15 καὶ κύριος παντὸς προφητικοῦ πνεύματος; κληθεὶς δὲ ἀγαθός, ἀπ' αὐτοῦ πρώτου τοῦ ῥήματος τούτου τὸ ἐνδόσιμον λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων τὸν μαθητὴν ἐπὶ τὸν θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον ζωῆς αἰωνίου ταμίαν, ἣν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου 20 λαβών.

cf. Jn v 26,  
xvii 2

7. Οὐκοῦν τὸ μέγιστον καὶ κορυφαϊότατον τῶν πρὸς τὴν ζωὴν μαθημάτων ἀπὸ τῆς ἀρχῆς εὐθύς ἐγκαταθέσθαι τῇ 3 ψυχῇ δεῖ, γινῶναι τὸν θεὸν τὸν αἰώνιον καὶ δοτῆρα αἰωνίων καὶ πρῶτον καὶ ὑπέρτατον καὶ ἓνα καὶ ἀγαθόν. θεὸν ἔστι 25 κτήσασθαι διὰ γνώσεως καὶ καταλήψεως· αὕτη γὰρ ἄτρεπτος καὶ ἀσάλευτος ἀρχὴ καὶ κρητὶς ζωῆς, ἐπιστήμη θεοῦ τοῦ ὄντως ὄντος καὶ τὰ ὄντα, τουτέστι τὰ αἰώνια, δωρουμένου, ἐξ οὗ καὶ τὸ εἶναι τοῖς ἄλλοις ὑπάρχει καὶ τὸ μεῖναι λαβεῖν· ἢ μὲν γὰρ τούτου ἄγνοια θάνατός ἐστιν, ἢ δὲ ἐπίγνωσις 30 αὐτοῦ καὶ οἰκείωσις καὶ ἢ πρὸς αὐτὸν ἀγάπη καὶ ἐξομοιώσις μόνη ζωῇ.

cf. 1 Tim vi  
19  
Mt xi 27

8. Τοῦτον οὖν πρῶτον ἐπιγινῶναι τῷ ζησομένῳ τὴν ὄντως ζωὴν παρακελεύεται, ὃν οὐδεὶς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν ὁ υἱὸς ἀποκαλύψῃ· ἔπειτα τὸ μέγεθος τοῦ 35

1 forsitan legendum διαφέροντα, ἐνεσκεπασμένα δὲ H. Jackson 5 σωτὴρ]  
σῶς 7 κεφαλαίου] + οὐ 8 <ή> addidi 13 προοίδε 30 ἀθανάτος

σωτήρος μετ' ἐκείνουν καὶ τὴν καινότητα τῆς χάριτος  
 μαθεῖν, ὅτι δὴ κατὰ τὸν ἀπόστολον Ὁ νόμος διὰ Μωσέως Jn i 17  
 ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ· καὶ  
 οὐκ ἴσα τὰ διὰ δούλου πιστοῦ διδόμενα τοῖς ὑπὸ τοῦ υἱοῦ cf. He iii 5  
 5 γνησίου δωρουμένοις. εἰ γοῦν ἰκανὸς ἦν ὁ Μωσέως νόμος cf. Ga ii 21  
 f. 330<sup>b</sup> ζῶν | αἰώνιον παρασχεῖν, μάτην μὲν ὁ σωτὴρ αὐτὸς παρα-  
 γίνεται καὶ πάσχει δι' ἡμᾶς ἀπὸ γενέσεως μέχρι τοῦ σημείου cf. Phil ii 8  
 τὴν ἀνθρωπότητα διατρέχων, μάτην δὲ ὁ πάσας πεποιηκὼς cf. Me x 20  
 940 ἐκ νεότητος τὰς νομίμους ἐντολὰς παρὰ ἄλλου αἰτεῖ γονυ-  
 10 πετῶν ἀθανασίαν. οὐδὲ γὰρ πεπλήρωκε μόνον τὸν νόμον,  
 ἀλλὰ καὶ εὐθὺς ἀπὸ πρώτης ἡλικίας ἀρξάμενος· ἐπεὶ καὶ  
 τί μέγα ἢ ὑπέρλαμπρον γῆρας ἄγονον ἀδικημάτων ὧν  
 ἐπιθυμίαί τίκτουσι νεανικαὶ ἢ ὀργὴ ζέουσα ἢ ἔρως χρη-  
 μάτων; ἀλλ' εἴ τις ἐν σκιρτήματι νεοτησίῳ καὶ τῷ καύσῳ  
 15 τῆς ἡλικίας παρέσχηται φρόνημα πεπανὸν καὶ πρεσβύτερον  
 τοῦ χρόνου, θαυμαστὸς οὗτος ἀγωνιστὴς καὶ διαπρεπὴς καὶ  
 τὴν γνώμην πολιώτερος. ἀλλ' ὅμως οὗτος ὁ τοιοῦτος  
 ἀκριβῶς πέπεισται διότι αὐτῷ πρὸς μὲν δικαιοσύνην οὐδὲν  
 ἐνδεῖ, ζωῆς δὲ ὕλης προσδεῖ· διὸ αὐτὴν αἰτεῖ παρὰ τοῦ δοῦναι  
 20 μόνου δυναμένου, καὶ πρὸς μὲν τὸν νόμον ἄγει παρρησίαν,  
 τοῦ θεοῦ δὲ τὸν υἱὸν ἰκετεύει· ἐκ πίστεως εἰς πίστιν μετα- cf. Ro i 17  
 τάσσεται· ὡς σφαλερῶς ἐν νόμῳ σαλεύων καὶ ἐπικινδύνως  
 ναυλοχῶν εἰς τὸν σωτήρα μεθορμίζεται.

9. Ὁ γοῦν Ἰησοῦς οὐκ ἐλέγχει μὲν αὐτὸν ὡς πάντα τὰ  
 25 ἐκ νόμου μὴ πεπληρωκότα, ἀλλὰ καὶ ἀγαπᾷ καὶ ὑπερασπάζ-  
 ζεται τῆς ἐν οἷς ἔμαθεν εὐπειθείας, ἀτελῇ δὲ εἰναί φησιν  
 ὡς πρὸς τὴν αἰώνιον ζῶν, ὡς οὐ τέλεια πεπληρωκότα, καὶ  
 νόμου μὲν ἐργάτην, ἀργὸν δὲ ζωῆς ἀληθινῆς. καλὰ μὲν οὖν  
 κακέϊνα· τίς δ' οὐ φησιν; ἡ γὰρ ἐντολὴ ἀγία ἄχρι παιδα- Ro vii 12  
 30 γωγίας τινὸς μετὰ φόβου καὶ προπαιδείας ἐπὶ τὴν τοῦ cf. Ga iii 24  
 Ἰησοῦ νομοθεσίαν τὴν ἄκραν καὶ χάριν προχωροῦσα·  
 πλήρωμα δὲ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ cf. Ro x 4  
 πιστεύοντι, οὐχὶ δὲ δούλους ποιῶν ὡς δούλος, ἀλλὰ καὶ υἱοὺς cf. Ro viii  
 14 ff

2 δεῖ ἡ 3 ἡ 2<sup>o</sup>] supra lin. a pr. man. 4 ἴσα (Ghisler)] εἰς  
 4, 5 τοῦ υἱοῦ γνησίου] aut τοῦ omittendum, aut scribendum τοῦ γνησίου υἱοῦ cum  
 Ghisler 9 αἰτεῖ (J. A. Robinson)] ἔτι 15 παρέσχηται H. Jackson  
 παράσχηται S παιπανὸν 31 προχωροῦντα 33 δέ] aut omittendum  
 esse aut in δὴ mutandum monet J. B. Mayor



cf. Mt xii 50 καὶ ἀδελφούς καὶ συγκληρονόμους τοὺς ἐπιτελοῦντας τὸ  
θέλημα τοῦ πατρός.

Mc x 21 (cf.  
§ 4)

10. Εἰ θέλεις τέλειος γενέσθαι. οὐκ ἄρα πω τέλειος  
ἦν· οὐδὲν γὰρ τελείου τελειότερον. καὶ θείως τό· Εἰ f. 331<sup>a</sup>  
θέλεις· τὸ αὐτεξούσιον τῆς προσδιαλεγομένης αὐτῷ ψυχῆς ὃ  
ἐδήλωσεν· ἐπὶ τῷ ἀνθρώπῳ γὰρ ἦν ἡ αἴρεσις ὡς ἐλευθέρῳ,  
ἐπὶ θεῷ δὲ ἡ δόσις ὡς κυρίῳ. δίδωσι δὲ βουλομένοις καὶ  
ὑπερεσπουδακόσι καὶ δεομένοις, ἵν' οὕτως ἴδιον αὐτῶν ἡ  
σωτηρία γένηται. οὐ γὰρ ἀναγκάζει ὁ θεὸς, βία γὰρ ἐχθρὸν

cf. Mt vii 7;  
Lc xi 9

θεῷ, ἀλλὰ τοῖς ζητοῦσι πορίζει καὶ τοῖς αἰτοῦσι παρέχει, καὶ 10  
τοῖς κρούουσιν ἀνοίγει. εἰ θέλεις οὖν, εἰ ὄντως θέλεις, καὶ  
μὴ ἑαυτὸν ἐξαπατᾷς, κτῆσαι τὸ ἐνδέον. "Εν σοι λείπει· τὸ  
ἐν, τὸ ἐμὸν, τὸ ἀγαθὸν, τὸ ἥδη ὑπὲρ νόμον, ὅπερ νόμος οὐ  
δίδωσιν, ὅπερ νόμος οὐ χωρεῖ, ὃ τῶν ζώντων ἰδίον ἐστίν.  
ἀμέλει ὁ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος καὶ τὰ 15  
ὑπέρογκα φρναξάμενος τὸ ἐν τούτῳ προσθεῖναι τοῖς ὅλοις οὐ  
δεδύνηται, τὸ τοῦ σωτήρος ἐξαίρετον, ἵνα λάβῃ ζωὴν αἰώνιον,  
ἣν ποθεῖ· ἀλλὰ δυσχεράνας ἀπῆλθεν ἀχθεσθεὶς τῷ παραγ- 9+1  
γέλματι τῆς ζωῆς, ὑπὲρ ἧς ἰκέτευεν. οὐ γὰρ ἀληθῶς ζωὴν  
ἤθελεν, ὡς ἔφασκεν, ἀλλὰ δόξαν προαιρέσεως ἀγαθῆς μόνην 20  
περιεβάλλετο, καὶ περὶ πολλὰ μὲν οἶός τε ἦν ἀσχολεῖσθαι,  
τὸ δὲ ἐν τῷ τῆς ζωῆς ἔργον ἀδύνατος καὶ ἀπρόθυμος καὶ  
ἀσθενὴς ἐκτελεῖν· ὁποῖόν τι καὶ πρὸς τὴν Μάρθαν εἶπεν ὁ  
σωτὴρ ἀσχολουμένην πολλὰ καὶ περιελκομένην καὶ παρα-  
ταρασσομένην διακονικῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην ὅτι τὸ 25  
ὑπηρετεῖν ἀπολιποῦσα τοῖς ποσὶν αὐτοῦ παρακάθηται μαθη-  
τικὴν ἀγούσα σχολήν· Σὺ περὶ πολλὰ ταρασση, Μαρία δὲ  
τὴν ἀγαθὴν μερίδα ἐξελέξατο, καὶ οὐκ ἀφαιρεθήσεται αὐτῆς.  
οὕτως καὶ τοῦτον ἐκέλευε τῆς πολυπραγμοσύνης ἀφέμενον  
ἐνὶ προστετηκέναι καὶ προσκαθέζεσθαι τῇ χάριτι τοῦ ζωὴν 30  
αἰώνιον προστιθέντος.

cf. Lc x 39 f

Lc x 41 f

3 ἄρα 4, 5 εἰ θέλεις] ἐθέλεις 6—11 ἐπὶ τῷ ἀνθρώπῳ—ἀνοίγει]  
Leontius Vat. Gr. 1553 f. 56 Parall. Vat. et Scor. 315 6 γὰρ ἦν] μὲν  
Leont. Vat. Scor. om. ἡ Vat. 7 θεῷ] pr. τῷ Leont. δὲ 1<sup>o</sup>  
om. Vat. supra lin. habet Scor. 8 ἵνα Vat. Scor. αὐτῶν] αὐτοῦ  
Leont. Vat. Scor. 9, 10 οὐ γὰρ—θεῷ] Leont. Vat. Gr. 1553 f. 119  
9 οὐ γὰρ] οὐκ Leont. 119 om. ὁ Leont. 56 et 119 ἐχθρὸν] αἰσχροὺς  
Leont. 56 10 ζητοῦσι] ζητοῦσιν αὐτὸν Leont. αἰτοῦσιν Leont.  
24, 25 πατασσομένην



f. 331<sup>b</sup> 11. Τί τοίνυν ἦν τὸ προτρεψάμενον | αὐτὸν εἰς φυγὴν  
καὶ ποιῆσαν ἀπαυτομολῆσαι τοῦ διδασκάλου, τῆς ἱκετείας,  
τῆς ἐλπίδος, τῆς ζωῆς, τῶν προπεπονημένων; Πώλησον τὰ Mt xix 21  
ὑπάρχοντά σου. τί δὲ τοῦτό ἐστίν; οὐχ ὁ προχείρως  
5 δέχονται τινες, τὴν ὑπάρχουσαν οὐσίαν ἀπορρίψαι προσ-  
τάσσει καὶ ἀποστῆναι τῶν χρημάτων· ἀλλὰ τὰ δόγματα  
<τὰ> περὶ χρημάτων ἐξορίσαι τῆς ψυχῆς, τὴν πρὸς αὐτὰ  
συμπάθειαν, τὴν ὑπεράγαν ἐπιθυμίαν, τὴν περὶ αὐτὰ πτοίαν  
καὶ νόσον, τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ cf. Meiv 19 ff  
10 σπέρμα τῆς ζωῆς συμπνίγουσιν. οὔτε γὰρ μέγα καὶ ζηλωτὸν  
τὸ τὴν ἄλλως ἀπορεῖν χρημάτων μὴ οὐκ ἐπὶ λόγῳ ζωῆς·  
οὕτω μὲν γ' ἂν ἦσαν οἱ μηδὲν ἔχοντες μηδαμῇ ἀλλὰ ἔρημοι  
καὶ μεταῖται τῶν ἐφ' ἡμέραν, οἱ κατὰ τὰς ὁδοὺς ἐρριμμένοι  
πτωχοὶ, ἀγνοοῦντες δὲ θεὸν καὶ δικαιοσύνην θεοῦ, κατ' αὐτὸ cf. Ro x 3  
15 μόνον τὸ ἄκρως ἀπορεῖν καὶ ἀμνηχανεῖν βίου καὶ τῶν  
ἐλαχίστων σπανίζειν μακαριώτατοι καὶ θεοφιλέστατοι καὶ  
μόνοι ζῶν ἔχοντες αἰώνιον· οὔτε καινὸν τὸ ἀπείπασθαι  
πλοῦτον καὶ χαρίσασθαι πτωχοῖς ἢ πατρίσιν, ὁ πολλοὶ  
πρὸ τῆς τοῦ σωτῆρος καθόδου πεποιήκασιν, οἱ μὲν τῆς εἰς  
20 λόγους σχολῆς καὶ νεκρᾶς σοφίας ἔνεκεν, οἱ δὲ φήμης κενῆς  
καὶ κενοδοξίας, Ἀναξαγόραι καὶ Δημόκριτοι καὶ Κράτητες.  
12. Τί οὖν ὥς καινὸν καὶ ἴδιον θεοῦ παραγγέλλει καὶ  
μόνον ζωοποιοῦν, ὁ τοὺς προτέρους οὐκ ἔσωσεν; εἰ δὲ ἐξαί-  
ρετόν τι ἢ καινὴ κτίσις, ὁ υἱὸς τοῦ θεοῦ, μνηύει καὶ διδάσκει,  
25 οὐ τὸ φαινόμενον, ὅπερ ἄλλοι πεποιήκασι, παρεγγυᾷ, ἀλλ' ἔ-  
τερόν τι διὰ τούτου σημαίνόμενον μεῖζον καὶ θειότερον καὶ  
τελεώτερον, τὸ τὴν ψυχὴν αὐτὴν καὶ τὴν διάθεσιν γυμνῶσαι  
τῶν ὑπόντων παθῶν καὶ πρόρριζα τὰ ἀλλότρια τῆς γνώμης  
ἐκτεμεῖν καὶ ἐκβαλεῖν. τοῦτο γὰρ ἴδιον μὲν τοῦ πιστοῦ τὸ  
30 μάθημα, ἄξιον δὲ τοῦ σωτῆρος τὸ δίδαγμα. οἱ γάρ τοι

3 προπεπονημένων]	προ supra lin. additum, sed a prim. manu	3—10 πώ-
λησον—συμπνίγουσιν]	Parall. Vat. et Scor. 502 Paris 186 <sup>a</sup>	4 σου post
πώλησον habent Vat. Scor. Paris	τί δὲ—προχείρως]	τί οὐ (οὔτε Scor.)
προχείρως Vat. Scor. Paris	5 τινός Paris	ἀπορίψαι Paris
προστάσσει—ψυχῆς Vat. Scor. Paris	7 <τὰ> addidi	πρὸς αὐτὰ] πρὸς
αὐτὴν Scor. Paris	8 περὶ αὐτὰ]	περὶ αὐτὴν Vat.
Scor. Paris	9 καὶ] τὴν Vat.	10 καταπνίγουσιν Paris
ἀπορεῖν	17 αἰώνιαν	καινὸν (Ghisler)]
πατράσιν	20 εἵνεκεν	23 ζωοποιῶν
	24 κτίσις (Ghisler)]	κτῆσις
	28 πρόριζα	

πρότεροι, καταφρονήσαντες τῶν ἐκτὸς, τὰ μὲν κτήματα 942  
 ἀφῆκαν καὶ παραπώλεσαν, τὰ δὲ | πάθη τῶν ψυχῶν οἶμαι f. 332<sup>a</sup>  
 ὅτι καὶ προσεπέτειναν· ἐν ὑπεροψίᾳ γὰρ ἐγένοντο καὶ ἀλα-  
 ζονείᾳ καὶ κενοδοξίᾳ καὶ περιφρονήσει τῶν ἄλλων ἀνθρώ-  
 πων, ὡς αὐτοὶ τι ὑπὲρ ἀνθρώπου ἐργασάμενοι. πῶς ἂν 5  
 οὖν ὁ σωτὴρ παρήναι τοῖς εἰς αἰὲ βιωσομένοις τὰ βλάψοντα  
 καὶ λυμανούμενα πρὸς τὴν ζωὴν, ἣν ἐπαγγέλλεται; καὶ γὰρ  
 αὐτὸ καὶ ἐστὶ· δύναται τις ἀποφορτισάμενος τὴν κτήσιν  
 οὐδὲν ἡττον ἔτι τὴν ἐπιθυμίαν καὶ τὴν ὄρεξιν τῶν χρημάτων  
 ἔχειν ἐντετηκυῖαν καὶ συζῶσαν, καὶ τὴν μὲν χρήσιν ἀπο- 10  
 βεβληκέναι, ἀπορῶν δὲ ἅμα καὶ ποθῶν ὑπὲρ ἐσπάθησε  
 διπλῇ λυπεῖσθαι, καὶ τῇ τῆς ὑπηρεσίας ἀπουσίᾳ καὶ τῇ τῆς  
 μετανοίας συνουσίᾳ. ἀνέφικτον γὰρ καὶ ἀμήχανον δεόμενον  
 τῶν πρὸς τὸ βιοτεῦναι ἀναγκαίων μὴ οὐ κατακλᾶσθαι τὴν  
 γνώμην καὶ ἀσχολίαν ἄγειν ἀπὸ τῶν κρειττόνων, ὅπως οὖν 15  
 καὶ ὁ θεοὺς ταῦτα πειρώμενον ἐκπορίζειν.

13. Καὶ πόσῳ χρησιμώτερον τὸ ἐναντίον, ἱκανὰ κεκτη-  
 μένον αὐτόν τε περὶ τὴν κτήσιν μὴ κακοπαθεῖν καὶ οἷς  
 καθῆκεν ἐπικουρεῖν; τίς γὰρ ἂν κοινωνία καταλείποιο  
 παρὰ ἀνθρώποις, εἰ μηδεὶς ἔχοι μηδέν; πῶς δ' ἂν τοῦτο τὸ 20  
 δόγμα πολλοῖς ἄλλοις καὶ καλοῖς τοῦ κυρίου δόγμασιν οὐχὶ  
 φανερώς ἐναντιούμενον εὐρίσκοιτο καὶ μαχόμενον; Ποιήσατε  
 ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵν' ὅταν ἐκλίπη  
 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Κτήσασθε θησαυ-  
 ροὺς ἐν οὐρανῷ, ὅπου μήτε σῆς μήτε βρώσεως ἀφανίζει μήτε 25  
 κλέπται διορύσσουσι. πῶς ἂν τις πεινῶντα τρέφοι καὶ  
 διψῶντα ποτίζει καὶ γυμνὸν σκεπάζοι καὶ ἄστεγον συνάγοι,  
 ἂ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώτερον, εἰ  
 πάντων αὐτὸς ἕκαστος φθάνοι τούτων ὑστερῶν; ἀλλὰ μὴν  
 αὐτὸς τε ἐπιξενοῦται Ζακχαῖῳ καὶ Λευεὶ καὶ Ματθαίῳ τοῖς 30  
 πλουσίοις καὶ τελώναις, καὶ τὰ μὲν χρήματα αὐτοὺς οὐ  
 κελεύει μεθεῖναι, τὴν δὲ δι|καίαν κρίσιν ἐπιθεῖς καὶ τὴν f. 332<sup>b</sup>  
 ἄδικον ἀφελὼν καταγγέλλει· Σήμερον σωτηρία τῷ οἴκῳ  
 τούτῳ. οὕτω τὴν χρεῖαν αὐτῶν ἐπαινεῖ, ὥστε καὶ μετὰ τῆς  
 προσθήκης ταύτης τὴν κοινωνίαν ἐπιτάσσει, ποτίζειν τὸν 35  
 διψῶντα, ἄρτον διδόναι τῷ πεινῶντι, ὑποδέχασθαι τὸν ἄστεγον,

19 καταλείπεται 30 καὶ Λευεὶ coniecerunt J. A. Robinson et P. Koetschau  
 (vide adnot.); κελεύει S

Le xvi 9

Mt vi 20

cf. Mt xxv  
41 ff

cf. Le xix 6;  
Mt ix 10 |||

Le xix 9

ἀμφιεννύναι τὸν γυμνόν. εἰ δὲ τὰς χρείας οὐκ οἶόν τε ἐκπληροῦν ταύτας μὴ ἀπὸ χρημάτων, τῶν δὲ χρημάτων ἀφίστασθαι κελεύει, τί ἂν ἕτερον εἴη ποιῶν ὁ κύριος <ῆ> τὰ αὐτὰ διδόναι τε καὶ μὴ διδόναι παραινῶν, τρέφειν καὶ 5 μὴ τρέφειν, ὑποδέχασθαι καὶ ἀποκλείειν, κοινωνεῖν καὶ μὴ κοινωνεῖν, ὅπερ ἀπάντων ἀλογώτατον.

14. Οὐκ ἄρα ἀπορριπτέον τὰ καὶ τοὺς πέλας ὠφελοῦντα χρήματα· κτήματα γάρ ἐστι κτητὰ ὄντα, καὶ χρήματα χρή- 943 σιμα ὄντα καὶ εἰς χρήσιν ἀνθρώπων ὑπὸ τοῦ θεοῦ παρεσκευ- 10 ασμένα· ἃ δὴ παράκειται καὶ ὑποβέβληται καθάπερ ὕλη τις καὶ ὄργανα πρὸς χρήσιν ἀγαθὴν τοῖς εἰδόσι. τὸ ὄρ- γανον, ἐὰν χρή τεχνικῶς, τεχνικόν ἐστιν· ἐὰν ὑστερήσῃ τῆς τέχνης, ἀπολαύει τῆς σῆς ἀπουσίας ὃν ἀναίτιον. τοιοῦτον καὶ ὁ πλοῦτος ὄργανόν ἐστι· δύνασαι χρήσθαι δικαίως 15 αὐτῷ; πρὸς δικαιοσύνην καθυπηρετεῖ· ἀδίκως τις αὐτῷ χρήται; πάλιν ὑπηρετῆς ἀδικίας εὐρίσκεται· πέφυκε γὰρ ὑπηρετεῖν, ἀλλ' οὐκ ἄρχειν. οὐ χρή τοίνυν τὸ ἐξ ἑαυτοῦ μὴ ἔχον μήτε τὸ ἀγαθὸν μήτε τὸ κακὸν ἀναίτιον ὃν αἰτιᾶσθαι, ἀλλὰ τὸ δυνάμενον καὶ καλῶς τούτοις χρήσθαι καὶ κακῶς, 20 ἀφ' ὧν ἂν ἔλθῃ καὶ αὐτὸ τοῦτο δ' ἐστὶ νοῦς ἀνθρώπου, καὶ κριτήριον ἐλεύθερον ἔχων ἐν ἑαυτῷ καὶ τὸ αὐτεξούσιον τῆς μεταχειρίσεως τῶν δοθέντων· ὥστε μὴ τὰ κτήματά τις ἀφανίζέτω μᾶλλον ἢ τὰ πάθη τῆς ψυχῆς, τὰ μὴ συγχωροῦντα τὴν ἀμείνω χρήσιν τῶν ὑπαρχόντων, ἵνα καλὸς καὶ ἀγαθὸς 25 γενόμενος καὶ τούτοις τοῖς κτήμασι χρήσθαι δυνηθῇ καλῶς.

f. 333<sup>a</sup> τὸ οὖν ἀποτάξασθαι πᾶσι τοῖς ὑπάρχουσι καὶ πωλῆσαι cf. Io xiv 33  
πάντα τὰ ὑπάρχοντα τοῦτον τὸν τρόπον ἐκδεκτέον ὥς ἐπὶ τῶν ψυχικῶν παθῶν διειρημένον.

15. Ἐγὼ γοῦν κάκεῖνο φήσαιμ' ἂν· ἐπειδὴ τὰ μὲν ἐντός 30 ἐστὶ τῆς ψυχῆς, τὰ δὲ ἐκτός, καὶ μὲν ἡ ψυχὴ χρήται καλῶς καλὰ καὶ ταῦτα δοκεῖ, ἐὰν δὲ πονηρῶς πονηρὰ, ὁ κελεύων ἀπαλλοτριοῦν τὰ ὑπάρχοντα πότερον ταῦτα παραιτεῖται ὧν ἀναιρεθέντων ἔτι τὰ πάθη μένει, ἢ ἐκεῖνα μᾶλλον ὧν ἀναιρε-  
θέντων καὶ τὰ κτήματα χρήσιμα γίνεται; ὁ τοίνυν ἀπο-

3 <ῆ> addidit Ghisler      7 ἄρα      13 ἀπουσίας] ἀμονσας coniecit Segaar  
20 καὶ] κατ'      25 κτίσμασι (sed i 1° super η scriptum esse uidetur)  
26 ἀποτάξεσθαι      32 πρότερον

βαλὼν τὴν κοσμικὴν περιουσίαν ἔτι δύναται πλουτεῖν τῶν παθῶν, καὶ τῆς ὕλης μὴ παρούσης· ἡ γὰρ τοι διάθεσις τὸ αὐτῆς ἐνεργεῖ καὶ τὸν λογισμὸν ἄγχει καὶ πιέζει καὶ φλεγμαίνει ταῖς συντροφείοις ἐπιθυμίαις· οὐδὲν οὖν προὔργου γέγονεν αὐτῷ πτωχεύειν χρημάτων πλουτοῦντι τῶν παθῶν· 5 οὐ γὰρ τὰ ἀπόβλητα ἀπέβαλεν, ἀλλὰ τὰ ἀδιάφορα· καὶ τῶν μὲν ὑπηρετικῶν ἑαυτὸν περιέκοψεν, ἐξέκαυσε δὲ τὴν ὕλην τῆς κακίας τὴν ἔμφυτον τῇ τῶν ἐκτὸς ἀπορίᾳ. ἀποτακτέον οὖν τοῖς ὑπάρχουσι τοῖς βλαβεροῖς, οὐχὶ τοῖς (ἐὰν ἐπίστηταί τις τὴν ὀρθὴν χρῆσιν) καὶ συνωφελεῖν δυναμένοις. ὠφελεῖ 10 δὲ τὰ μετὰ φρονήσεως καὶ σωφροσύνης καὶ εὐσεβείας οἰκονομούμενα, ἀπωστέα δὲ τὰ ἐπιζήμια· τὰ δὲ ἐκτὸς οὐ βλάπτει.

16. Οὕτως οὖν ὁ κύριος καὶ τὴν τῶν ἐκτὸς χρεῖαν εἰσάγει, κελεύων ἀποθέσθαι οὐ τὰ βιωτικά, ἀλλὰ τὰ τούτοις 944 κακῶς χρώμενα· ταῦτα δὲ ἦν τὰ τῆς ψυχῆς ἀρρωστήματα καὶ πάθη. (16.) Ὁ τούτων πλοῦτος παρὼν μὲν ἅπασι θανατηφόρος, ἀπολόμενος δὲ σωτήριος· οὐ δεῖ καθαρεύουσιν, τουτέστι πτωχεύουσιν καὶ γυμνῇ, τὴν ψυχὴν παρασχόμενον οὕτως ἤδη τοῦ σωτήρος ἀκοῦσαι λέγοντος· Δεῦρο ἀκο- 20 λούθει μοι. ὁδὸς γὰρ αὐτὸς ἤδη τῷ καθαρῷ τὴν καρδίαν γίνεται, εἰς δὲ ἀκάθαρτον ψυχὴν θεοῦ χάρις οὐ παραδύεται· ἀκάθαρτος δὲ ἡ πλουτοῦσα τῶν ἐπιθυμιῶν καὶ | ὠδίνουσα f. 333<sup>b</sup> πολλοῖς ἔρῳσι καὶ κοσμικοῖς. ὁ μὲν γὰρ ἔχων κτήματα καὶ χρυσὸν καὶ ἄργυρον καὶ οἰκίας ὡς θεοῦ δωρεὰς, καὶ τῷ τε 25 διδόντι θεῷ λειτουργῶν ἀπ' αὐτῶν εἰς ἀνθρώπων σωτηρίαν, καὶ εἰδὼς ὅτι ταῦτα κέκτηται διὰ τοὺς ἀδελφούς μᾶλλον ἢ ἑαυτὸν, καὶ κρείττων ὑπάρχων τῆς κτήσεως αὐτῶν, μὴ δοῦλος < ὦν > ὦν κέκτηται, μηδὲ ἐν τῇ ψυχῇ ταῦτα περιφέρων, μηδὲ ἐν τούτοις ὀρίζων καὶ περιγράφων τὴν ἑαυτοῦ ζωὴν, 30 ἀλλὰ τι καὶ καλὸν ἔργον καὶ θεῖον αἰεὶ διαπονῶν, καὶ ἀποστερηθῆναι δέη ποτὲ τούτων δυνάμενος ἴλεω τῇ γνώμῃ καὶ τὴν ἀπαλλαγὴν αὐτῶν ἐνεγκεῖν ἐξ ἴσου καθάπερ καὶ τὴν περιουσίαν,—οὗτός ἐστιν ὁ μακαριζόμενος ὑπὸ τοῦ κυρίου καὶ πτωχὸς· τῷ πνεύματι καλούμενος, κληρονόμος ἔτοιμος 35 οὐρανοῦ βασιλείας, οὐ πλούσιος ζῆσαι μὴ δυνάμενος· (17.) ὁ



δὲ ἐν τῇ ψυχῇ τὸν πλοῦτον φέρων, καὶ ἀντὶ θεοῦ πνεύματος  
ἐν τῇ καρδίᾳ χρυσὸν φέρων ἢ ἀγρὸν, καὶ τὴν κτῆσιν ἄμετρον  
αἰεὶ ποιῶν, καὶ ἐκάστοτε τὸ πλεῖον βλέπων κίτῳ νενευκῶς καὶ  
τοῖς τοῦ κόσμου θηράτορις πεπεδημένος, γῇ ὧν καὶ εἰς γῆν cf. Ge iii 19  
ἀπελευσόμενος, πόθεν δύναται βασιλείας οὐρανῶν ἐπιθυμή-  
σαι καὶ φροντίσαι ἄνθρωπος οὐ καρδίαν ἀλλὰ ἀγρὸν ἢ μέ-  
ταλλον φορῶν, ἐν τούτοις εὑρεθισόμενος ἐπάναγκες ἐν οἷς cf. § 40  
εἴλετο ; "Οπου γὰρ ὁ νοῦς τοῦ ἀνθρώπου, ἐκεῖ καὶ ὁ θησαυ- Mt vi 21;  
ρὸς αὐτοῦ. Le xii 34

10 17. Θησαυροὺς δέ γε ὁ κύριος οἶδε διττοὺς, τὸν μὲν  
ἀγαθόν· Ὁ γὰρ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
τῆς καρδίας προφέρει τὸ ἀγαθόν· τὸν δὲ πονηρόν· Ὁ γὰρ Le vi 45  
κακὸς ἐκ τοῦ κακοῦ θησαυροῦ προφέρει τὸ κακόν· ὅτι ἐκ  
περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὥσπερ οὖν θη-  
15 σαυρὸς οὐχ εἰς παρ' αὐτῷ, καθὼ καὶ παρ' ἡμῖν, ὁ τὸ αἰφνίδιον  
μέγα κέρδος ἐν εὐρήσει διδοὺς, ἀλλὰ καὶ δεύτερος, ὁ ἀκερδῆς  
καὶ ἄζηλος καὶ δύσκητος καὶ ἐπιζήμιος· οὕτως καὶ πλοῦτος  
ὁ μὲν τις ἀγαθῶν, ὁ δὲ κακῶν, εἴγε τὸν πλοῦτον καὶ τὸν  
θησαυρὸν οὐκ ἀπηρτημένους ἴσμεν ἀλλήλων τῇ φύσει. καὶ  
f. 334<sup>a</sup> ὁ μὲν τις | πλοῦτος κτητὸς ἂν εἴη καὶ περίβλητος, ὁ δὲ  
945 ἄκτητος καὶ ἀπόβλητος· τὸν αὐτὸν δὲ τρόπον καὶ πτωχεῖα·  
μακαριστὴ μὲν ἡ πνευματικὴ· διὸ καὶ προσέθηκεν ὁ Ματ-  
θαῖος· Μακάριοι οἱ πτωχοί· πῶς ; Τῷ πνεύματι· καὶ Mt v 3  
πάλιν· Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιο- Mt v 6  
25 σύνην τοῦ θεοῦ· οὐκοῦν ἄθλιοι οἱ ἐναντίοι πτωχοί, θεοῦ μὲν  
ἄμοιροι, ἀμοιρότεροι δὲ τῆς ἀνθρωπίνης κτήσεως, ἄγευστοι δὲ  
δικαιοσύνης θεοῦ.

18. "Ωστε τοὺς πλουσίους μαθηματικῶς ἀκουστέον, τοὺς  
δυσκόλως εἰσελευσομένους εἰς τὴν βασιλείαν, μὴ σκαιῶς μηδὲ  
30 ἀγροίκως μηδὲ σαρκίνως· οὐ γὰρ οὕτως λέλεκται, οὐδὲ ἐπὶ  
τοῖς ἐκτὸς ἡ σωτηρία, οὔτε εἰ πολλὰ οὔτε εἰ ὀλίγα ταῦτα ἢ  
μικρὰ ἢ μεγάλα ἢ ἔνδοξα ἢ ἄδοξα ἢ εὐδόκιμα ἢ ἀδόκιμα,  
ἀλλ' ἐπὶ τῇ τῆς ψυχῆς ἀρετῇ, πίστει καὶ ἐλπίδι καὶ ἀγάπῃ  
καὶ φιλαδελφίᾳ καὶ γνώσει καὶ πραότητι καὶ ἀτυφίᾳ καὶ

1 θεοῦ] forsitan legendum θελου 7 ἐπάναγκες (Ghisler)] ἐπ' ἀνάγκαις S  
ἐν οἷς εἴλετο ante ἐν τούτοις ponendum esse putat J. B. Mayor 10 post  
θησαυροὺς δὲ rasura duarum litt. sed manet signum compendii. scriptum  
esse uidetur δὲ κς 28 πλουσίως



ἀληθείᾳ, ὧν ἄθλον ἡ σωτηρία· οὐδὲ γὰρ διὰ κάλλος σώματος  
 ζησεταιί τις ἢ τοῦναντίον ἀπολείται· ἀλλ' ὁ μὲν τῷ δοθέντι  
 cf. 1 Co iii 17 σώματι ἀγνώως καὶ κατὰ θεὸν χρώμενος ζήσεται, ὁ δὲ φθείρων  
 τὸν ναὸν θεοῦ φθαρήσεται. δύναται δέ τις καὶ αἰσχροὺς ἀσελ-  
 γαίνειν καὶ κατὰ κάλλος σωφρονεῖν· οὐδὲ ἰσχύς καὶ μέγεθος 5  
 σώματος ζωοποιεῖ, οὐδὲ τῶν μελῶν οὐδενία ἀπολλύει, ἀλλ' ἡ  
 τούτοις ψυχὴ χρωμένη τὴν αἰτίαν ἐφ' ἑκάτερα παρέχεται.  
 cf. Le vi 29; Mt v 39 ὑπόφερε γοῦν, φησὶ, παιόμενος τὸ πρόσωπον· ὅπερ δύναται  
 καὶ ἰσχυρὸς τις ὧν καὶ εὐεκτῶν ὑπακοῦσαι, καὶ πάλιν ἀσθε-  
 νικός τις ὧν ἀκρασία γνώμης παραβῆναι. οὕτως καὶ ἄπορός 10  
 τις ὧν καὶ ἄβιος εὐρεθείη ποτ' ἂν μεθύων ταῖς ἐπιθυμίαις,  
 καὶ χρήμασι πλούσιος νήφων καὶ πτωχεύων ἡδονῶν, πεπει-  
 σμένος, συνετὸς, καθαρὸς, κεκολασμένος. εἰ τοίνυν ἔστι τὸ  
 ζησόμενον μάλιστα καὶ πρῶτον ἡ ψυχὴ, καὶ περὶ ταύτην  
 ἀρετὴ μὲν φυομένη σφύζει, κακία δὲ θανατοῖ, δῆλον ἤδη 15  
 σαφῶς ὅτι αὕτη καὶ πτωχεύουσα ὧν ἂν τις ὑπὸ πλούτου |  
 διαφθαρῇ σφύζεται, καὶ πλουτοῦσα τούτων ὧν ἐπιτρίβει f. 334<sup>b</sup>  
 πλούτος θανατοῦται· καὶ μηκέτι ζητῶμεν ἀλλαχοῦ τὴν αἰτίαν  
 τοῦ τέλους πλὴν ἐν τῇ τῆς ψυχῆς καταστάσει καὶ διαθέσει  
 πρὸς τε ὑπακοὴν θεοῦ καὶ καθαρότητα πρὸς τε παράβασιν 20  
 ἐντολῶν καὶ κακίας συλλογὴν.

19. Ὁ μὲν ἄρα ἀληθῶς καὶ καλῶς ἐστὶν ὁ τῶν ἀρετῶν  
 πλούσιος καὶ πάσῃ τύχῃ χρῆσθαι ὁσίως καὶ πιστῶς δυνάμενος,  
 ὁ δὲ νόθος πλούσιος ὁ κατὰ σάρκα πλουτῶν καὶ τὴν ζωὴν  
 εἰς <τὴν> ἔξω κτῆσιν μετενηνοχῶς τὴν παρερχομένην καὶ 25  
 φθειρομένην, καὶ ἄλλοτε ἄλλου γινομένην καὶ ἐν τῷ τέλει  
 μηδενὸς μηδαμῇ. πάλιν αὖ κατὰ τὸν αὐτὸν τρόπον καὶ γνή- 946  
 σιος πτωχὸς καὶ νόθος ἄλλος πτωχὸς καὶ ψευδώνυμος, ὁ  
 μὲν κατὰ πνεῦμα πτωχὸς τὸ ἴδιον, ὁ δὲ κατὰ κόσμον τὸ  
 ἀλλότριον. τῷ δὲ κατὰ κόσμον πτωχῷ καὶ πλουσίῳ κατὰ 30  
 τὰ πάθη ὁ κατὰ πνεῦμα [οὐ] πτωχὸς καὶ κατὰ θεὸν πλούσιος  
 Ἀπόστηθι τῶν ὑπαρχόντων ἐν τῇ ψυχῇ σου κτημάτων  
 cf. Mt v 8 ἀλλοτρίων, ἵνα καθαρὸς τῇ καρδίᾳ γενόμενος ἴδῃς τὸν θεόν,  
 ὅπερ καὶ δι' ἐτέρας φωνῆς ἐστὶν εἰσελθεῖν εἰς τὴν βασιλείαν

6 οὐδὲ νῖα	11 ἐπιθυμίας	13 καθαρῶς	τοίνυν] τῶν
16 πλούτου (sic Combesius)] τούτου		17 διαφθείρει	18 θανοῦται
22 ἄρα	25 <τὴν> addidit Ghisler	31 οὐ delendum esse putavit	

Segaar

τῶν οὐρανῶν. καὶ πῶς αὐτῶν ἀποστῆς; πωλήσας. τί οὖν;  
 χρήματα ἀντὶ κτημάτων λάβης; ἀντίδοσιν πλούτου πρὸς  
 πλούτον ποιησάμενος, ἐξαργυρίσας τὴν φανεράν οὐσίαν;  
 οὐδαμῶς· ἀλλὰ ἀντὶ τῶν πρότερον ἐνυπαρχόντων τῇ ψυχῇ,  
 5 ἣν σῶσαι ποθεῖς, ἀντεισαγόμενος ἕτερον πλούτον θεοποιὸν  
 καὶ ζωῆς χορηγὸν αἰωνίου, τὰς κατὰ τὴν ἐντολὴν τοῦ θεοῦ  
 διαθέσεις, ἀνθ' ὧν σοι περιέσται μισθὸς καὶ τιμὴ, διηνεκῆς  
 σωτηρία καὶ αἰώνιος ἀφθαρσία. οὕτω καλῶς πωλεῖς τὰ  
 ὑπάρχοντα, τὰ πολλὰ καὶ περισσὰ καὶ ἀποκλείοντά σοι τοὺς  
 10 οὐρανοὺς, ἀντικαταλασσόμενος αὐτῶν τὰ σῶσαι δυνάμενα. |  
 f. 335<sup>a</sup> ἐκεῖνα ἐχέτωσαν οἱ σάρκινοι πτωχοὶ καὶ τούτων δεόμενοι,  
 σὺ δὲ τὸν πνευματικὸν πλούτον ἀντιλαβὼν ἔχοις ἂν ἤδη cf. Mc x 21 |||  
 θησαυρὸν ἐν οὐρανοῖς.

20. Ταῦτα μὴ συνιείς κατὰ τρόπον ὁ πολυχρήματος  
 15 καὶ ἔννομος ἄνθρωπος, μηδὲ ὅπως ὁ αὐτὸς καὶ πτωχὸς cf. 1 Co vii  
 δύναται εἶναι καὶ πλούσιος, καὶ ἔχειν τε χρήματα καὶ μὴ 29 ff  
 ἔχειν, καὶ χρῆσθαι τῷ κόσμῳ καὶ μὴ χρῆσθαι, ἀπῆλθε  
 στυνγὸς καὶ κατηφής, λιπὼν τὴν τάξιν τῆς ζωῆς, ἣς ἐπιθυμεῖν cf. Mc x 22  
 μόνον ἀλλ' οὐχὶ καὶ τυχεῖν ἡδύνατο, τὸ δύσκολον ποιήσας  
 20 ἀδύνατον αὐτὸς ἑαυτῷ· δύσκολον γὰρ ἦν μὴ περιάγεσθαι  
 μηδὲ καταστράπτεσθαι τὴν ψυχὴν ὑπὸ τῶν προσόντων ἀβρῶν  
 τῷ προδήλῳ πλούτῳ καὶ ἀνθηρῶν γοητευμάτων· οὐκ ἀδύνα-  
 τον δὲ τὸ καὶ ἐν τούτῳ λαβέσθαι σωτηρίας, εἴ τις ἑαυτὸν  
 25 ἀπὸ τοῦ αἰσθητοῦ πλούτου ἐπὶ τὸν νοητὸν καὶ θεοδίδακτον  
 μεταγάγοι, καὶ μάθοι τοῖς ἀδιαφόροις χρῆσθαι καλῶς καὶ  
 ἰδίως καὶ ὡς ἂν εἰς ζωὴν αἰώνιον ὁρμήσας. καὶ οἱ μαθηταὶ  
 δὲ τὸ πρῶτον μὲν καὶ αὐτοὶ περιδεεῖς καὶ καταπλήγες  
 γεγόνασιν ἀκούσαντες. τί δήποτε; ἰσχυρὰ γὰρ ὅτι χρήματα καὶ  
 αὐτοὶ ἐκέκτηντο πολλὰ; ἀλλὰ καὶ αὐτὰ ταῦτα τὰ δικτύδια  
 30 καὶ ἄγκιστρα καὶ τὰ ὑπηρετικὰ σκαφίδια ἀφῆκαν πάλαι,  
 ἅπερ ἦν αὐτοῖς μόνα. τί οὖν φόβηθέντες λέγουσι· Τίς δύνα- Mc x 26  
 ται σωθῆναι; καλῶς ἤκουσαν καὶ ὡς μαθηταὶ τοῦ παρα-  
 βολικῶς καὶ ἀσαφῶς λεχθέντος ὑπὸ τοῦ κυρίου καὶ ἡσθοντο  
 947 τοῦ βάθους τῶν λόγων. ἔνεκα μὲν οὖν χρημάτων ἀκτημο-  
 35 σύνης εὐέλπιδες ἦσαν πρὸς σωτηρίαν, ἐπειδὴ δὲ συνῆδεσαν

25 ἀδιαφόροις (Ghisler)] διαφόρως χρᾶσθαι 26 ὁρμήσας (O. Stählin)]  
 ὁρμάσαι 29 δικτύφια 33 καὶ σαφῶς

ἐαυτοῖς μήπω τὰ πάθη τέλεον ἀποτιθεμένοις (ἀρτιμαθεῖς γὰρ ἦσαν καὶ νεωστὶ πρὸς τοῦ σωτῆρος ἡνδρολογημένοι), περισσῶς ἐξεπλήσσοντο καὶ ἀπεγίνωσκον ἑαυτοὺς οὐδέν τι ἦττον ἐκείνου τοῦ πολυχρημάτου καὶ δεινῶς τῆς κτήσεως περιεχομένου, ἣν γε προέκρινε ζωῆς αἰωνίου. ἄξιον οὖν ἦν τοῖς 5 μαθηταῖς φόβου παντὸς, εἰ καὶ ὁ χρήματα | κεκτημένοι καὶ ὁ f. 335<sup>b</sup> τῶν παθῶν ἔγκυος ὧν ἐπλούτουν, <μῆ> καὶ αὐτοὶ παραπλησίως ἀπελασθήσονται οὐρανῶν· ἀπαθῶν γὰρ καὶ καθαρῶν ψυχῶν ἐστὶν ἡ σωτηρία.

Me x 27

21. Ὁ δὲ κύριος ἀποκρίνεται διότι Τὸ ἐν ἀνθρώ- 10 ποις ἀδύνατον, δυνατὸν θεῷ. πάλιν καὶ τοῦτο μεγάλης σοφίας μεστόν ἐστιν, ὅτι καθ' αὐτὸν μὲν ἀσκῶν καὶ διαπονούμενος ἀπάθειαν ἀνθρώπος οὐδὲν ἀνύει, ἐὰν δὲ γένηται δῆλος ὑπερεπιθυμῶν τούτου καὶ διεσπουδακῶς, τῇ προσθήκῃ τῆς παρὰ θεοῦ δυνάμεως περιγίνεται· βουλομέναις μὲν γὰρ 15 ταῖς ψυχαῖς ὁ θεὸς συνεπιπνεῖ, εἰ δὲ ἀποσταίει τῆς προθυμίας, καὶ τὸ δοθὲν ἐκ θεοῦ πνεῦμα συνεστάλη· τὸ μὲν γὰρ ἄκοντας σφῆζειν ἐστὶ βιαζομένου, τὸ δὲ αἰρουμένους χαρίζομένου. οὐδὲ τῶν καθευδόντων καὶ βλακεύνοντων ἐστὶν ἡ cf. Mt xi 12 βασιλεία τοῦ θεοῦ, ἀλλ' οἱ βιασταὶ ἀρπάζουσιν αὐτήν· 20 αὕτη γὰρ μόνον βία καλὴ, θεὸν βιάσασθαι καὶ παρὰ θεοῦ ζῶην ἀρπάσαι, ὁ δὲ γνοὺς τοὺς βεβαίως, μᾶλλον δὲ βιαίως

2 ἡνδρομολογῆμένοι 7 <μῆ> addidit J. B. Mayor 8 sq. ἀπαθῶν—σωτηρία] Parall. Vat. et Scor. 570 Paris f. 223<sup>a</sup>: Ant. Mel. 149 (cum lemmate εὐαγγελίου) om. γὰρ Parall. Ant. 9 om. ψυχῶν Ant. 15—17 βουλομέναις—συνεστάλη] Leontius Vat. Gr. 1553 f. 56: Coisl. f. 252<sup>a</sup>: Parall. Vat. et Scor. 315 et 684 Paris f. 325<sup>a</sup> 15 om. γὰρ Coisl. Vat. Scor. (utr. loc.) Paris 16 ὁ θεὸς ante ταῖς Leont. Coisl. Parall: edd. omn. ψυχαῖς] pr. ἡμετέραις Leont. Coisl. Vat. Scor. 684 ἐμπνεῖ Coisl. ἀποστῆεν Scor. 684 ἀποστεεν Paris 17 θεοῦ] pr. τοῦ Vat. Scor. 315 συνεσάλλει Paris (ei ex η factum) 17, 18 τὸ μὲν—χαρίζομένου] Leontius Vat. Gr. 1553 f. 56 17 om. γὰρ Leont. 18 ἐστὶν Leont. 19 p. 16—2 p. 17 οὐδὲ—ἡττώμενος] Coisl. f. 133<sup>b</sup>. Parall. Vat. et Scor. 383, 612 et 712 Rup. f. 126<sup>b</sup> et f. 212<sup>b</sup> Paris f. 98<sup>b</sup> et f. 363<sup>a</sup> 19 οὐδὲ] οὐ Coisl. et Parall: edd. omn. (sed Rup. 212<sup>b</sup> οὕτω καθεξόντων) καὶ] + τῶν Rup. 126<sup>b</sup> Paris 98<sup>b</sup> βλακευόμενων Scor. 612 Rup. 126<sup>b</sup> 212<sup>b</sup> om. ἐστὶν Coisl. Vat. Scor. 383, 712 Paris 98<sup>b</sup> 20 ἀλλ' οἱ] ἄλλοι Paris 98<sup>b</sup> 21 μόνον] μόνῃ Vat. Scor. 383 μόνῃ ἢ Coisl. Vat. Scor. 612, 712 Rup. 126<sup>b</sup> 212<sup>b</sup> Paris 98<sup>b</sup> 363<sup>a</sup> καλῇ] καλεῖ Paris 98<sup>b</sup> βιάζεσθαι Vat. 712 θεοῦ] θεῷ Scor. 383 22 βιαίους (βιαίως Scor. 712 Paris 363<sup>a</sup>) μᾶλλον δὲ (om. δὲ Paris 363<sup>a</sup>) βεβαίως Vat. 612, 712 Scor. 712 Rup. 212<sup>b</sup> Paris 363<sup>a</sup>

ἀντεχομένους συνεχώρησεν καὶ εἶξεν· χαίρει γὰρ ὁ θεὸς τὰ  
 τοιαῦτα ἡττώμενος. τοιγάρτοι τούτων ἀκούσας ὁ μακάριος  
 Πέτρος, ὁ ἐκλεκτὸς, ὁ ἐξαίρετος, ὁ πρῶτος τῶν μαθητῶν,  
 ὑπὲρ οὗ μόνου καὶ ἑαυτοῦ τὸν φόρον ὁ σωτὴρ ἐκτελεῖ, ταχέως <sup>cf. Mt xvii 27</sup>  
 5 ἤρπασε καὶ συνέβαλε τὸν λόγον· καὶ τί φησιν; Ἰδὲ ἡμεῖς <sup>Me x 28</sup>  
 ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. τὰ δὲ Πάντα εἰ  
 μὲν τὰ κτήματα τὰ ἑαυτοῦ λέγει, τέσσαρας ὀβολοὺς ἴσως  
 <τὸ> τοῦ λόγου καταλιπὼν μεγαλύνεται, καὶ τούτων ἀνταξίαν  
 ἀποφαίνων ἂν λάθοι τὴν βασιλείαν τῶν οὐρανῶν· εἰ δὲ, ἥπερ  
 10 ἄχρι νῦν λέγομεν, τὰ παλαιὰ νοητὰ κτήματα καὶ ψυχικὰ  
 νοσήματα ἀπορρίψαντες ἔπονται κατ' ἔχρος τοῦ διδασκάλου,  
 τοῦτ' ἂν ἵπτοιο ἤδη τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις. <sup>cf. He xii 23</sup>  
 οὕτως γὰρ ἀκολουθεῖν <ἐν> ὅντως τῷ σωτῆρι ἀναμαρτη-  
 σίαν καὶ τελειότητα τὴν ἐκείνου μετερχόμενον, καὶ πρὸς  
 15 ἐκεῖνον ὥσπερ κάτοπτρον κοσμοῦντα καὶ ῥυθμίζοντα τὴν  
 ψυχὴν καὶ πάντα διὰ πάντων ὁμοίως διατιθέντα.

948 22. Ἀποκριθεὶς δὲ Ἰησοῦς Ἀμὴν ὑμῖν λέγω, ὅς ἂν ἀφῇ <sup>Me x 29</sup>  
 τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἔνεκεν ἐμοῦ |  
 f. 336<sup>a</sup> καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασί-  
 20 ονα. ἀλλὰ μηδὲ τοῦθ' ἡμᾶς ἐπιταρασσέτω, μηδὲ τὸ ἔτι  
 τούτου σκληρότερον ἀλλαχοῦ ταῖς φωναῖς ἐξηνηνεγμένον·  
 Ὃς οὐ μισεῖ πατέρα καὶ μητέρα καὶ παῖδας, προσέτι δὲ καὶ <sup>Le xiv 26</sup>  
 τὴν ἑαυτοῦ ψυχὴν, ἐμὸς μαθητὴς εἶναι οὐ δύναται. οὐ γὰρ  
 εἰσηγεῖται μῖσος καὶ διάλυσιν ἀπὸ τῶν φιλάτων ὁ τῆς  
 25 εἰρήνης θεὸς, ὃ γε καὶ τοὺς ἐχθροὺς ἀγαπᾷν παραινῶν. εἰ <sup>cf. Mt v 44; Le vi 27, 35</sup>  
 δὲ τοὺς ἐχθροὺς ἀγαπητέον, ἀνάλογον ἀπ' ἐκείνων ἀνιόντι  
 καὶ τοὺς ἐγγυτάτω γένους· ἢ εἰ μισητέον τοὺς πρὸς αἵματος,  
 πολὺ μᾶλλον τοὺς ἐχθροὺς προβάλλεσθαι κατιῶν ὁ λόγος  
 διδάσκει, ὥστ' ἀλλήλους ἀναιροῦντες ἐλέγχουσιν· ἂν οἱ λόγοι.  
 30 ἀλλ' οὐδ' ἀναιροῦσιν οὐδ' ἐγγὺς, ἀπὸ γὰρ τῆς αὐτῆς γνώμης  
 καὶ διαθέσεως καὶ ἐπὶ τῷ αὐτῷ ὄρω πατέρα μισοίη τις ἂν  
 ἐχθρὸν ἀγαπῶν, ὁ μήτε ἐχθρὸν ἀμυνόμενος, μήτε πατέρα  
 Χριστοῦ πλέον αἰδοῦμενος. ἐν ἐκείνῳ μὲν γὰρ τῷ λόγῳ

1 συνεχώρησε Vat. Scor. 383 Rup. 126<sup>b</sup> 212<sup>b</sup> om. καὶ S εἶξε Vat.  
 383, 612 Rup. 126<sup>b</sup> 212<sup>b</sup> εἶξεν ex ἤξεν factum Coisl. ἤξεν Scor. ubique om.  
 ὁ θεὸς Vat. Scor. 712 8 <τὸ> addidit Segaar 9 ἥπερ] ad marg.  
 additum a pr. man. 10 νοητὰ] forsitan legendum ἀνόητα J. B. Mayor  
 13 <ἐν> addidi 15 κοσμώντα 31 ἐπὶ τὸ αὐτὸ ὁρῶν J. B. Mayor



μῖσος ἐκκόπτει καὶ κακοποιίαν, ἐν τούτῳ δὲ τὴν πρὸς τὰ  
 σύντροφα δυσωπίαν, εἰ βλάπτει πρὸς σωτηρίαν. εἰ γοῦν  
 ἄθεος εἴη τινὶ πατὴρ ἢ υἱὸς ἢ ἀδελφός, καὶ κώλυμα τῆς  
 πίστεως γένοιτο καὶ ἐμπόδιον τῆς ἄνω ζωῆς, τούτῳ μὴ συμ-  
 φερέσθω μηδὲ ὁμονοεῖτω, ἀλλὰ τὴν σαρκικὴν οἰκειότητα διὰ 5  
 τὴν πνευματικὴν ἔχθραν διαλυσάτω.

23. Νόμισον εἶναι τὸ πρᾶγμα διαδικασίαν. ὁ μὲν πατήρ  
 σοι δοκεῖτω παρεστὼς λέγειν· Ἐγὼ σε ἔσπειρα καὶ ἔθρεψα,  
 ἀκολούθει μοι καὶ συναδίκει καὶ μὴ πείθου τῷ Χριστοῦ νόμῳ·  
 καὶ ὅποσα ἂν εἴποι βλάβησιν ἀνθρώπου καὶ νεκρὸς τῇ 10  
 φύσει. ἐτέρωθεν δὲ ἄκουε τοῦ σωτῆρος· Ἐγὼ σε ἀνεγέννησα  
 κακῶς ὑπὸ κόσμου πρὸς θάνατον γεγεννημένον, ἡλευθέρωσα,  
 ἱασάμην, ἐλυτρώσάμην· ἐγὼ σοι παρέξω ζωὴν ἄπαυστον,  
 αἰώνιον, ὑπερκόσμιον· ἐγὼ σοι δείξω θεοῦ πατρὸς ἀγαθοῦ  
 πρόσωπον· μὴ κύλει σεαυτῷ πατέρα ἐπὶ γῆς· οἱ νεκροὶ τοὺς 15  
 νεκροὺς θαπτέτωσαν, σὺ δέ μοι ἀκολούθει, | ἀνάξω γάρ σε f. 336<sup>b</sup>  
 εἰς ἀνάπαυσιν ἀρρήτων καὶ ἀλέκτων ἀγαθῶν, ἃ μήτε ὀφθαλ-  
 μὸς εἶδε, μήτε οὖς ἤκουσε, μήτε ἐπὶ καρδίαν ἀνθρώπων ἀνέβη,  
 εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, καὶ ἰδεῖν ἅπερ ἡτοί-  
 μασεν ὁ θεὸς τοῖς ἁγίοις ἀγαθὰ καὶ τοῖς φιλοῦσιν αὐτὸν 20  
 τέκνοις. ἐγὼ σου τροφεὺς ἄρτον ἐμαυτὸν διδούς, οὐ γευσά-  
 μενος οὐδεὶς ἔτι πείραν θανάτου λαμβάνει, καὶ πόμα καθ' ἡ-  
 μέραν ἐνδιδούς ἀθανασίας· ἐγὼ διδάσκαλος ὑπερουρανίων  
 παιδευμάτων· ὑπὲρ σοῦ πρὸς τὸν θάνατον διηγωνισάμην, καὶ  
 τὸν σὸν ἐξέτισα θάνατον, ὃν ὥφειλες ἐπὶ τοῖς προημαρτη- 25  
 μένοις καὶ τῇ πρὸς θεὸν ἀπιστίᾳ. τούτων τῶν λόγων ἐκατέ-  
 ρωθεν διακούσας ὑπὲρ σεαυτοῦ δίκασον, καὶ τὴν ψῆφον  
 ἀνένεγκε τῇ σαυτοῦ σωτηρίᾳ. καὶ ἀδελφὸς ὅμοια λέγει καὶ  
 τέκνον καὶ γυνὴ καὶ ὅστισούν, πρὸ πάντων ἐν σοὶ Χριστὸς 949  
 ὁ νικῶν ἔστω· ὑπὲρ σοῦ γὰρ ἀγωνίζεται. 30

24. Δύνασαι καὶ τῶν χρημάτων ἐπίπροσθεν εἶναι; φρά-  
 στον, καὶ οὐκ ἀπάγει σε Χριστὸς τῆς κτήσεως, ὁ κύριος οὐ  
 φθονεῖ. ἀλλ' ὁρᾷς σεαυτὸν ἡττώμενον ὑπ' αὐτῶν καὶ ἀνα-  
 τρεπόμενον; ἄφες, ῥίψον, μίσησον, ἀπόταξαι, φύγε· καὶ ὁ  
 δεξιός σου ὀφθαλμὸς σκανδαλίζῃ σε, ταχέως ἔκκοψον αὐτόν· 35

8 ἔσπειρα] ad marg. additum a pr. manu 10 ὅποσα (H. Jackson)] ὅτι  
 8σα 17 ἀνάπαυσιν] Segaar ἀπόλαυσιν coniecit 31 εἶναι;] εἶναι·  
 31, 32 φράσον] forsitan legendum φθάσον (i.e. φθάσας ποίησον) J. B. Mayor

cf. 1 Pe i 3

cf. Jn xiv 8f;  
Mt xxiii 9  
cf. Mt viii 22;  
Le ix 60

1 Co ii 9

1 Pe i 12

cf. Jn vi 50f

cf. Mt v 29  
f |||



αἰρετώτερον ἑτεροφθάλμῳ βασιλείᾳ θεοῦ ἢ ὁλοκλήρῳ τὸ πῦρ·  
 κἂν χεὶρ κἂν πούς κἂν ἡ ψυχὴ, μίσησον αὐτήν· ἂν γὰρ cf. Le xiv 26  
 ἐνταῦθα ἀπόλληται ὑπὲρ Χριστοῦ <ἐκεῖ σωθήσεται>. cf. Mc viii 35

25. Ταύτης δὲ ὁμοίως ἔχεται τῆς γνώμης καὶ τὸ ἐπό-  
 5 μενον· Νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ Me x 30  
 οἰκίας καὶ ἀδελφούς ἔχειν μετὰ διωγμῶν †εἶς που†. οὔτε  
 γὰρ ἀχρημάτους οὔτε ἀνεστίους οὔτε ἀναδέλφους ἐπὶ τὴν  
 ζωὴν καλεῖ· ἐπεὶ καὶ πλουσίους κέκληκεν, ἀλλ' ὃν τρόπον  
 προειρήκαμεν, καὶ ἀδελφούς κατ' αὐτὸν, ὥσπερ Πέτρον  
 10 μετὰ Ἀνδρέου καὶ Ἰάκωβον μετὰ Ἰωάννου, τοὺς Ζεβεδαίου  
 f. 337<sup>a</sup> παῖδας, ἀλλ' ὁμονοοῦντας | ἀλλήλοις τε καὶ Χριστῷ· τὸ δὲ  
 μετὰ διωγμῶν ταῦτα ἕκαστα ἔχειν ἀποδοκιμάζει. διωγμὸς  
 δὲ, ὁ μὲν τις ἔξωθεν περιγίνεται, τῶν ἀνθρώπων ἢ δι' ἔχθραν  
 ἢ διὰ φθόνον ἢ διὰ φιλοκέρδειαν ἢ κατ' ἐνέργειαν διαβολικὴν  
 15 τοὺς πιστοὺς ἐλαυνόντων· ὁ δὲ χαλεπώτατος ἔνδοθεν ἐστὶ  
 διωγμὸς ἐξ αὐτῆς ἐκάστῳ τῆς ψυχῆς προπεμπόμενος λυμαι-  
 νομένης ὑπὸ ἐπιθυμιῶν ἀθέων καὶ ἡδονῶν ποικίλων καὶ  
 φαύλων ἐλπίδων καὶ φθαρτῶν ὀνειροπολημάτων, ὅταν, αἰὲ  
 τῶν πλειόνων ὀρεγομένη καὶ λυσσῶσα ὑπὸ ἀγρίων ἐρώτων  
 20 καὶ φλεγομένη, καθάπερ κέντροις ἢ μύψι τοῖς προκειμένοις  
 αὐτῇ πάθῃσιν ἐξαιμιάσσηται πρὸς σπουδὰς μανιώδεις καὶ  
 ζωῆς ἀπόγνωσιν καὶ θεοῦ καταφρόνησιν. οὗτος ὁ διωγμὸς  
 βαρύτερος καὶ χαλεπώτερος, ἔνδοθεν ὀρμώμενος, αἰὲ συνῶν,  
 ὃν οὐδὲ ἐκφυγεῖν ὁ διωκόμενος δύναται· τὸν γὰρ ἐχθρὸν ἐν  
 25 ἐαυτῷ περιάγει πανταχοῦ. οὕτω καὶ πύρρωσις, ἡ μὲν ἔξωθεν  
 προσπίπτουσα δοκιμασίαν κατεργάζεται, ἡ δὲ ἔνδοθεν θάνα- cf. 1 Co iii 13  
 τον διαπράσσεται· καὶ πόλεμος, ὁ μὲν ἐπακτὸς ῥαδίως  
 καταλύεται, ὁ δὲ ἐν τῇ ψυχῇ μέχρι θανάτου παραμετρεῖται.  
 μετὰ διωγμοῦ τοιοῦτου πλοῦτον εἰν ἔχης τὸν αἰσθητὸν, κἂν  
 30 ἀδελφούς τοὺς πρὸς αἵματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε  
 τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ, εἰρήνην σεαυτῷ παρά-  
 σχες, ἐλευθερώθητι διωγμοῦ μακροῦ, ἀποστράφητι πρὸς τὸ  
 εὐαγγέλιον ἀπ' ἐκείνων, ἐλοῦ τὸν σωτῆρα πρὸ πάντων, τὸν  
 τῆς σῆς συνήγορον καὶ παράκλητον ψυχῆς, τὸν τῆς ἀπείρου

3 <ἐκεῖ σωθήσεται> addidit Segaar 6 cf. § 4 7 ἀναδέλφους] forsitan  
 μόνους addendum est, J. B. Mayor 14 φιλοκέρδειαν 16, 17 λυμαινομένης  
 20 μοίῳψι 27 διαταράσσεται (Ghisler διαπράττεται) 29 τοιούτου (Ghisler)]  
 τοιοῦτον

2 Co iv 18

πρῦτανιν ζωῆς. τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια· καὶ ἐν μὲν τῷ παρόντι χρόνῳ ὠκύμορα 950 καὶ ἀβέβαια, ἐν δὲ τῷ ἐρχομένῳ ζωὴ ἐστὶν αἰώνιος.

Me x 30

Me x 31

26. Ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. τοῦτο πολύχουν μὲν ἐστὶ | κατὰ τὴν ὑπόνοιαν καὶ τὸν σαφη- f. 337<sup>b</sup> νισμόν, οὐ μὴν ἐν γε τῷ παρόντι τὴν ζήτησιν ἀπαιτεῖ οὐ γὰρ μόνον ῥέπει πρὸς τοὺς πολυκτημόνας, ἀλλ' ἀπλῶς πρὸς ἅπαντας ἀνθρώπους τοὺς πίστει καθάπαξ ἑαυτοὺς ἐπιδιδόντας. ὥστε τοῦτο μὲν ἀνακείσθω τὰ νῦν· τὸ δέ γε προ- κείμενον ἡμῖν οἶμαι μηδέν τι ἀδεέστερον τῆς ἐπαγγελίας 10 δεδειχθαι, ὅτι τοὺς πλουσίους οὐδένα τρόπον ὁ σωτὴρ κατ' αὐτόν γε τὸν πλοῦτον καὶ τὴν περιβολὴν τῆς κτήσεως ἀποκέκλεικεν, οὐδ' αὐτοῖς ἀποτετάφρευκεν τὴν σωτηρίαν, εἴγε δύναιτο καὶ βούλοιντο ὑποκύπτειν τοῦ θεοῦ ταῖς ἐντολαῖς, καὶ τῶν προσκαίρων προτιμῶεν τὴν ἑαυτῶν ζωὴν, καὶ βλέ- 15 ποιεν πρὸς τὸν κύριον ἀτενεῖ τῷ βλέμματι, καθάπερ εἰς ἀγαθοῦ κυβερνήτου νεῦμα δεδορκότες, τί βούλεται, τί προστάσσει, τί σημαίνει, τί δίδωσι τοῖς αὐτοῦ ναύταις τὸ σύνθημα, ποῦ καὶ πόθεν τὸν ὄρμον ἐπαγγέλλεται. τί γὰρ ἀδικεῖ τις, εἰ προσέχων τὴν γνώμην καὶ φειδόμενος πρὸ τῆς 20 πίστεως βίον ἱκανὸν συνελέξατο ; ἢ καὶ <τὸ> τούτου μᾶλλον ἀνέγκλητον, εἰ εὐθύς ὑπὸ τοῦ θεοῦ τοῦ τὴν ψυχὴν νέμοντος εἰς οἶκον τοιούτων ἀνθρώπων εἰσφικίσθη καὶ γένος ἀμφιλαφές, τοῖς χρήμασιν ἰσχυὸν καὶ τῷ πλούτῳ κρατοῦν ; εἰ γὰρ διὰ τὴν ἀκούσιον ἐν πλούτῳ γένεσιν ἀπελήλαται ζωῆς, 25 ἀδικεῖται μᾶλλον ὑπὸ τοῦ γειναμένου θεοῦ, προσκαίρου μὲν ἡδυπαθείας κατηξιωμένος, αἰδίου δὲ ζωῆς ἀπεστερημένος. τί δ' ὅλως πλοῦτον ἐχρῆν ἐκ γῆς ἀνατεῖλαι ποτε, εἰ χορηγὸς καὶ πρόξενός ἐστι θανάτου ; ἀλλ' εἰ δύνатаί τις ἐνδοτέρω τῶν ὑπαρχόντων κάμπτειν τῆς ἐξουσίας καὶ μέτρια φρονεῖν 30 καὶ σωφρονεῖν καὶ θεὸν μόνον ζητεῖν καὶ θεὸν ἀναπνεῖν καὶ θεῷ συμπολιτεῦσθαι, πτωχὸς οὗτος παρέστηκεν ταῖς ἐντολαῖς, ἐλεύθερος, ἀήττητος, ἄνισος, ἄτρωτος ὑπὸ χρημάτων· εἰ δὲ μὴ, θάπτον κάμηλος διὰ βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος | ἐπὶ τὴν βασιλείαν τοῦ θεοῦ παρελεύσεται. f. 338<sup>a</sup>

Me x 25

3 ζωὴν (cf. § 4)      21 <τὸ> addidit Ghisler      26 γειναμένου (Ghisler)]  
γινομένου      30 τῆς ἐξουσίας] forsitan glossema ad τῶν ὑπαρχόντων, J. B. Mayor

σημαινέτω μὲν οὖν τι καὶ ὑψηλότερον ἢ κάμηλος διὰ στενῆς cf. Mt vii 14  
 ὁδοῦ καὶ τεθλιμμένης φθάνουσα τὸν πλούσιον, ὅπερ ἐν τῇ  
 περὶ ἀρχῶν καὶ θεολογίας ἐξηγήσει μυστήριον τοῦ σωτῆρος  
 ὑπάρχει μαθεῖν. (27.) οὐ μὴν ἀλλὰ τό γε φαινόμενον  
 5 πρῶτον καὶ δι' ὃ λέλεκται τῆς παραβολῆς παρεχέσθω.  
 διδασκέτω τοὺς εὐποροῦντας ὡς οὐκ ἀμελητέον τῆς ἑαυτῶν  
 σωτηρίας ὡς ἤδη προκατεγνωσμένους, οὐδὲ καταποντιστέον  
 951 αὐτὸν πάλιν τὸν πλούτον οὐδὲ καταδικαστέον ὡς τῆς ζωῆς ἐπί-  
 βουλον καὶ πολέμιον, ἀλλὰ μαθητέον τίνα τρόπον καὶ πῶς  
 10 πλούτῳ χρηστέον καὶ τὴν ζωὴν κτητέον. ἐπειδὴ γὰρ οὔτε  
 ἐκ παντὸς ἀπόλλυται τις, ὅτι πλουτεῖ δεδιώς, οὔτε ἐκ παντὸς  
 σφύζεται θαρρῶν καὶ πιστεύων ὡς σωθήσεται, φέρε σκεπτέον  
 ἥντινα τὴν ἐλπίδα αὐτοῖς ὁ σωτὴρ ὑπογράφει, καὶ πῶς αὐτὸ  
 μὲν ἀνέλπιστον ἐχέγγυον γένοιτο, τὸ δὲ ἐλπισθὲν εἰς κτήσιν  
 15 ἀφίκοιτο.

27. Φησὶν οὖν ὁ διδάσκαλος, τίς ἢ μεγίστη τῶν ἐντο-  
 λῶν ἠρωτημένος· Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης Me xii 30  
 τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου· ταύτης  
 μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως· καὶ γὰρ  
 20 καὶ περὶ τοῦ πρώτου καὶ περὶ τοῦ μεγίστου παρήγγελται,  
 αὐτοῦ τοῦ θεοῦ πατρὸς ἡμῶν, δι' οὗ καὶ γέγονε καὶ ἔστι cf. Ro xi 36  
 τὰ πάντα, καὶ εἰς ὃν τὰ σφύζομενα πάλιν ἐπανέρχεται. ὑπὸ  
 τούτου τοίνυν προαγαπηθέντας καὶ τοῦ γενέσθαι τυχόντας  
 οὐχ ὅσιον ἄλλο τι πρεσβύτερον ἄγειν καὶ τιμιώτερον, ἐκ-  
 25 τίνοντας μόνην τὴν χάριν ταύτην μικρὰν ἐπὶ μεγίστοις, ἄλλο  
 δὲ μηδοτιοῦν ἔχοντας ἀνευδεεῖ καὶ τελείῳ θεῷ πρὸς ἀμοιβὴν  
 ἐπινοῆσαι, αὐτὸ δὲ τὸ ἀγαπᾶν τὸν πατέρα εἰς οἰκείαν ἰσχὺν  
 καὶ δύναμιν ἀφθαρσίας κομιζομένους· ὅσον γὰρ ἀγαπᾷ τις  
 θεόν, τοσούτῳ καὶ πλεον ἐνδοτέρῳ τοῦ θεοῦ παραδύεται.

30 28. Δευτέραν δὲ τάξει καὶ οὐδέν τι μικροτέραν ταύτης  
 εἶναι λέγει τό· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· Le x 27, 29  
 οὐκοῦν τὸν θεὸν ὑπὲρ σεαυτόν. πυνθανομένου δὲ τοῦ προσ-  
 f. 338<sup>u</sup> δια λεγομένου τίς ἐστὶν πλησίον; οὐ τὸν αὐτὸν τρόπον  
 Ἰουδαίοις προωρίσατο τὸν πρὸς αἵματος οὐδὲ τὸν πολίτην  
 35 οὐδὲ τὸν προσηλύτον οὐδὲ τὸν ὁμοίως περιτετμημένον οὐδὲ

2 φθάνουσαν 2, 3 τῇ περὶ ἀρχῶν κτέ] cf. Zahn, Forschungen iii. 38  
 5 διὸ 8 οὐδὲ (J. B. Mayor) οὔτε 19 μείζων 24 ἀλλ' ὅτι 24, 25  
 ἐκτείνοντες

cf. Le x 30 ff' τὸν ἐνὶ καὶ ταύτῳ νόμῳ χρώμενον· ἀλλὰ ἄνωθεν καταβαίνων ἀπὸ Ἱερουσαλὴμ ἄγει τῷ λόγῳ τινὰ εἰς Ἱεριχὼν, καὶ τοῦτον δείκνυσιν ὑπὸ ληστῶν συγκεκεντημένον, ἐρριμμένον ἡμιθνήτα ἐπὶ τῆς ὁδοῦ, ὑπὸ ἱερέως παροδευόμενον, ὑπὸ Λευίτου παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ ἐξωνει- 5 δισμένου καὶ ἀφωρισμένου κατελευόμενον, ὃς οὐχὶ κατὰ τύχην ὡς ἐκείνοι παρήλθον, ἀλλ' ἦκε συνεσκευασμένος ὢν ὁ κινδυνεύων ἐδεῖτο, οἶνον, ἔλαιον, ἐπιδέσμους, κτήνος, μισθὸν τῷ πανδοχεῖ, τὸν μὲν ἤδη διδόμενον, τὸν δὲ προσυπισχνούμενον. Τίς, ἔφη, τούτων γέγονε πλησίον τῷ τὰ δεινὰ πα- 10 θόντι; τοῦ δὲ ἀποκριναμένου ὅτι Ὁ τὸν ἔλεον πρὸς αὐτὸν ἐπιδειξάμενος· Καὶ σὺ τοίνυν πορευθεὶς οὕτω ποιεῖ· ὡς τῆς ἀγάπης βλαστανούσης εὐποιάν.

29. Ἐν ἀμφοτέραις μὲν οὖν ταῖς ἐντολαῖς ἀγάπην εἰσηγείται, τάξει δ' αὐτὴν διήρηκε, καὶ ὅπου μὲν τὰ πρωτεῖα τῆς 15 ἀγάπης ἀνάπτει τῷ θεῷ, ὅπου δὲ τὰ δευτερεῖα νέμει τῷ πλησίον. τίς δ' ἂν ἄλλος οὗτος εἴη πλην αὐτὸς ὁ σωτήρ; ἢ  
cf. Eph vi 12 τίς μᾶλλον ἡμᾶς ἐλεήσας ἐκείνου, τοὺς ὑπὸ τῶν κοσμοκρα- 952 τῶρων τοῦ σκότους ὀλίγου τεθανατωμένους τοῖς πολλοῖς τραύμασι, φόβοις, ἐπιθυμίαις, ὀργαῖς, λύπαις, ἀπάταις, ἡδο- 20 ναῖς; τούτων δὲ τῶν τραυμάτων μόνος ἰατρὸς Ἰησοῦς, ἐκκόπτων ἄρδην τὰ πάθη πρόρριζα, οὐχ ὥσπερ ὁ νόμος ψιλὰ τὰ ἀποτελέσματα, τοὺς καρποὺς τῶν πονηρῶν φυτῶν, ἀλλὰ  
cf. Mt iii 10; Le iii 9  
cf. Didache § 9 τὴν ἀξίνην τὴν ἑαυτοῦ πρὸς τὰς ῥίζας τῆς κακίας προσα- 25 γαγών. οὗτος <ὁ> τὸν οἶνον, τὸ αἷμα τῆς ἀμπέλου τῆς Δαβὶδ, ἐκχέας ἡμῶν ἐπὶ τὰς τετρωμένας ψυχὰς, τὸν ἐκ σπλάγχων πατρὸς ἔλεον προσενεγκὼν | καὶ ἐπιδαψιλευόμε- f. 339<sup>a</sup> νος· οὗτος ὁ τοὺς τῆς ὑγείας καὶ σωτηρίας δεσμοὺς ἀλύτους ἐπιδείξας, ἀγάπην, πίστιν, ἐλπίδα· οὗτος ὁ διακονεῖν ἀγγέλους καὶ ἀρχὰς καὶ ἐξουσίας ἡμῖν ἐπιτάξας ἐπὶ μεγάλῳ 30 μισθῷ, διότι καὶ αὐτοὶ ἐλευθερωθήσονται ἀπὸ τῆς ματαιότητος τοῦ κόσμου παρὰ τὴν ἀποκάλυψιν τῆς δόξης τῶν νιῶν τοῦ θεοῦ. τοῦτον οὖν ἀγαπᾶν ἴσα χρηὶ τῷ θεῷ· ἀγαπᾶ δὲ Χριστὸν Ἰησοῦν ὁ τὸ θέλημα αὐτοῦ ποιῶν καὶ φυλάσ-  
Mt vii 21 σων αὐτοῦ τὰς ἐντολάς. Οὐ γὰρ πᾶς ὁ λέγων μοι Κύριε 35



κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ  
 ποιῶν τὸ θέλημα τοῦ πατρὸς μου· καί· Τί με λέγετε Κύριε Le vi 46  
 κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; καί· Ὑμεῖς μακάριοι οἱ cf. Mt xiii 16 f  
 ὀρώντες καὶ ἀκούοντες ἃ μῆτε δίκαιοι μῆτε προφῆται, ἐὰν cf. Jn xiii 17  
 5 ποιῇτε ἃ λέγω.

30. Πρῶτος μὲν οὖν οὗτός ἐστιν ὁ Χριστὸν ἀγαπῶν,  
 δεύτερος δὲ ὁ τοὺς ἐκείνῳ πεπιστευκότας τιμῶν καὶ περιέ-  
 πων. ὁ γὰρ ἄν τις εἰς μαθητὴν ἐργάσῃται, τοῦτο εἰς ἑαυτὸν  
 ὁ κύριος ἐκδέχεται καὶ πᾶν ἑαυτοῦ ποιεῖται. Δεῦτε, οἱ εὐλο- Mt xxv 34 ff  
 10 γημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην  
 ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπέινασα γὰρ καὶ  
 ἐδώκατέ μοι φαγεῖν, καὶ ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν,  
 καὶ ξένος ἦμην καὶ συνηγάγετέ με, γυμνὸς ἦμην καὶ ἐνεδύ-  
 σατέ με, ἡσθένησα καὶ ἐπεσκεψασθέ με, ἐν φυλακῇ ἦμην  
 15 καὶ ἦλθετε πρὸς μέ. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι  
 λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν,  
 ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἶδομέν σε ξένον καὶ  
 συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἶδομεν  
 ἀσθενοῦντα καὶ ἐπεσκεψάμεθα, ἢ ἐν φυλακῇ καὶ ἦλθομεν  
 20 πρὸς σέ; ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω  
 ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν  
 ἐλαχίστων, ἐμοὶ ἐποιήσατε. πάλιν ἐκ τῶν ἐναντίων τοὺς cf. Mt xxv 41 ff  
 f. 339<sup>b</sup> ταῦτα μὴ παρασχόντας αὐτοῖς | εἰς τὸ πῦρ ἐμβάλλει τὸ αἰώ-  
 νιον, ὡς αὐτῷ μὴ παρεσχηκότας. καὶ ἁλλαχοῦ· Ὁ ὑμᾶς Mt x 40  
 25 δεχόμενος ἐμέ δέχεται, ὁ ὑμᾶς μὴ δεχόμενος ἐμέ ἀθετεῖ. cf. Lc x 16

31. Τούτους καὶ τέκνα καὶ παιδία καὶ νήπια καὶ φί-  
 λους ὀνομάζει καὶ μικροὺς ἐνθάδε ὡς πρὸς τὸ μέλλον ἄνω  
 953 μέγεθος αὐτῶν, Μὴ καταφρονήσητε, λέγων, ἐνὸς τῶν μικρῶν Mt xviii 10  
 τούτων· τούτων γὰρ οἱ ἄγγελοι διὰ παντὸς βλέπουσι τὸ  
 30 πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. καὶ ἐτέρωθι· Μὴ Le xii 32  
 φοβέσθε, τὸ μικρὸν ποίμνιον· ὑμῖν γὰρ ἡυδόκησεν ὁ πατὴρ  
 παραδοῦναι τὴν βασιλείαν τῶν οὐρανῶν· κατὰ τὰ αὐτὰ καὶ  
 τοῦ μεγίστου ἐν γεννητοῖς γυναικῶν Ἰωάννου τὸν ἐλάχιστον cf. Mt xi 11; Lc vii 28  
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, τουτέστι τὸν ἑαυτοῦ μαθητὴν,  
 35 εἶναι μείζω λέγει· καὶ πάλιν· Ὁ δεχόμενος δίκαιον ἢ προ- Mt x 41 f  
 φήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν



λήψεται, ὁ δὲ μαθητὴν ποτίσας εἰς ὄνομα μαθητοῦ ποτήριον  
 ψυχροῦ ὕδατος τὸν μισθὸν οὐκ ἀπολέσει. οὐκοῦν οὗτος μόνος  
 ὁ μισθὸς οὐκ ἀπολλύμενός ἐστι. καὶ αὖθις· Ποιήσατε ἑαυ-  
 τοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε,  
 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς· φύσει μὲν ἅπασαν  
 κτῆσιν, ἣν αὐτός τις ἐφ' ἑαυτοῦ κέκτηται ὡς ἰδίαν οὔσαν  
 καὶ οὐκ εἰς κοινὸν τοῖς δεομένοις κατατίθῃσιν, ἀδικον οὔσαν  
 ἀποφαίνων· ἐκ δὲ ταύτης τῆς ἀδικίας ἐνὸν καὶ πρᾶγμα δί-  
 καιον ἐργάσασθαι καὶ σωτήριον, ἀναπαῦσαί τινα τῶν ἐχόν-  
 των αἰώνιον σκηνὴν παρὰ τῷ πατρὶ.

10

32. (31.) "Ορα πρῶτον μὲν ὡς οὐκ ἀπαιτεῖσθαι σε  
 κεκέλευκεν οὐδὲ ἐνοχλεῖσθαι περιμένειν, ἀλλὰ αὐτὸν ζητεῖν  
 τοὺς εὖ πεισομένους ἄξιους τε ὄντας τοῦ σωτῆρος μαθητάς.  
 καλὸς μὲν οὖν καὶ ὁ τοῦ ἀποστόλου λόγος· Ἰλαρὸν γὰρ  
 δότην ἀγαπᾷ ὁ θεὸς, χαίροντα τῷ διδόναι καὶ μὴ φειδόμενον  
 ὡς σπεύροντα, ἵνα μὴ οὕτως καὶ θερίσῃ, δίχα γογγυσμῶν  
 καὶ διακρίσεως καὶ λύπης καὶ κοινωνοῦντα, ὅπερ ἐστὶν  
 εὐεργεσία καθαρὰ. κρείττων δ' ἐστὶ τούτου ὁ τοῦ κυρίου  
 λελεγμένος ἐν ἄλλῳ χωρίῳ· Παντὶ τῷ αἰτοῦντί σε δίδου.  
 θεοῦ γὰρ ὄντως ἡ τοιαύτη φιλοδωρία· οὗτοσί δὲ ὁ λόγος  
 ὑπὲρ ἅπασάν ἐστι θεότητα, μηδὲ αἰτεῖσθαι περιμένειν, ἀλλ' αὐ-  
 τὸν ἀναζητεῖν ὅστις ἄξιός ἐστι παθεῖν, (32.) ἔπειτα τηλι-  
 κοῦτον μισθὸν ὀρίσαι τῆς κοινωνίας, αἰώνιον σκηνὴν. ὧ  
 καλῆς ἐμπορίας· ὧ θείας ἀγορᾶς· ὠνεῖται χρημάτων τις  
 ἀφθαρσίαν, καὶ δούς τὰ διολλύμενα τοῦ κόσμου μονὴν τού-  
 των αἰώνιον ἐν οὐρανοῖς ἀντιλαμβάνει. πλεῖστον ἐπὶ ταύτην,  
 ἂν σωφρονῇς, τὴν πανήγυριν, ὧ πλούσιε· καὶ δέη, περίελθε  
 γῆν ὅλην, μὴ φείσῃ κινδύνων καὶ πόνων, ἵν' ἐνταῦθα βασι-  
 λείαν οὐράνιον ἀγοράσῃς. τί σε λίθοι διαφανεῖς καὶ σμά-  
 ραγδοὶ τοσοῦτον εὐφραίνουσι καὶ οἰκεία τροφή πυρὸς ἢ  
 χρόνου παίγνιον ἢ σεισμῷ πάρεργον ἢ ὕβρισμα τυράννου;  
 ἐπιθύμησον ἐν οὐρανοῖς οἰκῆσαι καὶ βασιλεῦσαι μετὰ θεοῦ·  
 ταύτην σοι τὴν βασιλείαν ἄνθρωπος δώσει θεὸν ἀπομιμούμε-

f. 340<sup>a</sup>

25

30

13 εὖ] οὐ, sed ad marg. a manu xv ut uid. saeculi 15<sup>ως</sup> εὖ 15, 16 φειδ.  
 ὡς] legendum forsitan cum Segaar φειδόμενος 18 καθαρὰ (Segaar)] καθά  
 20 φιλοδωρεά (correxist Segaar) 21, 22 αὐτὸν (J. B. Mayor)] αὐτὸς 28 γῆν  
 (Combesius)] τὴν 30 τροφὸς J. B. Mayor (uide adnot.)

Lc xvi 9

2 Co ix 7

cf. 2 Co ix 6

Lc vi 30

cf. Mt xxiii  
15

954 νος· ἐνταῦθα μικρὰ λαβὼν, ἐκεῖ δι' ὅλων αἰώνων σύννοικόν  
σε ποιήσεται. ἰκέτευσον ἵνα λάβῃ· σπεῦσον, ἀγωνιάσον,  
φοβήθητι μὴ σε ἀτιμάσῃ· οὐ γὰρ κεκέλευσται λαβεῖν, ἀλλὰ  
σὺν παρασχεῖν. οὐ μὴν οὐδ' εἶπεν ὁ κύριος Δὸς, ἢ Παράσχεις,  
5 ἢ Εὐεργέτησον, ἢ Βοήθησον· Φίλον δὲ ποιήσαι· ὁ δὲ φίλος cf. Le xvi 9  
οὐκ ἐκ μιᾶς δόσεως γίνεται, ἀλλ' ἐξ ὅλης ἀναπαύσεως καὶ  
συνουσίας μακρᾶς· οὐδὲ γὰρ ἡ πίστις, οὐδὲ ἡ ἀγάπη, οὐδὲ ἡ  
καρτερία μιᾶς ἡμέρας, ἀλλ' Ὁ ὑπομείνας εἰς τέλος, οὗτος Mt x 22  
σωθήσεται.

10 33. Πῶς οὖν ὁ ἄνθρωπος ταῦτα δίδωσιν; ὅτι διὰ τὴν  
ἐκείνου τιμὴν καὶ εὐνοίαν καὶ οἰκείωσιν ὁ κύριος δίδωσι·  
δώσω γὰρ οὐ μόνον τοῖς φίλοις, ἀλλὰ καὶ τοῖς φίλοις τῶν  
φίλων· καὶ τίς οὗτός ἐστιν, εἴποισ ἂν, ὁ φίλος τοῦ θεοῦ; σὺ  
μὲν μὴ κρίνε τίς ἄξιος καὶ τίς ἀνάξιος· ἐνδέχεται γὰρ σε δια-  
15 μαρτεῖν περὶ τὴν δόξαν· ὡς ἐν ἀμφιβόλῳ δὲ τῆς ἀγνοίας  
f. 340<sup>b</sup> ἄμεινον καὶ τοὺς | ἀναξίους εὖ ποιεῖν διὰ τοὺς ἀξίους ἢ  
φυλασσόμενον τοὺς ἡσσον ἀγαθοὺς μὴδὲ τοῖς σπουδαίοις  
περιπεσεῖν· ἐκ μὲν γὰρ τοῦ φεῖδесθαι καὶ προσποιεῖσθαι  
δοκιμάζειν τοὺς εὐλόγως ἢ μὴ τευξομένους ἐνδέχεται σε καὶ  
20 θεοφιλῶν ἀμελησαί τινων, οὐ τὸ ἐπιτίμιον κόλασις ἔμπυρος  
αἰώνιος· ἐκ δὲ τοῦ προῖεσθαι πᾶσιν ἐξῆς τοῖς χρήζουσιν  
ἀνάγκη πάντως εὑρεῖν τινὰ καὶ τῶν σῶσαι παρὰ θεῷ δυνα-  
μένων. Μὴ κρίνε τοῖνυν, ἵνα μὴ κριθῇς· ὃ μέτρῳ μετρεῖς, Mt vii 1 f  
τοῦτο καὶ ἀντιμετρηθήσεται σοι· μέτρον καλὸν πεπιεσμένον Le vi 38  
25 καὶ σεσαλευμένοι, ὑπερεκχυνόμενον, ἀποδοθήσεται σοι. πᾶ-  
σιν ἄνοιξον τὰ σπλάγχνα τοῖς τοῦ θεοῦ μαθηταῖς ἀπογε-  
γραμμένοις, μὴ πρὸς σῶμα ἀπιδὼν ὑπερόπτως, μὴ πρὸς  
ἡλικίαν ἀμελῶς διατεθεῖς, μὴδ' εἴ τις ἀκτήμων ἢ δυσείμων  
ἢ δυσειδὴς ἢ ἀσθενὴς φαίνεται, πρὸς τοῦτο τῇ ψυχῇ δυσ-  
30 χεράνης καὶ ἀποστραφῆς. σχῆμα τοῦτ' ἐστὶν ἔξωθεν ἡμῖν

4 σὺ (sc. κεκέλευσαι) (J. B. Mayor)] σέ 7 οὐδὲ...οὐδὲ...οὐδὲ (Potter)]  
οὐδὲ...οὔτε...οὔτε 13—23 καὶ τίς—δυναμένων] Parall. Rup. 169<sup>a</sup> 13 om.  
εἴποισ ἂν S om. ὁ Rup. 14 καὶ] καὶ S ἀνάξιος] οὐκ ἄξιος Rup. ἐνδέχεται]  
+ μὲν Rup. διαμαρτάνειν Rup. 16 τοῖς ἀναξίοις Rup. 17 φυλασσομένους S  
18 ἐν μὲν γὰρ τῷ Rup. 19 δοκιμάζεσθαι S εὐλόγους Rup. 20 τινων]  
τιμῶν S, τινῶν Rup. 21 προῖεσθαι Rup. προσῖεσθαι S 22, 23 δυναμένων  
παρὰ τῷ θεῷ Rup. 24 τοῦτο] forsitan legendum τούτῳ cum Vat. Gr. 623

περιβεβλημένον τῆς εἰς κόσμον παρόδου πρόφασις, ἵν' εἰς τὸ  
 cf. Jn xiv 23 κοινὸν τοῦτο παιδευτήριον εἰσελθεῖν δυνηθῶμεν· ἀλλ' ἔνδον  
 ὁ κρυπτὸς ἐνοικεῖ πατήρ καὶ ὁ τούτου παῖς ὁ ὑπὲρ ἡμῶν ἀπο-  
 θανὼν καὶ μεθ' ἡμῶν ἀναστάς.

34. Τοῦτο τὸ σχῆμα βλεπόμενον ἑξαπατᾷ τὸν θάνατον 5  
 καὶ τὸν διάβολον· ὁ γὰρ ἐντὸς πλοῦτος καὶ τὸ κάλλος αὐτοῖς  
 ἀθέατός ἐστι· καὶ μαίνονται περὶ τὸ σαρκίον, οὗ καταφρο-  
 νοῦσιν ὡς ἀσθενούς, τῶν ἔνδον ὄντες τυφλοὶ κτημάτων, οὐκ ἐ-  
 cf. 2 Co iv 7 πιστάμενοι πηλίκον τινὰ θησαυρὸν ἐν ὀστρακίνῳ σκεύει  
 βαστάζομεν, δυνάμει θεοῦ πατρὸς καὶ αἵματι θεοῦ παιδὸς 10  
 καὶ δρόσῳ πνεύματος ἁγίου περιτετειχισμένον. ἀλλὰ σύ γε  
 μὴ ἑξαπατηθῇς ὁ γεγευμένος ἀληθείας καὶ κατηξιωμένος  
 τῆς μεγάλης λυτρώσεως ἀλλὰ τὸ ἐναντίον τοῖς ἄλλοις ἀν-  
 θρώποις σεαυτῷ κατέλεξον στρατὸν ἄοπλον, ἀπόλεμον,  
 ἀναίμακτον, ἀόργητον, ἀμίαντον, γέροντας θεοσεβεῖς, ὀρφα- 955  
 νοὺς θεοφιλεῖς, χήρας πραότητι | ὥπλισμένας, ἀνδρας ἀγάπη f. 341<sup>a</sup>  
 κεκοσμημένους. τοιούτους κτῆσαι τῷ σῷ πλούτῳ καὶ τῷ  
 σώματι καὶ τῇ ψυχῇ δορυφόρους, ὧν στρατηγεῖ ὁ θεὸς, δι' οὓς  
 καὶ ναῦς βαπτιζομένη κουφίζεται μόναις ἁγίων εὐχαῖς  
 κυβερνωμένη, καὶ νόσος ἀκμάζουσα δαμάζεται χειρῶν ἐπι- 20  
 βολαῖς διωκομένη, καὶ προσβολὴ ληστῶν ἀφοπλίζεται εὐχαῖς  
 εὐσεβεῖσι σκυλευομένη, καὶ δαιμόνων βία θραύεται προστά-  
 γμασι συντόνοις ἐλεγχομένη.

35. Ἐν ἔργοις οὗτοι πάντες οἱ στρατιῶται καὶ φύ-  
 λακες βέβαιοι, οὐδεὶς ἀργός, οὐδεὶς ἀχρεῖος. ὁ μὲν ἑξαι- 25  
 τήσασθαί σε δύναται παρὰ θεοῦ, ὁ δὲ παραμυθίσασθαι  
 κάμνοντα, ὁ δὲ δακρῦσαι καὶ στενάζαι συμπαθῶς ὑπὲρ σοῦ  
 πρὸς τὸν κύριον τῶν ὅλων, ὁ δὲ διδάξαι τι τῶν πρὸς τὴν  
 σωτηρίαν χρησίμων, ὁ δὲ νουθετῆσαι μετὰ παρρησίας, ὁ δὲ  
 συμβουλευσαι μετ' εὐνοίας, πάντες δὲ φιλεῖν ἀληθῶς, ἀδό- 30  
 λως, ἀφόβως, ἀνυποκρίτως, ἀκολακεύτως, ἀπλάστως. ὃ γλυ-  
 κεῖται θεραπείαι φιλοῦντων, ὃ μακάριοι διακοναίαι θαρρούντων,  
 ὃ πίστις εἰλικρινὴς θεὸν μόνον δεδιότων, ὃ λόγων ἀλήθεια

7 οὐ 13—18 τὸ ἐναντίον—θεός] Parall. Vat. et Scor. 480 Rup. f. 169<sup>a</sup>  
 Paris f. 179<sup>a</sup> 13 τὸ] τὸν S 14 ἐαυτῷ Rup. Paris κατάληξον  
 Paris 16 θεοφιλεῖς Paris χείρας Scor. ὥπλισμένας Scor. 17, 18 καὶ  
 τῇ ψυχῇ καὶ τῷ σώματι Rup. τῷ σώματι] τὸ σώματι Paris 18 ὁ θεός] om. ὁ S

παρὰ τοῖς ψεύσασθαι μὴ δυναμένοις, ὃ κάλλος ἔργων παρὰ  
τοῖς θεῷ διακονεῖν πεπεισμένοις, πείθειν θεόν, ἀρέσκειν θεῷ·  
οὐ σαρκὸς τῆς σῆς ἄπτεσθαι δοκοῦσιν, ἀλλὰ τῆς ἑαυτοῦ  
ψυχῆς ἕκαστος, οὐκ ἀδελφῷ λαλεῖν, ἀλλὰ τῷ βασιλεῖ τῶν  
5 αἰώνων ἐν σοὶ κατοικοῦντι. cf. 1 Tim  
i 17

36. Πάντες οὖν οἱ πιστοὶ καλοὶ καὶ θεοπρεπεῖς καὶ  
τῆς προσηγορίας ἄξιοι, ἣν ὥσπερ διάδημα περίκεινται. οὐ  
μὴν ἀλλ' εἰσὶν ἤδη τινὲς καὶ τῶν ἐκλεκτῶν ἐκλεκτότεροι,  
καὶ τοσοῦτῳ μᾶλλον ἦττον ἐπίσημοι, τρόπον τινα ἐκ τοῦ  
10 κλύδωνος τοῦ κόσμου νεωλκοῦντες ἑαυτοὺς καὶ ἐπανάγοντες  
ἐπ' ἀσφαλὲς, οὐ βουλόμενοι δοκεῖν ἄγιοι, καὶ εἴπη τις  
αἰσχυνόμενοι, ἐν βίῳ γνῶμης ἀποκρύπτουντες τὰ ἀνεκλά-  
λητα μυστήρια, καὶ τὴν αὐτῶν εὐγένειαν ὑπερῃφανοῦντες ἐν  
f. 311<sup>b</sup> κόσμῳ βλέπεσθαι, οὓς ὁ λόγος φῶς τοῦ κόσμου καὶ | ἅλας Mt v 13 f  
15 τῆς γῆς καλεῖ. τοῦτ' ἔστι τὸ σπέρμα, εἰκὼν καὶ ὁμοίωσις  
θεοῦ, καὶ τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον, ὥσπερ ἐπὶ  
τινα ξενιτείαν ἐνταῦθα πεμπόμενον ὑπὸ μεγάλης οἰκονομίας  
καὶ ἀναλογίας τοῦ πατρὸς, δι' οὗ καὶ τὰ φανερά καὶ τὰ ἀφανῆ  
τοῦ κόσμου δεδημιούργηται, τὰ μὲν εἰς δουλείαν, τὰ δὲ εἰς  
20 ἄσκησιν, τὰ δὲ εἰς μάθησιν αὐτῷ, καὶ πάντα μέχρις ἂν  
ἐνταῦθα τὸ σπέρμα μένη συνεχεται, καὶ συναχθέντος αὐτοῦ  
ταῦτα τάχιστα λυθήσεται. cf. 2 Pe iii 10

956 37. Τί γὰρ ἔτι δεῖ; θεῷ τὰ τῆς ἀγάπης μυστήρια, καὶ  
τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς cf. Jn i 18  
25 θεὸς μόνος ἐξηγήσατο. ἔστι δὲ καὶ αὐτὸς ὁ θεὸς ἀγάπη καὶ cf. 1 Jn iv 8,  
16  
δι' ἀγάπην ἡμῖν ἐθεάθη. καὶ τὸ μὲν ἄρρητον αὐτοῦ πατὴρ,  
τὸ δὲ εἰς ἡμᾶς συμπαθὲς γέγονε μήτηρ. ἀγαπήσας ὁ πατὴρ  
ἐθελύνθη, καὶ τούτου μέγα σημεῖον, ὃν αὐτὸς ἐγέννησεν ἐξ  
αὐτοῦ, καὶ ὁ τεχθεὶς ἐξ ἀγάπης καρπὸς ἀγάπης. διὰ τοῦτο  
30 καὶ αὐτὸς κατήλθε, διὰ τοῦτο ἄνθρωπον ἐνέδν, διὰ τοῦτο τὰ  
ἀνθρώπων ἐκὼν ἔπαθεν, ἵνα πρὸς τὴν ἡμετέραν ἀσθένειαν  
οὓς ἡγάπησε μετρηθεὶς ἡμᾶς πρὸς τὴν ἑαυτοῦ δύναμιν ἀντι-  
μετρήσῃ. καὶ μέλλων σπένδεσθαι καὶ λύτρον ἑαυτὸν ἐπι- cf. 2 Tim iv 6  
διδούς καινὴν ἡμῖν διαθήκην καταλιμπάνει· Ἀγάπην ὑμῖν cf. Jn xiv 27



δίδωμι τὴν ἐμήν. τίς δέ ἐστιν αὕτη καὶ πόση; ὑπὲρ ἡμῶν  
 ἐκάστου κατέθηκε τὴν ψυχὴν τὴν ἀνταξίαν τῶν ὅλων· ταύτην  
 ἡμᾶς ὑπὲρ ἀλλήλων ἀνταπαιτεῖ. εἰ δὲ τὰς ψυχὰς ὀφείλομεν  
 τοῖς ἀδελφοῖς καὶ τοιαύτην τὴν συνθήκην πρὸς τὸν σωτήρα  
 ἀνθρωπολογίμεθα, ἔτι τὰ τοῦ κόσμου, τὰ πτωχὰ καὶ ἀλλό- 5  
 τρια καὶ παραρρέοντα, καθεῖρξομεν ταμιευόμενοι; ἀλλήλων  
 ἀποκλείσομεν, ἃ μετὰ μικρὸν ἔξει τὸ πῦρ; θείως γε καὶ  
 ἐπιπνῶς ὁ Ἰωάννης, Ὁ μὴ φιλῶν, φησὶ, τὸν ἀδελφὸν ἀνθρω-  
 ποκτόνος ἐστὶ, σπέρμα τοῦ Καὶν, θρέμμα τοῦ διαβόλου, θεοῦ  
 σπλάγχχνον οὐκ ἔχει, ἐλπίδα κρειττόνων οὐκ ἔχει, ἄσπορός 10  
 ἐστίν, ἄγονός ἐστιν, | οὐκ ἐστὶ κλημα τῆς αἰῆς ζωῆς ὑπερου- f. 342<sup>a</sup>  
 ρανίας ἀμπέλου, ἐκκόπτεται, τὸ πῦρ ἄθροον ἀναμένει.

1 Jn iii 15

cf. Jn xv 5 f

cf. 1 Co xii 31

1 Co xiii 5

1 Pe iv 8

1 Jn iv 18  
1 Co xiii 4,  
6 ff

1 Co xiii 13

38. Σὺ δὲ μάθε τὴν <καθ'> ὑπερβολὴν ὁδὸν, ἣν δείκνυσιν  
 Παῦλος ἐπὶ σωτηρίαν· Ἡ ἀγάπη τὰ ἑαυτῆς οὐ ζητεῖ, ἀλλ' ἐ-  
 πὶ τὸν ἀδελφὸν ἐκκέχυται· περὶ τοῦτον ἐπτόηται, περὶ 15  
 τοῦτον σωφρόνως μαίνεται. Ἀγάπη καλύπτει πλήθος ἁμαρ-  
 τιῶν· ἡ τελεία ἀγάπη ἐκβάλλει τὸν φόβον· οὐ περπερεύεται,  
 οὐ φυσιοῦται, οὐκ ἐπιχαίρει τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ  
 ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει,  
 πάντα ὑπομένει. ἡ ἀγάπη οὐδέποτε ἐκπίπτει. προφητεῖαι 20  
 καταργοῦνται, γλῶσσαι παύονται, ἰάσεις ἐπὶ γῆς καταλεί-  
 πονται. μένει δὲ τὰ τρία ταῦτα, πίστις, ἐλπίς, ἀγάπη·  
 μείζων δὲ ἐν τούτοις ἡ ἀγάπη. καὶ δικαίως, πίστις μὲν γὰρ  
 ἀπέρχεται, ὅταν αὐτοψία πεισθῶμεν ἰδόντες θεὸν, καὶ ἐλπίς  
 ἀφανίζεται τῶν ἐλπισθέντων ἀποδοθέντων, ἀγάπη δὲ εἰς 25  
 πλήρωμα συνέρχεται καὶ μᾶλλον αὖξεται τῶν τελείων παρα-  
 δοθέντων.

39. (38.) Ἐὰν ταύτην ἐμβάλῃται τις τῇ ψυχῇ, δύναται,  
 καὶ ἐν ἁμαρτήμασιν ἢ γεγεννημένος, καὶ πολλὰ τῶν κεκωλυ-  
 μένων εἰργασμένος, αὐξήσας τὴν ἀγάπην καὶ μετάνοιαν 30  
 καθαρὰν λαβὼν ἀναμαχέσασθαι τὰ ἐπταισμένα. μηδὲ γὰρ 957  
 τοῦτο εἰς ἀπόγνωσίν σοι καὶ ἀπόνοιαν καταλελειφθῶ, εἰ καὶ  
 τὸν πλούσιον μάθοις ὅστις ἐστὶν ὁ χώραν ἐν οὐρανοῖς οὐκ ἔ-  
 χων, καὶ τίνα τρόπον τοῖς οὔσι χρώμενος (39.) ἂν τις τό τε  
 ἐπίρρητον τοῦ πλούτου καὶ χαλεπὸν εἰς ζωὴν διαφύγοι καὶ 35

cf. Jn ix 34

2 κατέθηκε (Segaar)] καθῆκε

8 ἐπιπνῶς (J. B. Mayor)] ἐπιπόνως

12 ἄθροον

13 &lt;καθ'&gt; addidit Combesius

31 μηδὲ (Dindorf)] μήτε

35 ἐπίρρητον (Segaar)] ἐπιρρεῖ τὸν



δύ ναιτο τῶν αἰωνίων, τῶν ἀγαθῶν, ἐπαύρασθαι. εἰ ἦν δὲ  
 τετυχηκώς ἢ δι' ἄγνοιαν ἢ δι' ἀσθένειαν ἢ περίστασιν ἀκούσιον  
 μετὰ τὴν σφραγίδα καὶ τὴν λύτρωσιν περιπετής τιςιν ἁμαρτή-  
 5 μασιν ἢ παραπτώμασιν, ὡς ὑπενηνέχθαι τέλεον, οὗτος κατε-  
 ψήφισται παντάπασιν ὑπὸ τοῦ θεοῦ. παντὶ γὰρ τῷ μετ' ἀ-  
 ληθείας ἐξ ὅλης τῆς καρδίας ἐπιστρέψαντι πρὸς τὸν θεὸν  
 ἀνεώγασιν αἱ θύραι καὶ δέχεται τρισάσμενος πατὴρ υἱὸν  
 ἀληθῶς μετανοοῦντα· ἢ δ' ἀληθινὴ μετάνοια τὸ μηκέτι τοῖς  
 f. 342<sup>b</sup> αὐτοῖς ἔνοχον εἶναι, ἀλλὰ | ἄρδην ἐκριζῶσαι τῆς ψυχῆς,  
 10 ἐφ' οἷς ἑαυτοῦ κατέγνω θάνατον ἁμαρτήμασιν· τοιῶτων γὰρ  
 ἀναιρεθέντων αὐθις εἰς σὲ θεὸς εἰσοικισθήσεται· μεγάλην  
 γὰρ φησι καὶ ἀνυπέρβλητον εἶναι χαρὰν καὶ ἑορτὴν ἐν  
 οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς ἁμαρτωλοῦ ἐπι-  
 στρέψαντος καὶ μετανοήσαντος. διὸ καὶ κέκραγεν· Ἔλεον  
 15 θέλω καὶ οὐ θυσίαν· Οὐ βούλομαι τὸν θάνατον τοῦ ἁμαρ-  
 τωλοῦ, ἀλλὰ τὴν μετάνοιαν· Κὰν ὧσιν αἱ ἁμαρτίαι ὑμῶν  
 ὡς φοινικοῦν ἔριον, ὡς χιόνα λευκανῶ, κὰν μελάντερον τοῦ  
 σκότους, ὡς ἔριον λευκὸν ἐκνίψας ποιήσω. θεῷ γὰρ μόνῳ  
 δυνατὸν ἄφεσιν ἁμαρτιῶν παρασχέσθαι καὶ μὴ λογίσασθαι  
 20 παραπτώματα· ὅπου γε καὶ ἡμῖν παρακελεύεται τῆς ἡμέρας  
 ἐκάστης ὁ κύριος ἀφίεναι τοῖς ἀδελφοῖς μετανοοῦσιν. εἰ  
 δὲ ἡμεῖς πονηροὶ ὄντες ἴσμεν ἀγαθὰ δόματα διδόναι, πόσῳ  
 μᾶλλον ὁ πατὴρ τῶν οἰκτιρμῶν, ὁ ἀγαθὸς πατὴρ πάσης  
 παρακλήσεως, ὁ πολὺσπλαγχνος καὶ πολυέλεος, <ὅς>  
 25 πέφυκε μακροθυμεῖν, τοὺς ἐπιστρέψαντας περιμένει· ἐπι-  
 στρέψαι δὲ ἐστὶν ὄντως ἀπὸ τῶν ἁμαρτημάτων τὸ παύσασθαι  
 καὶ μηκέτι βλέπειν εἰς τὰ ὀπίσω.

cf. Le ix 62

40. Τῶν μὲν οὖν προγεγεννημένων θεὸς δίδωσιν ἄφεσιν,  
 τῶν δὲ ἐπιόντων αὐτὸς ἕκαστος ἑαυτῷ καὶ τοῦτ' ἐστι

1 εἰ ἦν] εἴη 4 ὑπανηνέχθαι 4, 5 κατεψήφισται] pr. οὐ Ghisler ad marg.  
 8—10 ἢ δ'—ἁμαρτήμασιν] Parall. Vat. et Scor. 594 Paris f. 385<sup>b</sup> Matr. f. 118<sup>a</sup>  
 Ant. Mel. 22 8 om. δ' Parall. Ant. Mel. μηκέτι] μήτε Paris μὴ Matr.  
 9 αὐτοῖς] τοιούτοις Matr. εἶναι] εὐρεθῆναι Parall. Ant. Mel. ἀλλὰ]  
 ἀλλ' Parall. Ant. Mel. ἄρδην Scor. 11 ἀναιρεθέντων 17 μελαν-  
 τώτερον] forsitan scribendum μελανώτερον 24 <ὅς> addidi 25 ἐπι-  
 στρέψαντες 25—27 ἐπιστρέψαι—ὀπίσω] Parall. Vat. et Scor. 594 Paris f. 385<sup>b</sup>  
 26 δὲ ἐστὶν ὄντως] ὄντως ἐστὶν Parall. om. τῶν Vat. ἁμαρτιῶν Parall.  
 τῷ] τῷ S

μεταγινῶναι, τὸ καταγινῶναι τῶν παρωχημένων καὶ αἰτή-  
 σασθαι τούτων ἀμνηστίαν παρὰ πατρός, ὃς μόνος τῶν  
 ἀπάντων οἶός τέ ἐστιν ἄπρακτα ποιῆσαι τὰ πεπραγμένα  
 ἐλέω τῷ παρ' αὐτοῦ καὶ δρόσῳ πνεύματος ἀπαλείψας τὰ  
 προημαρτημένα. Ἐφ' οἷς γὰρ ἂν εὕρω ὑμᾶς, φησὶν, ἐπὶ 5  
 τούτοις καὶ κρινῶ καὶ παρ' ἕκαστα βοᾷ τὸ τέλος πάντων·  
 ὥστε καὶ τῷ τὰ μέγιστα εὖ πεποιηκότι κατὰ τὸν βίον, ἐπὶ δὲ  
 τοῦ τέλους ἐξοκείλαντι πρὸς κακίαν, ἀνόητοι πάντες οἱ  
 πρόσθεν πόνοι, ἐπὶ τῇ καταστροφῇ τοῦ δράματος ἐξάθλω  
 γενομένῳ τῷ δὲ χεῖρον καὶ ἐπισεσυρμένως βιώσαντι πρό- 958  
 τερον ἔστιν ὕστερον μετανοήσαντι πολλοῦ χρόνου πολιτείαν  
 πονηρὰν ἐκνικῆσαι τῷ μετὰ τὴν μετάνοιαν χρόνῳ | ἀκριβείας f. 343<sup>a</sup>  
 δὲ δεῖ πολλῆς, ὥσπερ τοῖς μακρᾷ νόσῳ πεπονηκόσι σώμασι  
 cf. Eph iv 28 διαίτης χρεῖα καὶ προσοχῆς πλείονος. ὁ κλέπτης, ἄφελος  
 βούλει λαβεῖν; μηκέτι κλέπτε· ὁ μοιχεύσας, μηκέτι πυ- 15  
 ρούσθω· ὁ πορνεύσας, λοιπὸν ἀγνευέτω· ὁ ἡρπάσας, ἀποδίδου  
 καὶ προσαποδίδου· ὁ ψευδομάρτυς, ἀλήθειαν ἄσκησον· ὁ  
 ἐπίορκος, μηκέτι ὀμνυε· καὶ τὰ ἄλλα πάθη σύντεμε, ὀργὴν,  
 ἐπιθυμίαν, λύπην, φόβον, ἵνα εὐρεθῇς ἐπὶ τῆς ἐξόδου πρὸς  
 cf. Mt v 25; Le xii 58 τὸν ἀντίδικον ἐνταῦθα διαλελῦσθαι φθάνων. ἔστιν μὲν οὖν 20

5—14 ἐφ' οἷς—πλείονος] Parall. Vat. et Scor. 594 Matr. f. 118<sup>a</sup>: cod.  
 Baroccianus 26 5—10 ἐφ' οἷς—γενομένῳ] Parall. Vat. 343 (hiat Scor.)  
 Rup. f. 213<sup>a</sup> Matr. f. 128<sup>b</sup> Paris f. 84<sup>a</sup> 5 om. γὰρ Parall. edd.  
 omn: Bar. ἂν] ἐὰν Vat. 594 Scor. om. ὑμᾶς Scor. om. φησὶν  
 Parall. edd. omn: Bar. 6 καὶ κρινῶ] om. καὶ Vat. 594 Scor. Matr. (utr. loc.)  
 Paris: Bar. καὶ παρ'] om. καὶ Bar. τέλος] ἔλεος Paris ἀπάντων  
 Parall. edd. omn: Bar. (Hunc locum Bunsen ita emendauit: παρ' ἐκείνου βίον  
 τὸ τέλος ἀπαιτῶν.) 7 om. τῷ Vat. 343 μέγιστα] μάλιστα Rup.  
 om. Matr. 118<sup>a</sup>: Bar. κατὰ τὸν βίον Matr. 118<sup>a</sup>: om. κατὰ ceteri omn. et S  
 ἐπὶ δὲ] λήξαντος δὲ Matr. 118<sup>a</sup>: Bar. 8 τοῦ τέλους Bar. τῷ τέλει Matr. 128<sup>b</sup>  
 ἐξοκείλαντι Scor. ἐξοκείλαιντι Matr. 118<sup>a</sup> Paris ἐξοκείλαντη Bar. ἐξοκείλαντος Matr. 128<sup>b</sup>  
 ἀνόητοι S Rup. Bar. ἀνώγητοι Matr. 118<sup>a</sup> om. πάντες Matr. 118<sup>a</sup>: Bar.  
 9 προσθε Bar. ἐπὶ τῇ] οἱ ἐπὶ Matr. 118<sup>a</sup> τῆς καταστροφῆς S 9, 10 ἐξ-  
 ἄθλων γενομένῳ Vat. 345 Matr. 128<sup>b</sup> 10 τῷ δὲ] τῷ τε Scor. τότε Matr.: Bar.  
 χεῖρων Scor. χειρῶνως Matr. βιώσαντι] βίος ἀντὶ Matr. πρῶτερον Scor.  
 προτέρων Matr. 11 om. ἔστιν Vat. Scor. 13 om. δὲ Vat. δεῖ] δεῖται  
 Parall. edd. omn: Bar. ὥσπερ τοῖς μακρᾷ νόσῳ] ὑπὲρ τῆς μακρᾷ οὐσῶ Bar.  
 ὑπὲρ τῆς εἰς μακρὰν ὥς ὁ Matr. πεπονηκόσι Scor. πεποιηκόσι Bar. πεποιηκῶς  
 ἢ Matr. σώματι Matr. 14 διαίτης Matr. χρεῖα Matr.: Bar. προσωχῆς  
 Scor. 30. 20—31. 4 ἔστιν—κατορθοῦται] Parall. Vat. et Scor. 594 Matr.  
 f. 118<sup>a</sup>: Baroccianus 26 20 ἔστι Vat. Scor. om. οὖν Parall. edd. omn: Bar.

ἀδύνατον ἴσως ἀθρώως ἀποκόψαι πάθη σύντροφα, ἀλλὰ μετὰ θεοῦ δυνάμεως καὶ ἀνθρωπείας ἰκεσίας καὶ ἀδελφῶν βοηθείας καὶ εἰλικρινοὺς μετανοίας καὶ συνεχοῦς μελέτης κατορθοῦται.

5 41. Διὸ δεῖ πάντως σε τὸν σοβαρὸν καὶ δυνατὸν καὶ πλούσιον ἐπιστήσασθαι ἑαυτῷ τινὰ ἄνθρωπον θεοῦ καθάπερ ἀλείπτην καὶ κυβερνήτην. αἰδοῦ καὶ ἕνα, φοβοῦ καὶ ἕνα, μελέτησον ἀκούειν καὶ ἐνὸς παρρησιαζομένου καὶ στύφοντος ἅμα καὶ θεραπεύοντος. οὐδὲ γὰρ τοῖς ὀφθαλμοῖς συμφέρει  
10 τὸν αἰεὶ χρόνον ἀκολάστοις μένειν, ἀλλὰ καὶ δακρῦσαι καὶ δηχθῆναι ποτε ὑπὲρ τῆς ὑγείας τῆς πλείονος. οὕτω καὶ ψυχῇ διηνεκοὺς ἡδονῆς οὐδὲν ὀλεθριώτερον· ἀποτυφλοῦται γὰρ ἀπὸ τῆς τήξεως, ἔαν ἀκίνητος τῷ παρρησιαζομένῳ διαμείνῃ λόγῳ. τοῦτον καὶ ὀργισθέντα φοβήθητι, καὶ στενά-  
15 ξαντα ἑλπίσθῃ, καὶ ὀργὴν παύοντα αἰδέσθῃ, καὶ κόλασιν παραιτούμενον φθάσον. οὗτος ὑπὲρ σοῦ πολλὰς νύκτας ἀγρυπνησάτω, πρεσβεύων ὑπὲρ σοῦ πρὸς θεὸν καὶ λιτανείαις συνήθεσι μαγεύων τὸν πατέρα· οὐ γὰρ ἀντέχει τοῖς τέκνοις αὐτοῦ τὰ σπλάγχνα δεομένοις. δεήσεται δὲ καθαρῶς ὑπὸ  
20 σοῦ προτιμώμενος ὡς ἄγγελος τοῦ θεοῦ καὶ μηδὲν ὑπὸ σοῦ λυπούμενος, ἀλλ' ὑπὲρ σοῦ· τοῦτο ἔστι μετάνοια ἀνυπόκριτος. θεὸς οὐ μυκτηρίζεται, οὐδὲ προσέχει κενοῖς ῥήμασι· cf. Gal vi 7  
μόνος γὰρ ἀνακρίνει μυελοὺς καὶ νεφροὺς καρδίας, καὶ τῶν ἐν πυρὶ κατακούει, καὶ τῶν ἐν κοιλίᾳ κήτους ἰκετευόντων  
f. 343<sup>b</sup> ἑξακούει, καὶ πᾶσιν ἐγγύς ἐστι τοῖς πιστεύουσιν καὶ πόρρω τοῖς ἀθέοις ἂν μὴ μετανοήσωσιν.

42. Ἵνα δὲ ἐπιθαρρήσῃς, οὕτω μετανοήσας ἀληθῶς, ὅτι

1 δυνατὸν Parall. edd. omn: Bar. ἴσως] pr. γὰρ Matr: Bar. ἀθρώως]  
εὐθέως Matr. πάθη σύντροφα Matr. πάθης τροφ Bar. 2 ἀνθρωπείας  
Scor. Matr. ἀνθρ. ἰκ.] ἀνθρ...καισίας Bar. ἀδελφόν Matr. 3 συνεχῆς  
Scor: Bar. 4 κατορθοῦνται S 7 ἀλείπτειν 15, 16 κόλασιν  
παραιτούμενον (Segaar)] κολάσειν παραιτουμένῳ 31. 27—36. 3 ἵνα δὲ—  
βλεπομένης] Haec habent edd. plur. operum Dionysii Areopagitae; lectiones  
dedi quae in archetypo horum edd. exstittisse uid., appposito symbolo Ex:  
infra uariae lectiones istorum edd. notantur 27 ἔτι θαρρήῃς S

De superscriptione cf. *Introd.* p. xxvii  
ἐπιθαρρήῃς L μετανοήσῃς P

27 om. δὲ C ἐπιθαρρήσας P

σοὶ μένει σωτηρίας ἐλπίς ἀξιόχρεως, ἄκουσον μῦθον οὐ  
 μῦθον, ἀλλὰ ὄντα λόγον περὶ Ἰωάννου τοῦ ἀποστόλου παρα- 959  
 δεδομένον καὶ μνήμη πεφυλαγμένον. ἐπειδὴ γὰρ τοῦ τυ-  
 ράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετήλθεν  
 ἐπὶ τὴν Ἐφεσον, ἀπῆει παρακαλούμενος καὶ ἐπὶ τὰ πλη- 5  
 σιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου  
 δὲ ὅλας ἐκκλησίας ἀρμόσων, ὅπου δὲ κλῆρον, ἕνα τέ τινα  
 κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. ἐλθὼν  
 οὖν ἐπὶ τινα τῶν οὐ μακρὰν πόλεων, ἧς καὶ τοῦνομα  
 λέγουσιν ἔνιοι, καὶ τὰ ἄλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ 10  
 πᾶσι τῷ καθεστῶτι προσβλέψας ἐπισκόπῳ νεανίσκον  
 ἱκανὸν τῷ σώματι καὶ τὴν ὄψιν ἀστείον καὶ θερμὸν τὴν  
 ψυχὴν ἰδὼν, Τοῦτον, ἔφη, σοὶ παρακατατίθεμαι μετὰ πάσης  
 σπουδῆς ἐπὶ τῆς ἐκκλησίας καὶ τοῦ Χριστοῦ μάρτυρος· τοῦ  
 δὲ δεχομένου καὶ πάνθ' ὑπισχνουμένου καὶ πάλιν τὰ αὐτὰ 15  
 διετείνато καὶ διεμαρτύρατο. εἶτα ὁ μὲν ἀπῆρεν ἐπὶ τὴν  
 Ἐφεσον, ὁ δὲ πρεσβύτερος ἀναλαβὼν οἴκαδε τὸν παρα-  
 δοθέντα νεανίσκον ἔτρεφε, συνεῖχεν, ἔθαλπε, τὸ τελευταῖον  
 ἐφώτισε· καὶ μετὰ τοῦτο ὑφῆκε τῆς πλείονος ἐπιμελείας καὶ  
 παραφυλακῆς, ὡς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιστήσας 20

1 μὲν εἰς σωτηρίαν S 32. 1—36. 3 ἄκουσον μῦθον—βλεπομένης Euseb. H. E.  
 iii 23 1 μῦθον pr. loc.] om. Ex<sup>edd</sup> pl 4 νόσου S 5 ἐπὶ pr. loc.] εἰς  
 Eus<sup>edd</sup> pl 7 κλήρῳ Eus<sup>edd</sup> aliq τε] γε Eus<sup>edd</sup> aliq 9 οὖν]+καὶ S 12 τῇ  
 ὄψει Eus<sup>edd</sup> pl 13 παρατίθεμαι S Eus<sup>edd</sup> panc 15 καὶ 2<sup>o</sup> forsitan omittendum  
 16 διετείνατο] διετείλατο Vat. Gr. 623 διελέγετο Eus Ex<sup>edd</sup> pl διεμαρτύρετο  
 Eus Ex<sup>edd</sup> pl om. εἶτα S om. ἀπῆρεν S 20 τέλειον Eus Ex<sup>edd</sup> pl

1 σὺ μένεις F ἀξιόχρεος AHL 1, 2 μῦθον οὐ μῦθον] οὐ μῦθον A (οὐ supra  
 lin. add.) GHKOPQR μῦθον BC\*D\*\* (erasis post μῦθον 7 litt.) FIL μῦθον οὐ μῦθον  
 C\*\*D\* ut uid. 2 ἀλλ' ABDP 3 om. καὶ μν. πεφυλ. L 4 τετελευτήσαντος C  
 τῆς Πάτμου] om. τῆς HKOPQR 5 ἀπίει OQ ἀπέλη L 6 καταστήσον IQ  
 7 om. ὅλας I κλήρων H om. ἕνα τέ H τε] γε C<sup>ut uid</sup> GPR om. BD τινας G  
 8 om. τῶν ABCDILP om. τοῦ O σημαινόμενον BL<sup>\*ut uid</sup> P 9 οὖν]+καὶ KP  
 10 τὰλλα ABCDILP ἐπὶ ἐν L 11 καθεκαστῶτι Q προβλέψας I\*O  
 ἐπίσκοπον AI\*O 12 ἀστὶον IL 13 παρακατίθεμαι C πάση C 15 om.  
 δὲ GKR πάντα GHQR καὶ πάλιν] om. καὶ BCDP πάλιν] πάντα G  
 om. αὐτὰ K 16 διετείλατο HR ἐλέγετο G διελέγετο rell. διεμαρτύρατο HO\*\*QR  
 -εἶτο C -ετο rell. ἀπῆρεν] ἐπῆρεν L ἀπήρως A 17 πρεσβύτης H παραλαβὼν  
 BD 18 ἐτρεφεν Q om. συνεῖχεν O ἔθαλπεν ACQ 19 ἐφώτισεν AQ  
 ὑφῆκε BKPR ὑφέστηκε A\*GHLO ὑφέστη καὶ A\*\*CDIQ τῆς πλείονος]  
 hic incipit in I manus saeel. xv. 20 om. τὸ KLQR τέλειον ABCDLOPQ  
 ἐπικτήσας O



τὴν σφραγίδα τοῦ κυρίου. τῷ δὲ ἀνέσεως πρὸ ὥρας λαβο-  
 μένῳ προσφθείρονται τινες ἡλικες ἀργοὶ καὶ ἀπερρωγότες,  
 ἐθάδες κακῶν· καὶ πρῶτον μὲν δι' ἐστιάσεων πολυτελῶν  
 αὐτὸν ἐπάγονται, εἰτά που καὶ νύκτωρ ἐπὶ λωποδυσίαν  
 5 ἐξιόντες συνεπάγονται, εἰτά τι καὶ μεῖζον συμπράττειν  
 ἡξίου. ὁ δὲ κατ' ὀλίγον προσειθίζετο καὶ διὰ μέγεθος  
 φύσεως ἐκστὰς ὥσπερ ἄστομος καὶ εὖρωστος ἵππος ὀρθῆς  
 ὁδοῦ καὶ τὸν χαλινὸν ἐνδακὼν μειζόνως κατὰ τῶν βαράθρων  
 ἐφέρετο. ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ σωτηρίαν οὐδὲν  
 10 ἔτι μικρὸν διενοεῖτο, ἀλλὰ μέγα τι πράξας, ἐπειδὴπερ ἵπαξ  
 ἀπολώλει, ἴσα τοῖς ἄλλοις παθεῖν ἡξίου. αὐτοὺς δὴ τούτους  
 ἀναλαβὼν καὶ ληστήριον συγκροτήσας ἔτοιμος λήσταρχος  
 f. 341<sup>a</sup> ἦν, βιαιότατος, μαιφονώτατος, | χαλεπώτατος. χρόνος ἐν  
 μέσῳ καὶ τινος ἐπιπεσοῦσης χρείας ἀνακαλοῦσι τὸν Ἰωάννην.  
 15 ὁ δὲ, ἐπεὶ τὰ ἄλλα ὧν χάριν ἦκεν κατεστήσατο, "Ἄγε δὴ, ἔφη,  
 ὧ ἐπίσκοπε, τὴν παρακαταθήκην ἀπόδος ἡμῖν, ἦν ἐγὼ τε καὶ  
 ὁ Χριστὸς σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας ἧς προ-

2 om. καὶ ἀπερρωγότες S 3 ἡθάδες Ex πολυτελῶν] pr. πολλῶν S  
 4 ἐπάγονται αὐτὸν Ex αὐτὸν ὑπάγονται S 6 προσεθίζετο Ex<sup>edd pl</sup> 7 om.  
 ἐκστὰς S 10 πράξαι Eus<sup>edd aliq</sup> 11 ἀπόλυν S παθεῖν] πράττειν Eus<sup>edd aliq</sup>  
 14 ἐμπεσοῦσης Ex<sup>edd aliq</sup> 15 ἐπειδὴ S κατεστήσα-] perit in S, maxima huius  
 folii parte avulsa 16 παρακαταθήκην Eus<sup>edd pl</sup> παραθή- S, fluctuat Ex  
 -κην ἀπ. ἡ. ἦν] perit in S τε] γε S 17 Χριστός] σωτήρ S  
 -ατεθέμεθα—ῆς] perit in S

1 κυρίου (et K\*\*) ] Χριστοῦ K\* 2 προσφθείρονται Q\* προσφθίνονται I<sup>pp</sup>  
 προσφθίρονται H ἐπιφθείρονται C απειρωγότες O ἀπερρωγότες C ἀπερ-  
 ρηγότες I<sup>pp</sup> 3 ἐθάδες P ἡθάδες rell. κακῶν] pr. συνήθεις G ἐστιάσεων O  
 πολυτελῶν] pr. πολλῶν K (e sil.) 4 ἐπάγονται αὐτῷ CD ἐπάγονται αὐτὸν rell.  
 λωποδυσίαν R λωποδυνίαν O 5 συνεπάδονται O om. εἰτά τι—ἡξίου G om.  
 τι C μεῖζονα L συμπράττειν Q 6 προσεθίζετο ADGI<sup>pp</sup>LQ προσεθίζετο C  
 προσειθίζετο HPR<sup>sc</sup> προσηθίζετο BKR<sup>Dind</sup> προσεθίζετε O 6—9 καὶ διὰ—ἐφέρετο  
 in marg. habet A 7 ἐκστὰς] om. DH ἐκστάσεως O εὖρωτος B εὐροστος H  
 9 τελείως DO ἐν] ἐπὶ G 10 ἔτι] ἐπὶ G 11 ἀπωλώλει DI<sup>pp</sup>O αὐτὸς  
 KQR<sup>Dind</sup> δὲ QR (e sil.) 12 λαβὼν BCDL ληστήριον] στήριον K  
 13 βιαιώτατος H μαιφονώτατος L om. μαιφονώτατος GHI<sup>pp</sup>KOQR  
 χαλεπώτατος] pr. καὶ GI<sup>pp</sup>KQR χαλεπώτατος L χαλαιπώτατος O 13, 14 ἐμμέσῳ  
 ΑΗ 14 ἐμπεσοῦσης ACI<sup>pp</sup>LQP om. BD ἀνακαλοῦσιν CLQ ἀνακαλοῦσι]+  
 οἱ τῆς τοιαύτης πόλεως οἰκεταὶ C (οἰκεταὶ sup. lin. a sec. ut uid. manu scriptum)  
 15 ἐπεὶ] ἐπὶ AI<sup>pp</sup>OQ τὰλλα ABCDP ἦκε BDOP καταστήσατο C  
 om. ἔφη H 16 παρακαταθήκην GKLP παραθήκην rell. ἐγώ γε O  
 17 παρεκατεθέμεθα CHI<sup>pp</sup>LQ παρεθέμεθα B



καθέζη μάρτυρος. ὁ δὲ τὸ μὲν πρῶτον ἐξεπλάγη, χρήματα οἰόμενος ὑπερ οὐκ ἔλαβε συκοφαντεῖσθαι, καὶ οὔτε πιστεύειν εἶχεν ὑπὲρ ὧν οὐκ εἶχεν οὔτε ἀπιστεῖν Ἰωάννη· ὡς δὲ Τὸν 960 νεανίσκον, εἶπεν, ἀπαιτῶ καὶ τὴν ψυχὴν τοῦ ἀδελφοῦ, στενάξας κάτωθεν ὁ πρεσβύτης καὶ ἔτι καὶ ἐπιδακρύσας, 5 Ἐκείνος, ἔφη, τέθνηκε. Πῶς καὶ πότε καὶ τίνα θάνατον; Θεῷ τέθνηκεν, εἶπεν· ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης καὶ τὸ κεφάλαιον ληστής, καὶ νῦν ἀντὶ τῆς ἐκκλησίας τὸ ὄρος προκατεῖληφε μεθ' ὁμοίου στρατιωτικοῦ. καταρρηξάμενος δὲ ὁ ἀπόστολος τὴν ἐσθῆτα καὶ μετὰ μεγάλης οἰμωγῆς πλη- 10 ξάμενος τὴν κεφαλὴν, Καλὸν γε, ἔφη, σε φύλακα τῆς τὰδελφοῦ ψυχῆς κατέλιπον· ἀλλ' ἵππος ἤδη μοι παρέστω καὶ ἡγεμὼν γενέσθω μοί τις τῆς ὁδοῦ. ἤλαυνεν ὥσπερ εἶχεν αὐτόθεν ἀπὸ τῆς ἐκκλησίας· ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς προφυλακῆς τῶν ληστῶν ἀλίσκεται μήτε φεύγων μήτε παραι- 15 τούμενος, ἀλλὰ βοῶν· Ἐπὶ τοῦτο ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν ἀπαγάγετέ με. ὃς τέως ὥσπερ ὥπλιστο ἀνέμενεν· ὡς δὲ προσιόντα ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεῖς

1 -υρος—χρήματα] periit in S. 2—35, 10 -ρ οὐκ ἔλαβε—περιέλαβεν ἀπο-] periit in S 3 εἶχεν 2<sup>o</sup> loc.] ἔσχεν Eus<sup>cdd pauo</sup> 4 om. τοῦ Ex<sup>cdd pl</sup> 5 καὶ ἔτι καὶ] fluctuant Eus et Ex: vide infra. 6 καὶ πότε Eus cdd HO Ex: om. Eus<sup>rell</sup> 8, 9 κατεῖληφε Eus 9 δέ] οὖν Eus<sup>cdd pauo</sup>: om. Eus<sup>cdd aliq</sup> 10 τὴν ἐσθ. ὁ ἀπ. hoc ordine Eus<sup>cdd pauo</sup> 11 γε ἔφη φύλ σε Eus cdd BF<sup>a</sup> σε ἔφη φύλ. Eus cdd GHO γε ἔφη φυλ. Eus<sup>rell</sup> 13 γινέσθω Eus<sup>cdd pl</sup> 17 ἀγάγετέ Eus<sup>cdd pl</sup> τέως] γε Ex

1 ὁ] ὡς H ὁ δέ]+ἀκούσας supra lin. P πρῶτα C 2 ἔλαβεν ACGQR 4 ἀπαιτῶ] ἀπέστω O τοῦ ἀδελφοῦ] τὰδελφοῦ BHKPR ἀδελφοῦ rell. 5 καὶ ἔτι καὶ GI<sup>pppl</sup>Q (Eus O) καὶ ἔτι KR (Eus AE<sup>a</sup>E<sup>b</sup>) ἔτι καὶ ABCDLP καὶ HO (Eus F<sup>b</sup>) (καὶ τι καὶ Eus<sup>rell</sup>) 6 τέθνηκεν ALPQ πῶς] pr. ὁ δὲ P 7 ἐξώλης I<sup>pppl</sup>LQ 7, 8 om. καὶ τὸ κεφ. ληστής O 8 ληστής]+καθέστηκεν H 8, 9 προκατεῖληφεν AQ προκατεῖλιφε H κατεῖληφε BK 9 μετ' O καταρρηξ.] pr. ὁ δὲ BD: pr. καὶ P 9—11 om. δέ—πληξάμενος ABCDL: -ενος τὴν ἐσθ.—μεγάλης super rasuram, et οἰμωγῆς—κεφαλὴν ad marg. scriptum habet P: unde mihi persuasum est archetypum huius codicis eadem quae ABCDL uerba omisisse, quae scriptor ex Eusebio ut uidetur postea addidit: confirmat hanc sententiam quod P δὲ omittit, et τὴν ἐσθῆτα ante ὁ ἀπόστολος ponit cum cdd AE<sup>a</sup> Eusebii 11 om. σε LP 12 κατέλειπον AHI<sup>pppl</sup>OQ ἥδη] δὴ BCD 13 ὥσπερ] ὅπερ A ὡς P 14, 15 φυλακῆς Q 16 τοῦτ' C τούτω BDH τὸ A 17 ἀγάγετέ A ἀπάγετέ L δς] ὡς AL . τέως] γε Ex<sup>cdd omn</sup> ὠλιστω Q\* ὠλισθω I<sup>pppl</sup> ἀνέμενεν COQ ἀνέμε- 18 προϊόντα ABCDL ἐγνώρισεν ALQ νον L

ἐτρέπετο. ὁ δὲ ἐδίωκεν ἀνὰ κράτος ἐπιλαθόμενος τῆς ἑαυτοῦ  
 ἡλικίας, κεκραγώς· Τί με φεύγεις, τέκνον, τὸν σεαυτοῦ πατέρα,  
 τὸν γυμνὸν, τὸν γέροντα; ἐλέησόν με, τέκνον, μὴ φοβοῦ·  
 ἔχεις ἔτι ζωῆς ἐλπίδα· ἐγὼ Χριστῷ δώσω λόγον ὑπὲρ σοῦ·  
 5 ἂν δέῃ, τὸν σὸν θάνατον ἐκὼν ὑπομενῶ ὡς ὁ κύριος τὸν ὑπὲρ  
 ἡμῶν· ὑπὲρ σοῦ τὴν ψυχὴν ἀντιδώσω τὴν ἐμήν· στήθι,  
 πίστευσον, Χριστὸς με ἀπέστειλεν. ὁ δὲ ἀκούσας πρῶτον  
 μὲν ἔστη κάτω βλέπων, εἴτα ἔρριψε τὰ ὄπλα· εἴτα τρέμων  
 ἔκλαιε πικρῶς. προσελθόντα δὲ τὸν γέροντα περιέλαβεν  
 f. 344<sup>b</sup> ἀπο|λογούμενος ταῖς οἰμωγαῖς ὡς ἐδύνατο καὶ τοῖς δάκρυσιν  
 βαπτίζόμενος ἐκ δευτέρου, μόνην ἀποκρύπτων τὴν δεξιάν. ὁ  
 δὲ ἐγγινώμενος, ἐπομνύμενος, ὡς ἄφεςιν αὐτῷ παρὰ τοῦ  
 σωτήρος εὔρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν δεξιάν ὡς  
 15 ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν, ἐπὶ τὴν ἐκκλη-  
 σίαν ἐπανήγαγε καὶ δαψιλέσι μὲν εὐχαῖς ἐξαιτούμενος,  
 συνεχέσι δὲ νηστείαις συναγωνιζόμενος, ποικίλαις δὲ ῥήσεσι  
 λόγων κατεπάδων αὐτοῦ τὴν γνώμην, οὐ πρότερον ἀπῆλθεν,

1 ἐτρέπετο Eus<sup>edd</sup> pl 1, 2 τῆς ἡλ. τῆς ἑαυτοῦ Eus sed cdd al om.  
 τῆς 2<sup>o</sup> loco 4 ἐλπίδας Eus cdd AE<sup>ab</sup> GHO λόγον δώσω Eus<sup>edd</sup> pl 8 ἔστη  
 μὲν Eus<sup>edd</sup> pl 10 οἰμωγαῖς S 11 βαπτίζων Vat. Gr. 623; in S legebatur ut uid.  
 βαπτίζόμενος ἐκ sed litterae ζό vix legi possunt, et μενος ἐκ membrano scisso  
 perierunt: non βαπτίζων scriptum esse clarum est, quod i accentu caret  
 δευτέρου] τοῦ ἐτέρου Eus<sup>edd</sup> aliq μόνον Ex 12 om. ἐγγινώμενος S (membrano  
 hic integro) ἐπομνύων Vat. Gr. 623; in S periit -μενος ὡς ἄφεςιν 13 ἡύρηται  
 Ex -νυπετῶν -ως abscissum in S, in quo codice ab hoc loco usque ad 36, 8  
 παιδοῖς γεγηθότες pauca tantum uerba ad finem uersuum seruantur: ὑπὸ  
 τῆς μετανοίας κεκα|.....ἐπανήγαγε καὶ δα|.....αγωνιζόμενος | .....οὐ | perierunt  
 uersus 21 16 ῥήσεσι] σειρήσι Eus<sup>edd</sup> pauc

1 ἐτρέπετο HKR ἐδίωκε κατὰ κράτος GI<sup>pp</sup> KQR ἐπιλαβόμενος O  
 2 om. τέκνον I<sup>pp</sup> KQR 3 γέροντα] γεγονότα I<sup>pp</sup> 4 ζωῆς  
 ἔτι G ἐλπίδας P\*\* 5 ἂν δέῃ] ἂν δὲ ACDLO αὐτὸς B  
 om. ἐκὼν BD ὑπομένω AHO 6 om. τὴν ἐμήν BD 7 om.  
 ὁ δὲ G 8 ἔρριψεν AI<sup>pp</sup> LQ 9 ἔκλαιεν ACLQ ἔκλαε H\*\* R<sup>Dind</sup> προσελ-  
 θὼν P γέρον B περιέλαβε R 10 ἀπολογ.] pr. καὶ GHKQR οἰμωγαῖς L  
 ἡδύνατο ABDLOP δάκρυσιν ALQ 11 καταβαπτίζόμενος P μόνην] ὁ  
 μὲν H μόνον rell. ἀπέκρυπτε G 12 ἐγγινώμενος L ἐπώμνυμενον O ἐπώμνυτο  
 GI<sup>pp</sup> KQR om. plane P ἄφεςις BP 13 σωτήρος] πατρὸς I<sup>pp</sup> OQR  
 εὔρηται CP εὔροιο G ἡύρηται rell. 14 ἐκκαθαρμένην P (sed ἐκκε· super  
 rasuram) (ita et Eus cod I<sup>no</sup>) 15 ἐπανήγαγεν ALQ δαψιλέσι μὲν] δαψιλέσιν  
 I<sup>pp</sup> KQR 16 συναγωνιζόμενος BI<sup>pp</sup> L

ὥς φασι, πρὶν αὐτὸν ἀποκατέστησε τῇ ἐκκλησίᾳ, διδόνς μέγα  
παράδειγμα μετανοίας ἀληθινῆς καὶ μέγα γινώρισμα παλιγ-  
γενεσίας, τρόπαιον ἀναστάσεως βλεπομένης. . . . .

. . . . μάλιστα πάντων Χριστιανοῖς οὐκ ἐφίεται τὸ πρὸς βίαν  
ἐπανορθοῦν τὰ τῶν ἁμαρτανόντων πταίσματα· οὐ γὰρ τοὺς 5  
ἀνάγκη τῆς κακίας ἀπεχομένους ἀλλὰ τοὺς προαιρέσει στε-  
φανοῖ ὁ θεός.

. . . . . 43. (42.) . . . . . | φαιδροῖς γεγηθότες, f. 345<sup>a</sup>  
ὑμνοῦντες, ἀνοιγνύοντες τοὺς οὐρανοὺς. πρὸ δὲ πάντων  
αὐτὸς ὁ σωτὴρ προαπαντᾷ δεξιούμενος, φῶς ὀρέγων ἄσκιον, 961  
ἄπανστον, ὁδηγῶν εἰς τοὺς κόλπους τοῦ πατρὸς, εἰς τὴν  
αἰώνιον ζωὴν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. πιστευέτω  
ταυτά τις καὶ θεοῦ μαθηταῖς καὶ ἐγγυητῇ θεῷ, προφητεῖαις,  
εὐαγγελίοις, λόγοις ἀποστολικοῖς· τούτοις συζῶν καὶ τὰ ὅλα  
ὑπέχων καὶ τὰ ἔργα ἀσκῶν ἐπ' αὐτῆς τῆς ἐξόδου τὸ τέλος 15  
καὶ τὴν ἐπίδειξιν τῶν δογμάτων ὄψεται. ὁ γὰρ ἐνταῦθα  
τὸν ἄγγελον τῆς μετανοίας προσίμενος οὐ μετανοήσει τότε  
ἡνίκα ἂν καταλίπη τὸ σῶμα, οὐδὲ καταισχυνθήσεται τὸν  
σωτῆρα προσιόντα μετὰ τῆς αὐτοῦ δόξης καὶ στρατιᾶς ἰδῶν·  
οὐ δέδιδε τὸ πῦρ· εἰ δέ τις αἰρεῖται μένειν ἐπεξαμαρτάνων 20  
ἐκάστοτε ἐπὶ ταῖς ἡδοναῖς καὶ τὴν ἐνταῦθα τρυφὴν τῆς  
αἰωνίου ζωῆς προτιμᾷ καὶ διδόντος τοῦ σωτῆρος ἄφεσιν  
ἀποστρέφεται, μήτε τὸν θεὸν ἔτι μήτε τὸν πλοῦτον μήτε τὸ

cf. Herm  
Past Sim ix  
33 et alibi.

1 ἀποκατ.] ἐπιστῆσαι Eus<sup>edd</sup> pauc 3 βλεπομένης] hic finiuntur Eus et Ex  
4—7 μάλιστα—ὁ θεός] De hoc fragmento cf. *Introd.* p. xxix. Leontius Vat. Gr.  
1553 f. 119 Parall. Rup. f. 118<sup>a</sup> Vat. 393 Scor. f. 52<sup>b</sup> Paris 923 f. 89<sup>a</sup> Maximus  
661 4 χριστιανούς Leont. ἀφίεται Rup. 5 ἁμαρτανόντων] ἀμαρτημάτων Rup.  
Vat. Scor. Max. ἀμαρτημάτων Paris πταισμάτων Leont. 6 τοὺς προαιρ.] τοῖς  
προαιρ. Paris 8 φαιδροῖς] hic rursus incipit S 9 ἀνοιγνύοντες S ἀνοιγνύντες  
Potter 19 στρατείας Ghisler et edd. male 20 οὐ δέδιδε] οὐδὲ δέδιδε  
J. B. Mayor μένειν καὶ ἐξαμαρτάνειν Ghisler et edd.

1 ὥς φασι] ὥς δὲ φησὶν H ἀποκατέστησε(ν) BDG ἀπεκατέστησε(ν)  
ACLO ἀποκαταστήσαι HI<sup>sp</sup>lKPQR 2 παραδῖγμα Q 2, 3 παλιγγενεσίας ADO  
3 τρόπαιον C pr. καὶ P (sed super rasuram). De subscriptione cf. *Introd.*  
p. xxv.

προπεσεῖν αἰτιάσθω, τὴν δὲ ἑαυτοῦ ψυχὴν ἐκουσίως ἀπολου-  
 μένην. τῷ δὲ ἐπιβλέποντι τὴν σωτηρίαν καὶ ποθοῦντι καὶ  
 μετὰ ἀναιδείας καὶ βίας αἰτοῦντι παρέξει τὴν ἀληθινὴν  
 κάθαρσιν καὶ τὴν ἄτρεπτον ζωὴν ὁ πατὴρ ὁ ἀγαθὸς ὁ ἐν  
 5 τοῖς οὐρανοῖς. ὃ διὰ τοῦ παιδὸς Ἰησοῦ Χριστοῦ, τοῦ κυρίου  
 ζώντων καὶ νεκρῶν, καὶ διὰ τοῦ ἁγίου πνεύματος εἴη δόξα, cf. Clem  
 Rom 1 Cor  
 τιμὴ, κράτος, αἰώνιος μεγαλειότης καὶ νῦν καὶ εἰς γενεὰς lxv  
 γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. cf. ibid. lxi





## NOTES ON THE QUIS DIVES SALVETUR.

p. 1, ll. 7—9. It is useless to record here the different suggestions that have been made for filling up the lacunae in this place and in other places in the first three sections. For ἐν ἀσώτῳ καὶ ἐφημέρῳ βίῳ (suggested in the *App. Crit.*) cp. *Paed.* II i 7 (168) *sub fin.* The scribe of S appears to have copied from a MS. in which certain letters and words were illegible; but it is by no means certain that he correctly represented the length of the lacunae. The incorrectness with which the lacunae of S are represented in V shows how little confidence can be felt in the accuracy of scribes in this matter. p. 1, l. 7 S leaves space for 11 letters, V for 16 l. 8 S 12, V 11 l. 9 S 7, V 17 p. 2, ll. 7, 8 S 12, V 19 l. 8 S 12, V 15 l. 9 S 10, V 19 ll. 9, 10 S 15, V 19 p. 3, ll. 10, 11 S 15, V 30 p. 4, l. 7 S 12, V 12. It is quite possible that the first two lacunae are exaggerated in S, and that this passage may originally have stood somewhat as follows:—περιάπτουσι το<ῦτο> τὸ γέρας ἀνθρώποις ἐν ἀσ<ώτῳ> βίῳ κυλινδουμένοις, <ὃν αἰγουσι> τὸ κεφάλαιον.

l. 8 κυλινδουμένοις] cp. *Protr.* x 92 (75) οἱ δὲ σκωλήκων δίκην περὶ τέλματα καὶ βορβόρους τὰ ἡδονῆς ῥεύματα καλινδοῦμενοι ἀνοήτους καὶ ἀνοήτους ἐκβόσκονται τρυφᾶς, ὥδεις τινὲς ἄνθρωποι.

p. 2, l. 3 οὐδ' is a partitive genitive depending on ἀφαιρεῖν καὶ περικόπτειν.

l. 5 ἀγχίστροφος, preserved in Antonii Melissa, is much more forcible than the ἀντίστροφος of S. Clement was perhaps thinking of Thucyd. ii 53 ἀγχίστροφον τὴν μεταβολὴν ὁρῶντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων καὶ τῶν κτέ.

ll. 7—10. These lines make good sense without any supplement at all. It is possible that the scribe of S was misled by spaces left blank in his archetype on account of flaws in the parchment.

ll. 10, 12 τοῦτο μὲν...τοῦτο δέ] cp. *Strom.* IV xvi 101 (608). λέγω is not wanted; it may have slipped in owing to the frequency of the phrase τοῦτο δὲ λέγω, which has a meaning that is not in place here.

ll. 16—20 ἡ εὐχή refers to the clause introduced above by τοῦτο μὲν, ἡ πολιτεία to that introduced by τοῦτο δέ. The insertion of the article before πολιτεία appears to me to be the simplest way of restoring the parallelism of the sentence, the construction of which was still further obscured by Ghisler's alteration of the genitive συμμετρημένης into the nominative. "But prayer requires a soul that remains strong and earnest till the last day of life, and a

man's life requires a good and steadfast disposition stretching forward to all the commandments of the Saviour." ἐπεκτεινομένης was probably suggested by Phil. iii 14.

ll. 26 f. Cp. *Paed.* II i 7 (168) τὸν ἐφήμερον διώκοντες βίον, ὡς οὐ ζησόμενοι.

p. 3, ll. 2 f. μήτε ὅπως κτέ] As the text stands these words seem to mean:—"No longer troubling themselves...how the impossible or the possible arises in the case of man." The easiest alteration is to read ἀνθρώποις for ἀνθρώπῳ ἡ (οικ becoming ωη). Clement nowhere else uses the singular ἀνθρώπῳ in referring to this verse, nor is there, so far as I know, any evidence at all for it. Cp. p. 16, ll. 10 f.

l. 9 ἀμύητων is the reading of V as well as of S. Ghisler printed ἀνοήτων, but Segaar restored by conjecture the true reading.

ll. 14 f. ἐξηγήσεως τῶν λογίων τ. κ.] This phrase recalls the title of the well known work of Papias (τῶν) κυριακῶν λογίων ἐξήγησις (or ἐξηγήσεις).

l. 17 εἶθ' ὁπότεν μάθωσιν] V has these words quite clearly, but Ghisler's copyist seems to have been thrown out by the first ο of ὁπότεν not being closed at the top and by the use of an ordinary ligature for ταν. The result was that Ghisler provided εἶτ' ὑπὸ ταυμάτωσιν as a puzzle for scholars. Segaar conjecturally restored the right reading, but subsequent editors were unable to see the excellence of his conjecture, which is not mentioned by Dindorf (except iii 516 among the extracts from Segaar's notes) or by Köster.

p. 4, l. 5 γυμνάσια δὲ αἱ ἐντολαί] cp. *Strom.* VII xiii 83 (882) γυμνάζων ἐαυτὸν διὰ τῶν ἐντολῶν.

l. 7. Again it is by no means necessary to assume that a word has been lost.

ll. 8 f. The dative σάλπιγγι (Edd.), which spoils the construction, was a correction of the scribe of V, in which MS. the last two letters are over an erasure.

l. 23. It seems best to alter αὐτῷ to agree with ἐκπορευομένου and so restore the reading of Mc. Ghisler printed both words in the dative. Throughout the whole of this quotation Ghisler and subsequent editors have added and omitted words in order to bring the quotation nearer to the traditional text of Mc.

l. 33. The scribe of V added πλούσιος after ἦν γὰρ, but placed dots underneath it to cancel it.

p. 5, ll. 17—19. I have printed this corrupt passage exactly as it stands in S. An opportunity for discussing it will arise when we come to consider the Gospel text of Clement. Quite provisionally I suggest that εἰς σου may mean "up to a certain point": on similar phrases see Lobbeck's *Phrynichus*, pp. 45 ff. ζώην is perhaps due to the scribe's familiarity with the ordinary text of Mc., which led him to put the acc. for the nom.; but it is strange that the same mistake recurs on p. 20, l. 3. The words ἐν δὲ before ἔσονται have probably been introduced from the previous line: they are omitted on p. 20, l. 4, where the quotation is repeated.

l. 22 ἐναλλάσσει] [Intransitive as in Euseb. *II. E.* vi 16, l. "There is a slight change perhaps here and there in the words, but all of them give the same general sense." J. A. R.]

p. 6, l. 1. διαφερόντων, ἐσκεπασμένων] Probably genitive absolutes, as Segaur thinks, referring somewhat loosely to τὰ δόξατα. [I am inclined to insert τῶν after διαφερόντων and omit the δέ, translating "since the things hidden with marvellous depth of wisdom are of importance for the very end of salvation." J. B. M.]

ll. 1—3 ἐσκεπασμένων...ἀκοαῖς] [There is a curious parallel in Greg. Thaum. *Piney. in Orig.* p. 5, ll. 17 ff. ed. Koetschau (Lomm. Orig. vol. xxv 344, 8), perhaps merely verbal and accidental. That passage Koetschau compares with Orig. *Comm. in Jn.* xxxii 6 (Lomm. ii 402, 17). J. A. R.]

p. 7, l. 7. For τὸ σημεῖον, meaning 'the cross,' cp. *Strom.* v vi 35 (667); vi xi 84 (782); *ibid.* 87 (783); vii xii 79 (880); *Eve. ex Theod.* § 42 (979); *ibid.* § 43 (979).

l. 9. The correction αἰτεῖ, instead of Ghisler's ἤτει, is supported by αἰτεῖ in l. 19 below.

ll. 12—14 ὦν—χρημάτων;] These words were altogether omitted in Ghisler's edition. Other cases in which he omitted a line or so of his MS. are p. 9, ll. 7 f. τὴν πρὸς—ἐπιθυμίαν, p. 18, ll. 13 f. ἐγὼ σοι παρέξω—ὑπερκόσμιον, p. 23, ll. 23 f. αὐτοῖς—παρεσχηκότας, p. 24, l. 7 καὶ—οὐσαν, p. 27, ll. 3 f. δοκοῦσιν—λαλεῖν.

ll. 14 f. εἴ τις...παρέσχηται] The MS. reading παρὰσχηται might perhaps be paralleled by *Strom.* iii xii 79 (546) εἰ δὲ ὑπερβὰς ὃν εἴλετο κανόνα εἰς μείζονα δόξαν, ἔπειτα ἀποπέσῃ πρὸς τὴν ἐλπίδα... vi vii 57 (769) Εἰ γοῦν τις τοῖς μερικοῖς ὡς τοῖς καθολικοῖς χρώμενος τύχῃ καὶ τὸ δοῦλον ὡς κύριον καὶ ἡγεμονεῖται, σφάλλεται τῆς ἀληθείας. But both these passages seem to be corrupt. I have to thank Prof. J. B. Mayor for drawing my attention to them.

ll. 24 f. Cp. *Strom.* iv vi 29 (576) αὐτίκα τὸν καυχώμενον τελείως τὰ ἐκ τοῦ νόμου προστάγματα πεπληρωκέναι διήλεγχε, μὴ τὸν πλησίον ἀγαπήσαντα.

l. 31. Perhaps we should read καὶ τὴν ἄκραν χάριν. There may be a reference to Jn i 16 χάριν ἀντὶ χάριτος, "New Testament grace in exchange for Old Testament grace."

l. 32 πλήρωμα δὲ νόμου Χριστὸς] Rom. x 4 τέλος γὰρ, and so also *Strom.* ii ix 42 (451). In Rom. xiii 10 we have πλήρωμα οὖν νόμου ἡ ἀγάπη.

p. 8, l. 13. The reading of the MS. τὸ ἐμὸν is certainly right. Cp. below, l. 17 τὸ τοῦ σωτῆρος ἐξαίρετον.

l. 16. προσθεῖναι] V has προθῆναι: for this Ghisler printed παρὰθῆναι, which has given so much trouble. Stählin (*Observationes Criticae*, p. 43) suggested προσθεῖναι, which proves to be the reading of S.

τοῖς ὅλοις] [Perhaps translate "to his perfection of life" = πάντα τὰ τοῦ νόμου. J. B. M.]

p. 9, l. 5 ἀπορρίψαι] The ι of ῥίπτω appears to have been shortened in later Greek. See Hort, *Introduction to New Test.* p. 314. Westcott and Hort

accent *ρίψαν* (Lc iv 35). I have therefore left the MS. accent here and elsewhere.

l. 17. Westcott and Hort print *αἰωνίαν* in II Thess. ii 16, Hebr. ix 12.

l. 18 *πατρίσιν* is a certainly right correction: cp. Orig. *Comm. in Matth.* xv 15 (Lomm. iii 358) *Κράττητα...φασιν ἀποδόμενον πᾶσαν τὴν οὐσίαν τῷ Θεῷ βαιὼν δῆμῳ δεδωρῆσθαι.*

l. 23 ff. The MS. reading *εἰ δὲ* (for Ghisler's *τί δὲ*) with the necessary alteration of the punctuation restores sense to this passage. "But if the new creation, the Son of God, reveals and teaches something special, he does not command that which appears at first sight, which others have done, but something else which is signified by this."

l. 24 *ἡ καινὴ κτίσις*] Segaar compares *Protr.* xi 114 (88) *τοῦτο ἡ κτίσις ἡ καινὴ βεβούληται.*

l. 25 *τὸ φαινόμενον*] "The obvious and literal meaning." Cp. § 26 (27), p. 21, l. 4.

l. 28 *τῶν ὑπόντων*] Ghisler printed from V *τῶν ὑπὸ τῶν*. Segaar conjectured what proves to be the reading of the MS.

*πρόρριζα*] The MS. has *πρόριζα* here and again in § 29. In *Protr.* ii 19 (16) MSS. have *ὀλόριζον* and Esther xiii 6 (Swete B 6) *ἌΑ* have *ολοριζει*. See Hort, *Appendix to New Test.* p. 163.

p. 10, l. 19 *ἂν...καταλείπεται*] With the MS. reading *ἂν...καταλείπεται* cp. *Paed.* II i 18 (176) *οὐδεὶς ποτ' ἂν...δύναται* (where the Edd. restore *δύναιτο* from Plato); *Strom.* VI xvii 159 (823) *οὐκ ἔστιν ἂν κακῶν* (where Dr Jackson emends *οὐκ ἔστι πάγκακῶν*): VII ii 7 (832 *sub fin.*) *οὐδὲ...καταλείπει ποτ' ἂν* and two lines lower *πῶς δ' ἂν ἔστι...* (in both which places Dindorf restores the optative).

l. 30 *καὶ Λευεῖ*] This emendation was made independently by Prof. Robinson, and also by Dr P. Koetschau in a review of Stählin's *Beiträge* (Theologische Literaturzeitung, 1896, Nr. 4). Compare the passage of Heracleon quoted by Clement, *Strom.* IV ix 71 (595)...*ἐξ ὧν Ματθαῖος, Φίλιππος, Θωμᾶς, Λευὶς καὶ ἄλλοι πολλοί*, and Orig. *c. Cels.* i 62 (Lomm. xviii 111).

p. 11, l. 11 *τοῖς εἰδόσι. τὸ ὄργανον*] [I think *ὅτι* has been lost after *εἰδόσι* and that there should be no stop before *τὸ ὄργανον*. J. B. M.]

l. 13 *ἀπουσίας*] Segaar's *ἀμουσίας* is very tempting: but perhaps *ἀπουσία* can stand in the sense of *ὑστέρησις*. It denotes in fact the opposite of *περιουσία*, for which cp. p. 12, l. 34.

p. 13, l. 7 *ἐν τούτοις κτέ*] This is certainly an allusion to the unrecorded saying of Christ quoted in § 40 (p. 30, l. 5). See the notes there. *ἐν οἷς ἐῴλετο* as it stands seems impossible; yet Prof. J. B. Mayor's transposition is not quite convincing.

l. 8 *ὅπου γὰρ κτέ*] Quoted with the same inversion *Strom.* VII xii 77 (878).

p. 14, l. 6 *οὐδενία*] Ghisler printed *οὐδὲ*, Segaar conjectured *οὐδένεια*.

l. 16. Dr Stählin suggests to me the omission of *τις*.

l. 22 *καλῶς*] Wendland, in the *Berliner Philologische Wochenschrift*,



1896, No. 13, suggests the insertion of <πλούσιος> after καλῶς. But, as Segaar says, the word is easily supplied.

ll. 30 f. There can be no doubt that Segaar was right in expunging the negative before πτωχός. The whole discussion is about the man who has cast away his worldly wealth and not his passions. Lauchert, in a review of Köster's *Quis Dives* in the *Revue internationale de Théologie*, 1893, p. 727, has seen this. Jülicher, however, in a review of the same book in the *Theologische Literaturzeitung*, 1894, Nr. 1, wishes to insert οὐ before πτωχῷ in l. 30; he takes the person speaking to be Christ, and the person addressed to be the rich young man: but it is clear from the previous lines that the γνήσιος πτωχός is addressing the νόθος ἄλλος πτωχός καὶ ψευδώνυμος.

l. 32. For the omission of the verb of saying cp. § 22, p. 17, l. 17.

p. 15, l. 21 καταστράπτεσθαι] For this expressive word Ghisler substituted the tame καταστρέφεσθαι.

l. 26 ὡς ἂν...ὁρμήσας] In suggesting to me this almost certain correction Dr Stählin refers, for the use of ὡς ἂν with the participle, to *Strom.* i v 31 (334); *ibid.* 32 (335); *ibid.* xxi 132 (399).

l. 27 καταπλήγεις] Ghisler gratuitously altered this to καταπληγείς. The form καταπληγής may now be struck out of Liddell and Scott. In the MS. the word is accented proparoxytone, as it is by some grammarians; cp. Chandler, *Greek Accentuation*, § 726.

p. 16, l. 21 βία] Cp. Tertullian, *Apol.* § 39 Haec uis deo grata est.

p. 17, l. 10. [Perhaps we should read ἀνότηα for νοητά. I doubt whether the latter word would be used in any but a good sense. J. B. M.]

l. 28 προβάλλεσθαι] Ghisler's alteration to ἀποβάλλεσθαι is needless. προβάλλεσθαι is used with the meaning "cast away" in *Soph. Phil.* 1017.

p. 18, l. 10 ὁπόσα] The last stroke of the π must have got a little separated from the rest of the letter in one of the ancestors of S, and thus the reading ὅτι ὅσα was produced. Somewhat similarly p. 19, l. 27 π has become τα.

l. 17 εἰς ἀνάπausιν κτέ] This can, I think, mean "to the rest (characterised by) inexpressible and unspeakable good things"; but Segaar's conjecture ἀπόλαυσίν is much easier to translate.

ll. 17 ff. Cp. Resch, *Agrapha*, pp. 102, 154 ff. and 281; Ropes, *Die Sprüche Jesu*, pp. 19 ff. It is noteworthy that the two passages, 1 Co ii 9 and 1 Pe i 12, are again combined by Clement in the *Exc. ex Theod.* § 86 (989). Cp. Resch, p. 301, Ropes, pp. 50 f.

ll. 31 f. "Art thou able to get the better even of money? Say so, and in that case Christ doth not draw thee from thy possessions..." [Hesychius gives the gloss φράσον=λέγε. J. B. M.]

p. 19, l. 3 <ἐκεῖ σωθήσεται>] This addition of Segaar's gives exactly the sense wanted; probably, however, a whole line has been lost.

l. 9 κατ' αὐτὸν] The words do not seem right. Prof. J. B. Mayor suggests κατὰ <τὸν> αὐτὸν sc. τρόπον: this is perhaps better than Segaar's κατὰ ταὐτὸ simul uel eodem tempore.



l. 12 ἀποδοκιμάζει] ‘but it is the having these things *with persecutions* that He disallows.’

p. 20, l. 8 ἐπιιδόντας] Segaar’s suggestion ἐπιδόντας is perhaps right.

l. 20 πρὸ τῆς πίστεως] [“Before his conversion.” J. B. M.]

l. 22 τὴν ψυχὴν] Segaar’s correction τὴν τύχην, though perhaps unnecessary, is not improbable.

ll. 29 f. ἐνδοτέρω τῶν ὑπαρχόντων κάμπτειν τῆς ἐξουσίας] [A metaphor from the race-course, “to confine himself within the limits of what is allowed by his possessions.” I have sometimes thought that τῆς ἐξουσίας might be a gloss on τῶν ὑπαρχόντων. J. B. M.]

p. 21, ll. 2 f. ἐν τῇ περὶ ἀρχῶν] In *Strom.* III iii 13 (516) and *ibid.* 21 (520) Clement speaks of this work as only contemplated. It follows that he wrote the *Quis Dives* after the *Stromata* and other works.

ll. 24 f. ἐκτίνοντας] The phrase ἐκτίνειν χάριν occurs also *Strom.* VII vi 34 (851), where the MS. has ἐκτείνειν.

p. 22, ll. 1 f. ἀνωθεν καταβαίνων] Ghisler corrected to καταβαίνοντα, but the nom., though bold, is perhaps possible in this graphic passage.

l. 8 οἶνον] Ghisler from V οἶον. Segaar here again conjectured the true reading.

l. 9 [For προσυπισχνούμενον, which has been assimilated to διδόμενον, read the nominative. J. B. M.]

l. 27 ἔλεον] For the play on ἔλεος and ἔλαιον cp. *Paed.* II viii 62 (205) μυστικῶς ταύτῃ νοοῦσι τὸ ἔλαιον, ὁ αὐτός ἐστιν ὁ κύριος, ἀφ’ οὗ τὸ ἔλεος τὸ ἐφ’ ἡμᾶς.

l. 28 ὑγείας] This late form occurs again § 41, p. 31, l. 11 and is the prevailing form in MSS. of Clement.

p. 23, ll. 23 f. αὐτοῖς—παρεσχηκότας] Ghisler accidentally omitted these words, and subsequent editors filled up the gap thus made from Mt xxv 45, so that the passage assumed quite a fresh appearance.

p. 24, ll. 21 f. αὐτὸν] This correction of Prof. J. B. Mayor’s is also made by Dr P. Wendland (Berliner Phil. Wochenschrift, 1896, No. 13).

ll. 30 f. οἰκεία τροφή πυρός] [This and the following words seem to be taken from some poem or panegyric on an emerald or other jewel. But τροφή can only mean “food of flame,” i.e. fuel, whereas emeralds were among the ἀκαστα, cf. Theophr. vol. III. p. 51 (Teubner) τροφήν δαί ζητεί τὸ πῦρ. Read τροφός “nurse of flame” i.e. scintillating. What follows may be translated:—“sport of time” (cf. *lusus naturae* used of fossils), “incident of an earthquake” (cf. what is said by Pliny and Theophrastus of gems being found after violent storms), “a tyrant’s insolence” (cups etc. of precious stones); cf. the story of Cleopatra’s pearls; also *Paed.* II iii 39 (191). J. B. M.]

A line of such a poem as Prof. J. B. Mayor speaks of is preserved *Paed.* II xii 118 (241)

σμάραγδος, ἐμπόλημα τιμνέστατον.

Just previously in the same place κεραυνῖται occurs evidently as the name of some sort of precious stone.

Possibly τροφή might be kept in the sense of "nursling of fire." Cp. Eur. *Cycl.* 189 ἀρνῶν τροφαί.

Combesius and Potter read οἰκία "houses," and Segaar took οἰκεία (or οἰκεία) in the same sense.

p. 25, l. 6 γίνεται—ἀναπαύσεως] These words are omitted in V, and a late hand has corrected the following καὶ into ἀλλὰ.

ll. 10 f. ὅτι—δίδωσι] Omitted in V.

ll. 12 f. δώσω γὰρ—φίλων] These words must be a quotation, but the source is unknown. Jülicher (*Theolog. Literaturz.* 1894, Nr. 1) classes it among "sonst unbekannte Herrnworste."

ll. 13—23. In several cases in these lines I have restored the right reading from the Parall. Rup. Perhaps therefore its readings should be preferred to those of S in this passage where internal evidence is indecisive.

p. 26, l. 4 μεθ' ἡμῶν ἀναστᾶς] Segaar compares Hilary, *de Trinitate* l. vi No. 43 resurgens de mortuis assumpsit nos. He prefers, however, to read δι' ἡμᾶς ἀναστᾶς comparing Polycarp, *ad Philipp.* § 9.

l. 24 ἐν ἔργοις] Segaar pointed out that these words belonged to the beginning of § 35 not the end of § 34.

p. 27, l. 8 τῶν ἐκλεκτῶν ἐκλεκτότεροι] Perhaps a reference to an "unwritten word" of Christ. Cp. *Strom.* vi xiii 107 (793) καὶ ἡ ἐξ ἀμφοῖν ἐκλογὴ μία καὶ τῶν ἐκλεκτῶν, φησὶν, ἐκλεκτότεροι κτέ.

l. 9 ἦπτον] Klotz inserts ἦ before ἦπτον.

l. 20 αὐτῷ] sc. τῷ σπέρματι.

l. 21 συναχθέντος αὐτοῦ] Cp. *Exc. ex Theod.* § 26 (975) καὶ τὸ σπέρμα συνεισέρχεται αὐτῷ εἰς τὸ πλήρωμα διὰ τῆς θύρας συναχθέν καὶ εἰσαχθέν. Cp. also Mt iii 12 ||; *Didache* §§ 9 f.

l. 23 θεῶ] Segaar's simple alteration from θῶ of the MS. is obviously right.

ll. 24 f. ὁ μονογενὴς θεός] In V the second hand gives the correction υἱός for θεός in the margin. Hence Ghisler and the Editors have ὁ μονογενὴς υἱός θεός. For a similar corruption in the MSS. of Origen see Brooke's *Fragments of Heracleon* (Texts and Studies i. 4), p. 8.

l. 26 ἐθεάθη] With Jülicher's emendation (given in the *Theol. Literaturz.* 1894, Nr. 1) cp. *Strom.* v iii 16 (654) ὅταν ὁ λόγος σὰρξ γένηται, ἵνα καὶ θεαθῇ.

p. 28, l. 8 ἐπιπνῶς] This emendation can hardly be wrong. Clement uses the corresponding adj. *Strom.* ii ii 7 (432) οἱ ἐπίπνοι ἐκ θεοῦ.

ll. 25 f. ἀγάπη δὲ εἰς πλήρ. συνέρχ.] Cp. *Exc. ex Theod.* § 26 (975) quoted in the note on p. 27, l. 21.

l. 30 αὐξήσας] Segaar's conjecture ἀσκήσας hardly seems necessary.

p. 29, l. 3 σφραγίδα] "Baptism," cp. § 42, p. 33, l. 1.

ll. 4 f. κατεψήφισται] There is little doubt that a negative must be inserted to go with this verb. Segaar would read οὐ τέλεον οὗτος κατεψήφισται. With the whole passage cp. *Strom.* ii xiii, xiv 56—61 (459, 460). Sense can, however, be made of the text as it stands by taking τέλεον with ὑπερηνέχθαι: "if a man allow himself to be completely mastered by sins at first committed

ignorantly or involuntarily, this man is altogether condemned by God." The rest of the section must then be looked on as parenthetical, the main argument being resumed in § 40.

l. 25 περιμένει] Ghisler's περιμένειν is very harsh: it is easier to keep the MS. reading, and insert <ὁς> which would have been easily lost after πολυέλεος.

ll. 28 f. Cp. *Ecl. Proph.* § 15 (993).

p. 30, ll. 5 f. ἐφ' οἷς κτέ] Cp. p. 13, l. 7. See also Resch, *Agrapha*, pp. 112, 227 f. and 290 f., Ropes, *Die Sprüche Jesu*, pp. 137 ff.: [also *Apophthegmata Patrum*, Cotelier, *Ecl. Gr. Mon.* I 821 f. (and his note: reprinted in Migne, *P.G.* 65. 403 ff.). J. A. R.]

l. 19 εὐρεθῆς] Wendland's suggestion (Berliner Philol. Wochenschrift, 1896, No. 13) εὐθαρσῆς "oder etwas ähnliches" is needless. Cp. Origen, *Comm. in Mt.* xiv 9 (Lomm. iii 287), (quoted by Tisch. on Lc xii 58).

l. 20 φθάνων] [Should it not be φθάσας? J. B. M.]

p. 31, ll. 14 f. καὶ στενάξαντα λυπήθητι] This can hardly be right. Prof. J. B. Mayor and Dr P. Wendland independently suggest στενάξαντος, but the genitive seems out of place among so many accusatives. Segaar's ἐνλαβήθητι is the best suggestion I know of.

p. 32, ll. 6 ff. "In one place to appoint Bishops, in another to set in order whole churches, in another (to set in order) the clergy, and to ordain individuals among those pointed out by the Spirit." Thus κληρον is opposed to ὅλας ἐκκλησίας. If εἶνα γέ τινα be read, it seems to be necessary to adopt also the very slightly attested reading κλήρω "ordaining to the ministry": for κληρος means "the body of ministers" and not a single minister.

l. 9 ἥς καὶ τοῦνομα κτέ] Smyrna, according to the *Chron. pasch.* ed. Bonn. p. 470 (Migne, Series Gr. vol. 92, col. 608).

p. 37, l. 3 μετὰ ἀναδείας] Perhaps there is here a reminiscence of Lc xi 8.

## APPENDIX ON SOME CLEMENTINE FRAGMENTS.

1. THE following fragment occurs in a MS. in the Escorial Library now bearing the class-mark Υ ΙΙΙ 19. This is a paper MS. consisting now of 260 leaves; the pages measure  $8\frac{1}{4}$  by  $5\frac{1}{2}$  inches; it belonged to the well-known Antonius Augustinus, and on fol. 1<sup>a</sup> at the left-hand bottom corner is the number 86, which it bore in his library (see Graux, *Essai sur les origines du Fonds Grec de L'Escorial*, pp. 298 ff.). It contains a miscellaneous collection of theological writings and extracts. Our fragment occupies fol. 246<sup>b</sup> to 248<sup>a</sup>, and with it ceases the writing of the regular scribe: it is followed by the date  $\epsilon\tau\omicron\upsilon\varsigma$   $\overline{\zeta}\omega\overline{\xi}\eta$  μηνι  $\phi\epsilon$  = 1360 A.D. I feel almost convinced that this date is not in the hand of the scribe himself, but it agrees very well with the apparent age of the MS. The remaining pages have been filled up with various theological extracts by former possessors. The concluding pages have been lost. The heading of the fragment in the MS. is Κλήμεντος παραγγέλματα, but in an apparently contemporary table of contents the name is written Κλήμεντος.

### Κλήμεντος παραγγέλματα.

Ἡσυχίαν μὲν λόγοις ἐπιτήδευε, ἡσυχίαν δὲ ἔργοις, ὡσαύτως δὲ ἐν γλώττῃ καὶ βαδίσματι σφοδρότητα δὲ ἀπόφευγε προπετηή· οὕτως γὰρ ὁ νοῦς διαμενεῖ βέβαιος, καὶ οὐχ ὑπὸ τῆς σφοδρότητος ταρα-  
 5 χώδης γεγόμενος ἀσθενὴς ἔσται καὶ βραχὺς περὶ φρόνησιν καὶ σκοτεινὸν ὄρων· οὐδὲ ἡττηθήσεται μὲν γαστριμαργίας, ἡττηθήσεται δὲ ἐπιζέοντος θυμοῦ, ἡττηθήσεται δὲ τῶν ἄλλων παθῶν ἔτοιμον αὐτοῖς ἄρπαγμα προκείμενος. τὸν γὰρ νοῦν δεῖ τῶν παθῶν ἐπικρατεῖν ὑψηλὸν ἐπὶ ἡσυχου θρόνου καθήμενον ἀφορῶντα πρὸς θεόν. μηδὲν

1 Κλήμεντος	2 ὡσαντῶς	4 διαμένει	·6 σκοτεινὸν ὄρων
(J. A. Robinson)]	σκοτεινῶν ὄρων	9 θρόνον	



ὀξυχολίας ἀνάπλεος ἔσο περὶ ὄργας, μηδὲ νωθρὸς ἐν λόγοις, μηδὲ ἐν βαδίσμασιν ὄκνου πεπληρωμένος, ἵνα σοι ῥυθμὸς ἀγαθὸς τὴν ἡσυχίαν κοσμήῃ καὶ θειῶδες τι καὶ ἱερὸν τὸ σχῆμα φαίνεται. φυλάττου δὲ καὶ τῆς ὑπερηφανίας τὰ σύμβολα, σχῆμα ὑψαυχεοῦν καὶ κεφαλὴν ἐξηρμένην καὶ βῆμα ποδῶν ἄβρον καὶ μετέωρον. ἥπιά σοι 5 πρὸς τοὺς ἀπαντῶντας ἔστω τὰ ῥήματα, καὶ προσηγορίαι γλυκεῖαι· αἰδῶ δὲ πρὸς γυναῖκας <ἄσκει> καὶ βλέμμα τετραμμένον εἰς γῆν. λάλει δὲ περιεσκεμμένως ἅπαντα, καὶ τῇ φωνῇ τὸ χρήσιμον ἀποδίδου τῇ χρεῖα τῶν ἀκουόντων τὸ φθέγμα μέτρον, ἄχρι δὴ καὶ ἐξάκουστοι εἶη, καὶ μῆτε διαφεύγων τὴν ἀκοὴν τῶν παρόντων ὑπὸ σμικρότητος, 10 μῆτε ὑπερβάλλων μείζονι τῇ κραυγῇ. φυλάττου δὲ ὅπως μηδὲν ποτε λαλήσης ὃ μὴ προεσκέψω καὶ προενόησας· μηδὲ προχείρως καὶ μεταξὺ <τῶν> τοῦ ἑτέρου λόγων ὑπόβαλλε τοὺς αὐτοῦ· δεῖ γὰρ ἀνὰ μέρος ἀκοῦειν καὶ διαλέγεσθαι χρόνῳ μερίζοντα λόγον καὶ σιωπῇ· μάνθανε δὲ ἀσμένως, καὶ ἀφθόνως διδασκε, μηδὲ ὑπὸ φθόνου ποτὲ 15 σοφίαν ἀποκρύπτου πρὸς τοὺς ἑτέρους, μηδὲ μαθήσεως ἀφίστασο δι' αἰδῶ. ὑπέικε πρεσβυτέροις ἴσα πατράσιν· τίμα θεράποντας θεοῦ· κἀταρχε σοφίας καὶ ἀρετῆς. μηδὲ ἐριστικός ἔσο πρὸς τοὺς φίλους, μηδὲ χλευαστὴς κατ' αὐτῶν καὶ γελωτοποιός· ψευδὸς τε καὶ δόλον καὶ ὕβριν ἰσχυρῶς παραίτου· σὺν εὐφημίᾳ δὲ φέρε καὶ τὸν ὑπερή- 20 φανον καὶ ὕβριστήν πρῶός τε καὶ μεγαλόψυχος ἀνὴρ. κείσθω δέ σοι πάντα εἰς θεὸν καὶ ἔργα καὶ λόγοι, καὶ πάντα ἀνάφερε Χριστῷ τὰ σαυτοῦ, καὶ πυκνῶς ἐπὶ θεὸν τρέπε τὴν ψυχὴν, καὶ τὸ νόημα ἐπέριεide τῇ Χριστοῦ δυνάμει ὥσπερ ἐν λιμένι τινὶ τῷ θείῳ φωτὶ τοῦ σωτήρος ἀναπανόμενον ἀπὸ πάσης λαλιᾶς τε καὶ πράξεως. καὶ 25 μεθ' ἡμέραν μὲν ἀνθρώποις κοῖνου τὴν σεαυτοῦ φρόνησιν, θεῷ δὲ πολ- λάκις μὲν ἐπιπλεῖστον <δὲ> ἐν νυκτὶ ὁμοίως καὶ ἐν ἡμέρᾳ· μὴ γὰρ ὕπνος σε ἐπικρατεῖτω πολὺς τῶν πρὸς θεὸν εὐχῶν τε καὶ ὕμνων· θανάτῳ γὰρ ὁ μακρὸς ὕπνος ἐφάμιλλος. μέτοχος Χριστοῦ αἰεὶ κα- θίστασο <τοῦ> τὴν θείαν αὐγὴν καταλάμποντος ἐξ οὐρανοῦ· εὐφρο- 30 σὺν γὰρ ἔστω σοι διηνεκὴς καὶ ἄπαστος ὁ Χριστός. μηδὲ λύε τὸν τῆς ψυχῆς τόνον ἐν εὐωχίᾳ καὶ ποτῶν ἀνέσει, ἱκανὸν δὲ ἡγοῦ τῷ

1 ἔσω (occurrit forma ἔσο infra bis (48 18, 49 5) et Plut. (Apophth. Lac.) 241) ὄργας] ὄργα μηδὲ νωθρὸς] μὴ δὲν ωθὸς 3 κοσμοί 6 ἀπαν- τῶντας (J. A. Robinson)] ἀπαντῶντας γλυκεῖαι 7 <ἄσκει> addidi, quod inter -as et καὶ facilius omitti potuit 8 ἀπεδίδου 8, 9 ἀποδίδου, τῇ χρεῖα.....μετρῶν J. A. Robinson 11 ὑπερβάλλων (J. B. Mayor)] ὑπο- βάλλων 13 <τῶν> addidi αὐτοῦ ἀνὰ] ἕνα 14 χρόνων 17 ὑπέικου 20 ὑπερίφανον 21 πρῶός τε] forsitan addendum ὦν 27 <δὲ> addidi 30 <τοῦ> addidi 32 εὐοχεῖα



σώματι τὸ χρεῖωδες. καὶ μὴ πρόσθεν ἐπείγου πρὸς τροφὰς πρὶν ἢ καὶ  
 δεῖπνον παρείη καιρός· ἄρτος δὲ ἔστω σοι τὸ δεῖπνον, καὶ πόαι γῆς  
 προσέστωσαν καὶ τὰ ἐκ δένδρων ὥραϊα· ἴσθι δὲ ἐπὶ τὴν τροφήν  
 ἀπαθῶς καὶ μὴ λυσσώδη γαστριμαργίαν ἐπιφαίνων· μὴδὲ σαρκο-  
 5 βόρος μὴδὲ φίλινος ἔσο, ὅποτε μὴ νόσος τις ἴασιν ἐπὶ ταύτην ἄγοι.  
 ἀλλ' ἀντὶ τῶν ἐν τούτοις ἡδονῶν τὰς ἐν λόγοις θείοις καὶ ὕμνοις  
 εὐφροσύνας αἰροῦ τῇ παρὰ θεοῦ σοι χορηγουμένη σοφίᾳ, οὐράνιός τε  
 αἰεὶ σε φροντὶς ἀναγέτω πρὸς οὐρανόν· καὶ τὰς πόλλας περὶ σώματος  
 ἀνίει μερίμνας τεθαρσηκῶς ἐλπίσι ταῖς πρὸς θεόν, ὅτι σοί γε τὰ  
 10 ἀναγκαῖα παρέξει διαρκῇ τροφήν τε τὴν εἰς ζωὴν καὶ κάλυμμα  
 σώματος καὶ χειμερινοῦ ψυχῶς ἀλεξητήρια· τοῦ γὰρ δὴ σου βασιλέως cf. Ps xxiii  
 γῇ τε ἅπαντα καὶ ὅσα ἐκφέυεται· ὡς μέλη δὲ αὐτοῦ <τὰ σώματα> (xxiv) 1  
 τῶν αὐτοῦ θεραπόντων ὑπερβαλλόντως περιέπει καθάπερ ἱερὰ καὶ cf. 1 Co vi  
 ναοὺς αὐτοῦ. διὰ δὲ τοῦτο μὴδὲ νόσους ὑπερβαλοῦσας δέδιθι μὴδὲ 15, 19  
 15 γήρως ἔφοδον χρόνῳ προσδοκωμένου· παύσεται γὰρ καὶ νόσος ὅταν  
 ὀλοψύχῳ προθέσει ποιῶμεν τὰς αὐτοῦ ἐντολάς. ταῦτα εἰδὼς καὶ  
 πρὸς νόσους ἰσχυρὰν κατασκεύαζε τὴν ψυχὴν, εὐθάρσησον ὥσπερ τις  
 ἀνὴρ ἐν σταδίοις ἄριστος ἀτρέπτῳ τῇ δυνάμει τοὺς πόνοὺς ὑφίστασθαι.  
 μὴδὲ ὑπὸ λύπης πάνυ πιέζου τὴν ψυχὴν, εἴτε νόσος ἐπικειμένη  
 20 βαρύνει εἴτε ἄλλο τι συμπίπτει δυσχερὲς, ἀλλὰ γενναίως ἀντίστα  
 τοῖς πόνοις τὸ νόημα χάριτας ἀνάγων θεῷ καὶ ἐν μέσοις τοῖς ἐπιπόνοις  
 πράγμασι αἶτε δὴ σοφώτερα τε ἀνθρώπων φρονοῦντι καὶ ἅπερ οὐ  
 δυνατὸν οὐδὲ ῥάδιον ἀνθρώποις εὐρεῖν. ἐλέει δὲ καλουμένους, καὶ  
 τὴν παρὰ τοῦ θεοῦ βοήθειαν ἐπ' ἀνθρώποις αἰτοῦ· ἐπινεύσει γὰρ  
 25 αἰτοῦντι τῷ φίλῳ τὴν χάριν, καὶ τοῖς καλουμένοις ἐπικουρίαν παρέξει  
 τὴν αὐτοῦ δύναμιν γινώριμον ἀνθρώποις καθιστάναι βουλόμενος, ὡς cf. Ro ix 23  
 ἂν εἰς ἐπίγνωσιν ἔλθόντες ἐπὶ θεὸν ἀνίσωσιν, καὶ τῆς αἰωνίου μακα-  
 ριότητος ἀπολαύσωσιν ἐπειδὴν ὁ τοῦ θεοῦ υἱὸς παραγένηται ἀγαθὰ  
 τοῖς ἰδίους ἀποκαθιστῶν.

The title of this extract is certainly very vague, and its character is such that it is impossible to build much on the style, but there can be no doubt that the ideas are just what we should expect from the Alexandrian Clement. Now Eusebius (*II. E.*

1, 2 πρὶν καὶ δεῖπνον παρεῖη 3 forsitan ἴθι J. B. Mayor 4 ἀπαθῶς] ἀσταθῶς 5 φίλινος ἔσο] ἔσω sec. man. νόσου 7 ἐροῦ 9 ἀνίου τεθαρσηκῶς 10 διαρκεῖ 12 <τὰ σώματα> addidi 14 δέδιθι 15 εὐφοδον προσδοκωμένον 22 σοφώτερα 23 καλουμένοις 23, 25 καλουμένους et κακουμένοις O. Stählin 26 τῇ αὐτοῦ δυνάμει βου- λομένοις 27 ἀνίσωσι (sed inter η et ι interdum in hoc codice uix distingui potest)

vi. 13) mentions among his works ὁ προτρεπτικὸς εἰς ὑπομονὴν ἢ πρὸς τοὺς νεωστὶ βεβαπτισμένους. Surely it is at all events a probable conjecture that our extract belongs to this tract.

2. The following fragment was kindly pointed out to me by one of the assistant Librarians at the Ambrosian Library in Milan. In a tenth or eleventh century MS. (H 257 sup. fol. 10<sup>b</sup>) occurs an extract<sup>1</sup> headed Ἀναστασίου Θεοупόλεως ἐκ τῶν πρὸς πᾶσιν καὶ ἀπόκρισιν, in which comes the following passage :—

Ἐνθεν φησὶν ὁ Ῥωμαῖος Κλήμης ἐν τῷ περὶ προνοίας λόγῳ· Βραχμᾶνοι ἐπόρειον οἰκοῦντες καὶ καθαρωτάτου ἀπολαύοντες αἴρος ζῶσι τέλειον καὶ πληρέστατον χρόνον τῆς ζωῆς τῶν ἀνθρώπων· εἰ οὖν ἐξ αἴρος ὑγεία καὶ παράτασις γίνεται ζωῆς, εὐδελον ὅτι καὶ νόσοι καὶ θάνατοι ἐκ τῶνδε τῶν στοιχείων κατὰ τινὰς αὐτῶν πλεονασμοὺς καὶ ἐλαττώσεις ὥς εἴρηται συμβαίνουσιν.

It is clear that Anastasius confused the two Clements, and that this fragment is really from the Alexandrian. On Clement of Alexandria's work περὶ προνοίας see Zahn, *Forschungen* III. 39. The Brahmins (Βραχμᾶνες) are three times mentioned in the *Stromata* I xv 68 (355) ; *ibid.* 72 (360) ; III vii 60 (538).

3. In a Madrid MS. (O 15, paper, cent. xvi) in a collection of ὄροι διάφοροι occurs an extract headed τοῦ ἁγίου κλήμη· μαθητοῦ τοῦ ἁγίου Πέτρου· περὶ ἐτυμολογίας. Incipit Ἐτυμολογία ἐστίν, ἡ τῆς δυνάμεως τοῦ ὀνόματος τῆς (lege ὀρθότης) ἐξ αὐτοῦ τοῦ ὀνόματος ἐρμηνευομένη· οἷον κατὰ τί εἰρήνη; κατὰ τὸ εἰρεμὴν (lege ἡρεμεῖν) τὸν νοῦν. Explicit σχολεῖον εἴρηται διὰ τὸ κατασχολῆν (lege κατὰ σχολὴν) παρατίθεσθαι πρὸς σαφεστέραν ἐρμηνείαν τῶν δυσνοήτων νοημάτων ἢ ῥημάτων.

This extract is of some length : it consists entirely of absurd popular derivations, and is not worth printing here, being evidently spurious. A very similar collection to the one in this codex is printed among the *Spuria* of St Athanasius (Montfaucon, vol. II, pp. 242 sq.) under the title of *Liber de Definitionibus*. The heading is Ὅροι διάφοροι κατὰ τὴν παράδοσιν καὶ πίστιν τῆς καθολικῆς ἐκκλησίας, συλλεγόντες ἀπὸ τε Κλήμεντος καὶ ἑτέρων ὁσίων ἀνδρῶν καὶ μακαρίων πατέρων. On p. 250 without any special heading come the first few lines of one extract, and after them

<sup>1</sup> Mai in his *Scriptorum Veterum Nova Collectio* (Tom. I, pars I, p. 369) prints from a Vatican MS. an extract of Anastasius for the most part identical with the Milan one, but it does not contain the Clementine fragment.

καὶ ἐν τοῖς λοιποῖς ὁμοίως, which looks as if the scribe had the rest of the extract before him, but was tired of copying such nonsense. A similar collection is printed in Anastasius Sinaiticus, *Viae duv*, ch. II (see Zahn, *Forschungen* III 43), and occurs also in a Laurentian MS. (Plut. IX, cod. 8, see Zahn, *loc. cit.*), and in Codex Sinaiticus Graecus 453 (see Harnack, *Litt. Gesch.* I 778). The Madrid Codex differs from the other recensions in assigning the different extracts to their supposed authors, and makes it clear that nothing can be added to our knowledge of Clement's writings from this source, as Zahn seems to hope<sup>1</sup>.

4. In a Florence MS. (Med. Laurenziana Plut. VII. cod. 15, f. 105<sup>b</sup>) is found in a mutilated form the Gnomologia of Maximus. This MS. was examined for Zahn by Prof. Italo Pizzi (Zahn, *Forsch.* III 8). I give here the variants from Dindorf:

f. 105<sup>b</sup> ὥσπερ ἔοικεν—φανῆ = Strom. VI xii 102 (Dind. III 201. 14—18). *Collation* with Dind. ὡς] ὥσπερ | om. οὖν | ἐστιν | om. πάντοθεν | ἐποχῇ | χολεύουσα | om. τε.

f. 160<sup>b</sup> ἔπεται—σκιὰ = Strom. VII xiii 82 (III 323. 27 sq.). *Collation.* om. γὰρ | τῇ γνώσει τὰ ἔργα.

f. 184<sup>a</sup> ὅσα περὶ ὕπνου—ἦττον = Strom. IV xxii 141 (II 398. 28—399. 1). *Collation.* om. δ' αὖ | ἀποστασίαν.

id. πᾶσι—ἀποτεμνομένοις = Paed. II ix 81 (I 285. 12—18). *Collation.* om. ἡρέμα—ἐθίζουσιν | om. ἐπιτρέπειν | om. εἰς | ἐγρηγορῶσιν.

f. 202<sup>a</sup> ἀνύποπτον—πρέποντος = Strom. II xxiii 146 (II 240. 21—23). *Collation.* om. δὲ | διβολικὴν | τὸ] τῷ.

f. 221<sup>b</sup>. With the lemma Νείλου is quoted the sentence μακάριος ὁ τὸν βίον ὑψηλὸν ἔχων, ταπεινὸν δὲ τὸ φρόνημα, which is referred to Clement (by a τοῦ αὐτοῦ) in the Parall. Rup. f. 264<sup>a</sup> (Harnack, *Litt. Gesch.* I p. 321).

f. 234<sup>a</sup> οὐχ ἡ—εἰλικρίνεια. Quoted by Zahn, p. 55, but this codex has ἀγωγὴ for ἀποχῇ.

f. 241<sup>a</sup> κλη<sup>μ</sup>: ὁ τοῖς ὀνείροις προσέχων εἴκε τῷ τὴν σκιὰν αὐτοῦ διώκοντι. (This extract has apparently escaped the notice of Prof. Pizzi.)

<sup>1</sup> *Forsch.* III 42. Es ist vielleicht erlaubt, mit dieser Schrift (De dogmatibus ecclesiasticis) eine Reihe mehr oder weniger unsicherer Angaben zu verbinden, welche zum Theil den Schein erwecken, als ob Cl. eine besondere Schrift über gewisse für die Theologie wichtige Begriffe verfasst hätte.

f. 251<sup>a1</sup> καθόλου—οἰκειός ἐστιν = Paed. II vii 60 (I 266. 26 f.).  
*Collation.* om. γὰρ | ἡσυχίας καὶ ἡρεμίας.

id. (same extract continued). οὐ μόνον—ἐπανηρημένῳ = Strom.  
 I x 48 (II 41. 13—15). *Collation.* οὐ μόνον εὐτελῆ.

id. φιλοσοφία ἐστὶν ἡθῶν κατόρθωσις μετὰ δόξης τῆς περὶ τῶν  
 ὄντων εὐσεβοῦς.

The Maximus<sup>2</sup> is preceded by the Gnomologia of the Monk Georgidius, which contains one extract marked Clement.

f. 86<sup>b</sup> τὸ περὶ—καρτερές = Paed. II vi 52 (I 259. 18—20).  
*Collation.* om. δὲ | ἀσκεῖν σωφρονεῖν | λαγνείας ἐστὶ καρτερές.

5. The following extracts occurring in the Parall. Rup. are not referred to their places by Harnack, *Litt. Gesch.* I 317 ff.

f. 72<sup>a</sup> ὡς οἶκε—σεμνή = Strom. VII xvi 100 (Dind. III 339. 25—27).

f. 109<sup>b</sup> οὐ περὶ—στρεπτόν = Strom. VI xvii 151 (III 237. 4 f.).

id. ἐκδέχεται—καταληπτικὴν = Strom. VIII i 2 (III 351. 28—352. 4). Zahn gives the reference on p. 28.

f. 200<sup>b</sup> τῷ τελείῳ—δικαιοσύνη = Strom. VI xv 125 (III 217. 23—25).

f. 201<sup>a</sup> ὅταν μὴ—ὀδεύει γένος = Strom. VII xii 73 (III 315. 17—20).

6. In the MS. of the Sacra Parallela, Paris 923, f. 98<sup>b</sup>, occurs the fragment ἄτοπὸν ἐστὶν διώκοντα τὰς τιμὰς φευγῆν (lege φεύγειν) τοὺς πόνους δι' ὧν αἱ τιμαί with the lemma ἐκ τοῦ τίς ὁ σωζόμενος πλούσιος. In Parall. Vat. Lequien 713 this fragment has the lemma Εὐαγρίου. In both cases it follows the extract from *QDS* § 21, beginning οὐ τῶν καθενδόντων. It is not to be found in the *QDS*, but may perhaps be meant for a summary of the teaching of § 3.

<sup>1</sup> The extracts on this page are without any lemma: the last is no doubt from some other author.

<sup>2</sup> The other Clementine extracts in the Maximus are f. 105<sup>b</sup> ἡ τῶν κακῶν—ἀρχή Zahn p. 55. f. 130<sup>a</sup> κλήμεντος ῥώμης:—οὐ δίκαιόν ἐστι τοῦ δεδωκότος ἐγκαταλειφθέντος τὰ δοθέντα παραμένειν τοῖς ἀγνώμοσιν. f. 142<sup>b</sup> several fragments from Nilus and others under the heading κλήμεντος. f. 221<sup>b</sup> τοσοῦτόν τις—εἶναι Zahn p. 62. f. 226<sup>b</sup> πάντων—πρὸς αὐτόν and ἀθάνατοι—ἔχουσιν Zahn p. 63. f. 230<sup>b</sup> εἰ βούλει—σεαυτόν Zahn p. 63. This extract gives the sense of Paed. III i 1 (Dind. I 324. 5 f.).

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✓  
TEXTS AND STUDIES

CONTRIBUTIONS TO  
BIBLICAL AND PATRISTIC LITERATURE

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# THE HYMN OF THE SOUL

CONTAINED IN

## THE SYRIAC ACTS OF ST THOMAS

RE-EDITED

WITH AN ENGLISH TRANSLATION

BY

ANTHONY ASHLEY BEVAN M.A

FELLOW OF TRINITY COLLEGE CAMBRIDGE

LORD ALMONER'S READER IN ARABIC

CAMBRIDGE

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Man höret oft im fernen Wald  
Von obenher ein dumpfes Läuten,  
Doch niemand weiss, von wann es hallt,  
Und kaum die Sage kann es deuten.  
Von der verlorenen Kirche soll  
Der Klang ertönen mit den Winden;  
Einst war der Pfad von Wallern voll,  
Nun weiss ihn keiner mehr zu finden.

LUDWIG UHLAND.

## PREFACE.

THE Poem which forms the subject of this monograph was first published and translated by the late William Wright, Professor of Arabic in the University of Cambridge, in his *Apocryphal Acts of the Apostles* (2 vols. London, 1871). Since then the Syriac text has been re-edited in the third volume of the *Acta Martyrum et Sanctorum* (Paris, 1892), and two German translations, with copious explanatory remarks, have appeared—that of Karl Macke in the *Theologische Quartalschrift* (Tübingen) for 1874, pp. 3—70, and that of Lipsius in his work *Die apokryphen Apostelgeschichten und Apostellegenden* vol. i. (Brunswick, 1883) pp. 292—300, vol. ii. pt. ii. (1884) p. 422.

As Prof. Wright's book has for several years been out of print, it seemed all the more desirable to re-publish the poem in a convenient form. If the piece were an integral part of the Apocryphal Acts, there might be some objection to thus detaching it from the context in which it stands; but, as a matter of fact, it is an independent composition and may therefore be treated separately. When we consider its antiquity and its highly original character, it must appear extraordinary that it should hitherto have attracted so little attention among theologians; if I succeed in exciting any further interest in this master-piece of religious poetry, the main object of my work will have been attained. At the same time I venture to hope that I have been able to contribute something fresh towards the elucidation of the text, in particular towards the comprehension of the metre, which is necessarily of great importance in textual criticism. Since the first editor, Prof. Wright, is universally acknowledged to have been one of the highest authorities in the department of Syriac literature, it may seem presumptuous, in a pupil of his, to think of supplementing, or modifying, the conclusions at which he arrived. I may therefore be allowed to state explicitly that the



cases in which my interpretation differs from Prof. Wright's are few indeed as compared with those in which I have found his guidance invaluable. The first translator of so singular a document, however learned and however careful he may be, can scarcely hope to produce a perfect version, and Prof. Wright, as may be seen from his notes, was far from making such a claim. If I have ventured to explain some passages in a different manner, this has been chiefly in consequence of the fact that I was able to avail myself of various suggestions offered by other scholars who, during the last twenty-six years, have made a special study of the text. The most important of these contributions are due to Prof. Nöldeke; some of them appeared in his review of Prof. Wright's book (*Zeitschrift der deutschen morgenländischen Gesellschaft* for 1871, pp. 670—679), others he privately communicated to Lipsius, in whose work (mentioned above) they are cited, others again I have received from him directly, either by word of mouth or in writing, together with his permission to publish them. For this great kindness I beg here to offer him my sincerest thanks. At the same time I desire to express my gratitude to the Editor of this Series, Prof. J. Armitage Robinson, for several suggestions which I have gladly adopted.

In order to insure the accuracy of the text I have, of course, examined for myself the MS in the British Museum. The only mistake worth mentioning which I have been able to detect in Prof. Wright's edition, occurs in verse 71 *a*; here Prof. Wright's *conjecture* is really the reading of the MS.

It need hardly be said that in the *Introduction* I have not attempted to give anything like a systematic analysis of the poet's theology, but have confined myself to indicating some of its more important features. The character of my work being mainly philological, I must leave the task of historical exposition to be completed by persons who possess a very much wider knowledge of the science of comparative religion.

A. A. BEVAN.

TRINITY COLLEGE,  
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## INTRODUCTION

THE text here edited is based upon a single manuscript, Brit. Mus. Add. 14645, bearing the date A. Gr. 1247 (= A.D. 936) and containing a collection of Lives of Saints. For a full description, see Wright's *Catalogue of the Syriac Manuscripts in the British Museum*, No. DCCCCLII (pp. 1111—1116). Foremost in the collection are placed the Acts of St Thomas, or, as the Syriac heading calls them, "The Acts of Judas Thomas the Apostle," which occupy 49 leaves. The Poem begins on fol. 30 *b*, and is introduced in the following manner. The Apostle, we are told, in the course of his journeys through India, was arrested and cast into prison by order of a king named Mazdai. In the prison he offers up a prayer, at the conclusion of which we read—"And whilst he was praying, all those who were in the prison saw that he was praying and begged of him to pray for them too. And when he had prayed and sat down, Judas began to chant this hymn. The Hymn of Judas Thomas the Apostle in the country of the Indians." Here follows the Poem, with the subscription—"The Hymn of Judas Thomas the Apostle, which he spake in the prison, is ended." But the Poem itself contains not the remotest allusion to the circumstances described in the preceding narrative, nor is there anything in the remainder of the narrative to indicate that the narrator was acquainted with the Poem. The question therefore arises, Was the Poem composed by the author of the Acts or was it derived from some other source?

This is not the place to discuss the origin and history of the Acts of St Thomas, for which the reader may refer to Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden* vol. i. pp. 225—347, vol. ii. pt. ii. pp. 423—425, and to Harnack, *Die*

*Chronologie der altchristlichen Litteratur bis Eusebius* vol. i. (Leipsic, 1897) pp. 545—549. Here it is enough to say that these Acts are extant both in Syriac and in Greek<sup>1</sup>, but it is still disputed in which language they were originally composed. In the Greek Acts of St Thomas the Poem with which we are concerned is absent, nor is any trace of it to be found in the Berlin MS of the Syriac text (Sachau Collection, No. 222)—see the *Acta Martyrum et Sanctorum* vol. iii. (Paris, 1892) p. 110 note<sup>2</sup>. Hence the controversy as to the original language of the Acts does not in any way affect the Poem, for even those who believe the Acts to have been first composed in Greek admit that the Poem is not a translation but a purely Syriac work. This, as Nöldeke pointed out in 1871, is evident from the style and, in particular, from the metrical character of the piece. In these respects it differs greatly from the other hymns and prayers which the Acts contain. Both external and internal evidence therefore lead us to the conclusion that the Poem was borrowed from some extraneous source and inserted—at what period we cannot say—into the Acts. Happily it is not of any great importance to decide how it found its way into this context; the question which interests us is how it originated. We are here entirely dependent on internal evidence; for, as every Syriac scholar must see at once that the piece is much older than the 10th century, the date affixed to the MS tells us nothing which we might not have safely assumed.

The considerations of which we have to take account, in conducting this inquiry, may be briefly summed up as follows. Obscure as many passages undoubtedly are, the general drift of the Poem is quite clear, and cannot be better described than in the words of Nöldeke—"We have here an ancient Gnostic hymn relating to the Soul, which is sent from its heavenly home to the earth<sup>3</sup>, and there forgets both its origin and its mission until it is

<sup>1</sup> Edited by Max Bonnet, *Acta Thomae* (Leipsic, 1883).

<sup>2</sup> My friend Mr F. C. Burkitt informs me that after a very careful search he was unable to discover any part of the Poem among the fragments of the Syriac Acts of St Thomas in the Library of the Convent on Mount Sinai.

<sup>3</sup> The choice of "Egypt" as the type of this world, the abode of evil and particularly of "slavery" (couplet 44), is no doubt *ultimately* based upon the Old Testament. Nöldeke points out that a similar metaphorical use of "Egypt" is



aroused by a revelation from on high ; thereupon it performs the task assigned to it and returns to the upper regions, where it is reunited to the heavenly robe, its ideal counterpart, and enters the presence of the highest celestial Powers." But if the general Gnostic character of the Poem seems evident, the precise nature of the Gnosticism, the date and the authorship are by no means so easy to determine. The difficulty of answering these questions is due mainly to the extreme meagreness of our information respecting the history of Syriac literature at the period when Gnosticism flourished, namely from the 2nd century to the beginning of the 4th. Though there is clear proof that Gnosticism exercised a powerful influence in Syria at that time, not only have the writings of the Syrian Gnostics almost entirely perished—which was merely what we might have expected—but the writings of their orthodox opponents have, with few and small exceptions, perished likewise. The ages of Justin Martyr, of Irenaeus, and of Origen are practically a blank in Syriac literature ; the oldest Syriac writer of whom we possess any considerable remains is Aphraates, in the first half of the 4th century<sup>1</sup>. Thus the problem before us is one which does not admit of anything like a final solution. Yet there are not wanting indications which, though uncertain if considered separately, may enable us at least to form a plausible hypothesis.

Of the Gnostic sects which existed in the Syriac-speaking lands by far the most important were the Bardesanists and the Manichaeans<sup>2</sup>. These two schools had, it is true, some features in

ascribed to the Naasseni and the Peratae—see Hippolytus, *The Refutation of All Heresies* Bk. v. chaps. 2 and 11.

<sup>1</sup> In the discussions which have lately taken place respecting the origin of the Peshittā version, this important fact seems to me to have been too frequently overlooked. Where scarcely any evidence exists, it is futile to bring forward "arguments from silence."

<sup>2</sup> On Bardesanes, see Merx, *Bardesanes von Edessa* (Halle, 1863) and Hort, Art. "Bardaisan" in the *Dictionary of Christian Biography* vol. i. (1877). Perhaps the best general account of Manichaeism is that by Spiegel in his *Erânische Alterthumskunde* vol. ii. (Leipsic, 1873) pp. 195—232 ; Kessler's *Mani* (Berlin, 1889) contains much valuable material on the subject, but should be used with great caution—see the review by Nöldeke in the *Zeitschrift der deutschen morgenländischen Gesellschaft* for 1889, pp. 535—549, and the note in the same periodical for 1890, p. 399.

common, for which reason Ephraim Syrus speaks of Bardesanes as "the teacher of Mānī"<sup>1</sup>; but they nevertheless differed profoundly, and, if we may trust the testimony of the Arabic writer An-Nadīm, the founder of Manichaeism himself published refutations of the Bardesanists<sup>2</sup>. It is therefore natural, in the case of a Gnostic document composed in Syriac, to begin by inquiring whether it can, with any probability, be ascribed to either of these sects.

That this Poem is not a Manichaean product hardly needs to be stated. The most prominent idea in it, namely that the Soul is "sent" from heaven to earth in order to perform a divine mission, is quite contrary to the principles of Manichaeism; for according to the Manichaean view the conjunction of the soul with the body is the result of a "mixture" of the elements of Light and of Darkness, which took place before the world was fashioned<sup>3</sup>.

Of the religious teaching of Bardesanes (A.D. 154—222) very little can be known with certainty. His writings have all been lost, and the celebrated Dialogue on Fate<sup>4</sup> (or "the Book of the Laws of the Countries"), which was composed by his disciple Philip<sup>5</sup>, is mainly devoted to proving the theory of human free-will, to the almost total exclusion of religion properly so called. So scanty is the evidence on this subject that in recent years some have even doubted whether Bardesanes can rightly be described as a Gnostic<sup>6</sup>. But though we have no trustworthy account of his

<sup>1</sup> ܡܢܝ ܡܪܝܢܐ ܕܚܝܬܐ S. Ephraemi Syri . . . . Opera selecta, ed. Overbeck (Oxford, 1865) p. 63.

<sup>2</sup> G. Flügel, *Mani* (Leipsic, 1862) pp. 73, 102, where Mānī's "refutation of the Daisinites (i.e. Bardesanists) on the subject of the Soul of Life" is mentioned.

<sup>3</sup> It may however be worth while to point out that the passage in which the victory of the soul over the power of evil is symbolised by the prince "charming" the serpent to sleep (couplets 58, 59) bears a curious resemblance to the Manichaean myth described by Titus of Bostra (ed. De Lagarde, Bk. i. chap. 17)—Θεασαμένη γὰρ ἡ ὕλη τὴν ἀποσταλείσαν δύναμιν, προσεκίσσῃσε μὲν ὡς ἐρασθεῖσα, ὁρμῇ δὲ πλείονι λαβοῦσα ταύτην κατέπιε καὶ ἐδέθη τρόπον τινὰ ὥσπερ θηρίον. κέχρηται γὰρ καὶ τῷδε τῷ ὑποδείγματι, ὡς οἱ ἐπωδῆς τῆς ἀποσταλείσης δυνάμεως ἐκοιμίσθη. Instead of "the Hylē," the parallel passage in the *Fihrist* of An-Nadīm (G. Flügel, *Mani* pp. 54, 87) has "the Primal Devil," which is doubtless a more faithful representation of the Manichaean idea.

<sup>4</sup> Edited by Cureton in his *Spicilegium Syriacum* (London, 1855).

<sup>5</sup> See Wright, *A Short History of Syriac Literature* (London, 1894) p. 30.

<sup>6</sup> See F. Nau, *Une Biographie inédite de Bardesane l'Astrologue* (Paris, 1897).

theological system as a whole, it is impossible to deny, first, that he was regarded by the orthodox as a dangerous heretic, and, secondly, that some at least of the heresies ascribed to him are such as other Gnostics are known to have taught. Thus our principal authority on the question, Ephraim Syrus<sup>1</sup>, who lived about a century and a half after Bardesanes, writes—"The woe which our Lord uttered came upon Bardaisān, who taught that there are Seven Essences (*īthyē*), and whom the iron of truth cut off and left to himself"<sup>2</sup>. These last words imply that Bardesanes was, if not formally excommunicated by the ecclesiastical authorities, at least considered as one outside the pale of the orthodox Church. Ephraim's accusations against Bardesanes fall under three principal heads—(1) that he denied the resurrection and regarded the separation of the soul from the body as a blessing<sup>3</sup>, (2) that he held the theory of a divine "Mother" who in conjunction with "the Father of Life" gave birth to a being called "the Son of the Living"<sup>4</sup>, (3) that he believed in a number of lesser "gods," that is to say, eternal beings subordinate to the supreme God<sup>5</sup>.

Now it is remarkable that these three "heresies" all appear distinctly in the Poem before us. There can be no doubt that the Egyptian garb, which the prince puts on as a disguise and casts away as soon as his mission is accomplished, represents the human body. The emphatic declaration that the "filthy and unclean garb" is "left in their country" conveys an unmistakable meaning; it would be difficult, in an allegorical piece, to deny a material resurrection more absolutely. The true clothing of the soul, according to the poet, is the ideal form which it left behind in heaven and will reassume after death. As for the Father of Life,

<sup>1</sup> To the usual references in the writings of Ephraim add *Comm. in Epp. Pauli* (on the apocryphal Third Epistle to the Corinthians), Armenian version, Venice 1836, translated into Latin by the Mechitarists, Venice 1893; a translation of this section, by Prof. Hübschmann, is given in Zahn's *Geschichte des neutestamentlichen Kanons*, 1890, vol. ii. pp. 595 *seq.*

<sup>2</sup> *S. Ephraemi Syri Opera omnia* (Roman ed.) vol. ii. p. 550.

<sup>3</sup> This is the accusation most frequently and most vehemently urged—see *S. Ephraemi Syri Carmina Nisibena*, ed. Bickell (Lipsic, 1866), hymns xlv and li.

<sup>4</sup> Roman ed. vol. ii. p. 557. Whether Hort be right in identifying the "Mother" with the Holy Ghost, who, in the passage immediately following, is represented as giving birth to two daughters, I do not venture to determine.

<sup>5</sup> *Ibid.* pp. 443, 554, 558.

the Mother, and the Son of the Living, they here figure as the Father "the King of kings," the Mother "the Queen of the East," and the Brother "the next in rank." Finally the "lesser gods" appear as the "kings" (couplet 38), who obey the command of the King of kings. In addition to these ideas we here find others which are not expressly ascribed to Bardesanes but are nevertheless perfectly consistent with what we know of him. Thus the Platonic doctrine of reminiscence (*ἀνάμνησις*), which is expressed with such distinctness in the Poem (couplets 11, 55—57), can hardly have been unknown to Bardesanes, who, according to Epiphanius, was skilled in Greek as well as in Syriac<sup>1</sup>; moreover the Dialogue written by a disciple of Bardesanes, to which I have already referred, is so obviously modelled on the Platonic dialogues as to imply that the works of Plato were read in the circle to which the author belonged.

The foregoing considerations do not indeed suffice to prove that this Poem is a Bardesanist work, but they render it at least highly probable. Whether we have any reason to believe that it was composed by Bardesanes himself—as Nöldeke suggested, with some hesitation, in the year 1871—is a much more difficult question. Ephraim Syrus (Roman ed. vol. ii. pp. 553, 554) speaks of the hymns (*madhrāshē*) of Bardesanes, and mentions, in particular, a collection of 150 songs (*zēmīrāthā*), after the number of the pieces in the Psalter. In another homily (*ibid.* pp. 557, 558) Ephraim professes to give a few short quotations from Bardesanes, which appear to be in the five-syllable metre<sup>2</sup>. But since Sozomen and Theodoret speak of Harmonius, the son of Bardesanes, as a writer of hymns, it has been supposed by Hort that Ephraim may have fallen into the mistake of ascribing the works of the son to his more celebrated father. The Poem now under discussion contains nothing, so far as I am able to see, which might not

<sup>1</sup> *Corpus Haeresiologicum*, ed. Oehler, vol. ii. pt. ii. p. 144.

<sup>2</sup> Macke, in the *Theologische Quartalschrift* for 1874, p. 51, endeavours to prove that one of the citations in question, consisting of two lines, is in the six-syllable metre; but to me this seems very doubtful. There is however no reason to assume that the five-syllable metre was the only one used by Bardesanes, for Ephraim (Roman ed. vol. ii. p. 554) expressly describes him as having introduced "measures" (*ܠܚܝܠܐܢ*), and it is by no means impossible that all these citations are taken from the same poem.



be attributed with equal probability to either. With regard to the important question of the *date*, Nöldeke has remarked that the mention of the "Parthians" (couplet 38 *a*), as the ruling race in the East, decidedly favours the hypothesis that the piece was composed before the overthrow of the Parthian dynasty in A.D. 224; he also observes that the allusion to Maishān as a great centre of trade (couplets 18, 70) points in the same direction.



Whatever may be the ultimate verdict of scholars as to the exact date and authorship of this composition, it will always deserve careful study on account of the light which it throws upon one of the most remarkable phases in the religious history of mankind. Gnosticism is here displayed to us not as it appeared to its enemies, not as a tissue of fantastic speculations, but as it was in reality, at least to some of its adherents, a new religion. Though the religious conceptions of the author are, in some respects, very closely akin to those of the early Christians, he nowhere refers directly to the New Testament, nor does he even allude to the historical facts on which Christianity is founded<sup>1</sup>. Yet he does not speak doubtfully, as one feeling after truth; his convictions, such as they are, respecting the realities of the unseen world, rest upon what he believes to be a direct revelation, symbolised by the living letter "which the King sealed with his right hand." Until this state of mind is understood, the nature of Oriental Gnosticism and of the struggle which it long maintained, against Paganism on the one side and traditional Christianity on the other, must remain a mystery.

### *The Metre.*

At the first appearance of the Poem Nöldeke remarked that it was written in verses containing, as a rule, six syllables each. This is undoubtedly the case; but no one, so far as I am aware, has hitherto pointed out that the verses are arranged in *couplets*. A glance at the English translation will show that, while the first line of a couplet is often closely connected in sense with what follows, there is always a pause, though sometimes a slight pause

<sup>1</sup> See the very interesting remarks on this subject by Harnack, *Die Chronologie der altchristlichen Litteratur bis Eusebius* vol. i. p. 546.



only, at the end of each second line. The only passages in which this arrangement appears to be abandoned are couplets 25, 68 and 71. The first of these passages is admittedly unintelligible; in the second, sense can be obtained only by altering the text. Accordingly Wright proposes to read  (for ); but the assumption of a lacuna suffices to account for the syntactical difficulty.

With regard to the number of syllables in each line, it is impossible, in consequence of the uncertainty of the text, to give accurate statistics. Moreover Syriac verse-writers allow themselves great license in the insertion and suppression of vowels. But it will be found, on inspection, that in this Poem about 70 per cent. of the lines consist of 6 syllables or, at least, may be made to consist of 6 syllables by assuming some ordinary license<sup>1</sup>. In a considerable number of cases (about 18 per cent.) a line seems to consist of 7 syllables, and in some others (about 9 per cent.) of 5. By assuming *unusual* licenses of pronunciation the list of exceptions may, of course, be reduced, but even then some cases remain in which the normal number of 6 syllables cannot be obtained without some change of the text, although there is no other sign of corruption—see 18 *b*, 24 *b*, 27 *b*, 31 *b*, 35 *b*, 49 *b*, 76 *a*, 84 *a*, 86 *b*, 95 *b* (7 syllables) and 21 *a*, 24 *a*, 29 *a*, 47 *a*, 54 *a*, 79 *a*, 81 *b*, 89 *a*, 100 *a* (5 syllables). It will be observed that where there is one syllable too many the line is generally the second in the couplet, where there is one syllable too few the line is generally the first. The only lines which, at first sight, seem to have 8 syllables are 67 *a* and 104 *b*; one line (77 *a*) seems to have only 4. It is therefore possible that the poet was guided rather by his ear than by a strict metrical rule in determining the exact length of each half of a couplet.

<sup>1</sup> By an ordinary license I mean, for example, the shortening of *a'irēthan* to *irēthan* (65 *a*), of *ennōn* to *nōn* (80 *a*), and the lengthening of *madhnēhā* to *madhenēhā* (3 *a*), of *rēshīm* to *arēshīm* (55 *a*), etc.

TEXT

(Asterisks indicate a supposed lacuna.)

בז אנה עבד לאל	1
ובזכר כחלאל כח אב	
אחיה איה איה	2
איה איה איה	
איה איה איה	3
איה איה איה	
איה איה איה	4
איה איה איה	
איה איה איה	5
איה איה איה	
איה איה איה	6
איה איה איה	
איה איה איה	7
איה איה איה	

*(In the Translation, dots indicate that the Syriac text is corrupt  
or unintelligible.)*

- 1    When I was a little child,  
     And dwelling in my kingdom in my Father's house,  
2    And in the wealth and the glories  
     Of my nurturers had my pleasure,  
3    From the East, our home,  
     My parents, having equipped me, sent me forth.  
4    And of the wealth of our treasury  
     They had already tied up for me a load,  
5    Large it was, yet light,  
     So that I might bear it unaided—  
6    Gold of . . . .  
     And silver of Gazzak the great,  
7    And rubies of India,  
     And agates (?) from the land of ẖushān (?),

- 8      ܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 9      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 10      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 11      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 12      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 13      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 14      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 15      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ  
 16      ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ

8<sup>a</sup> MS ܡܠܟܐ9<sup>a</sup> MS ܕܡܠܟܐ12<sup>b</sup> MS ܕܡܠܟܐ15<sup>b</sup> MS ܕܡܠܟܐ16<sup>a</sup> MS ܕܡܠܟܐ



- 8 And they girded me with adamant  
Which can crush iron.
- 9 And they took off from me the bright robe,  
Which in their love they had wrought for me,
- 10 And my purple toga,  
Which was measured (and) woven to my stature.
- 11 And they made a compact with me,  
And wrote it in my heart that it should not be forgotten :
- 12 "If thou goest down into Egypt,  
And bringest the one pearl,
- 13 Which is in the midst of the sea  
Hard by the loud-breathing serpent,
- 14 (Then) shalt thou put on thy bright robe  
And thy toga, which is laid over it,
- 15 And with thy Brother, our next in rank,  
Thou shalt be heir in our kingdom."
- 16 I quitted the East (and) went down,  
There being with me two messengers,

- 17      ܕܐܢܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 18      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 19      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 20      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 21      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 22      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 23      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 24      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 25      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 26      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 27      ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ  
 ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

- 17 For the way was dangerous and difficult,  
 And I was very young to tread it.  
 18 I passed the borders of Maishān,  
 The meeting-place of the merchants of the East,  
 19 And I reached the land of Babel  
 And entered the walls of . . .  
 20 I went down into Egypt,  
 And my companions parted from me.  
 21 I betook me straight to the serpent,  
 Hard by his dwelling I abode,  
 22 (Waiting) till he should slumber and sleep,  
 And I could take my pearl from him.  
 23 And when I was single and alone,  
 A stranger to those with whom I dwelt,  
 24 One of my race, a free-born man,  
 From among the Easterns, I beheld there—  
 25 A youth fair and well favoured  
 . . . \* \* \*  
 26 \* \* \* \*  
 \* \* and he came and attached himself to me.  
 27 And I made him my intimate,  
 A comrade with whom I shared my merchandise.

- 28      ܠܝܝܫܝܐ ܡܢ ܡܪܝܬܐ  
 ܠܡܡܠܟܐ ܠܡܡܠܟܐ ܡܢ  
 29      ܕܝܠܐ ܠܡܡܠܟܐ ܡܢ  
 ܕܡܠܟܐ ܝܠܐ ܡܢ ܡܡܠܟܐ  
 30      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 31      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 32      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 33      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 34      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 35      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 36      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 37      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 38      ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ  
 ܠܡܡܠܟܐ ܡܢ ܡܡܠܟܐ ܡܢ ܡܡܠܟܐ

- 28 I warned him against the Egyptians  
And against consorting with the unclean ;
- 29 And I put on a garb like theirs,  
Lest they should insult (?) me because I had come from afar,
- 30 To take away the pearl,  
And (lest) they should arouse the serpent against me.
- 31 But in some way or other  
They perceived that I was not their countryman ;
- 32 So they dealt with me treacherously,  
Moreover they gave me their food to eat.
- 33 I forgot that I was a son of kings,  
And I served their king ;
- 34 And I forgot the pearl,  
For which my parents had sent me,
- 35 And by reason of the burden of their . . .  
I lay in a deep sleep.
- 36 But all these things that befel me  
My parents perceived and were grieved for me ;
- 37 And a proclamation was made in our kingdom,  
That all should speed to our gate,
- 38 Kings and princes of Parthia  
And all the nobles of the East.



- 39      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 40      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 41      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 42      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 43      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 44      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 45      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 46      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 47      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 48      ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ  
 ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ

- 39 So they wove a plan on my behalf,  
That I might not be left in Egypt,  
40 And they wrote to me a letter,  
And every noble signed his name thereto:  
41 "From thy Father, the King of kings,  
And thy Mother, the mistress of the East,  
42 And from thy Brother, our next in rank,  
To thee our son, who art in Egypt, greeting!  
43 Up and arise from thy sleep,  
And listen to the words of our letter!  
44 Call to mind that thou art a son of kings!  
See the slavery—whom thou servest!  
45 Remember the pearl  
For which thou didst speed to Egypt!  
46 Think of thy bright robe,  
And remember thy glorious toga,  
47 Which thou shalt put on as thine adornment,  
When thy name hath been read out in the list of the valiant,  
48 And with thy Brother, our . . .  
Thou shalt be . . . in our kingdom."

- ܐܢ ܠܫܝܚܐ ܐܫܝܚܐ 49  
 ܡܢܬܡܢ ܡܡܡܢ ܠܬܠܬ  
 ܡܢ ܩܝܡܐ ܩܝܡܐ 50  
 ܕܠܚܝܬܐ ܠܝܬܐ ܠܝܬܐ  
 ܠܝܬܐ ܕܠܚܝܬܐ ܕܝܬܐ 51  
 ܠܝܬܐ ܡܠܬܐ ܠܬܠܬ  
 ܐܡܪܝܬ ܕܝܬܐ ܕܝܬܐ 52  
 ܠܬܠܬ ܡܠ ܕܝܬܐ ܡܠܬܐ  
 ܡܠܬܐ ܠܬܠܬ ܡܠܬܐ 53  
 ܐܬܝܬ ܡܠ ܕܝܬܐ ܕܝܬܐ  
 ܡܠܬܐ ܡܠܬܐ ܡܠܬܐ 54  
 ܕܝܬܐ ܠ ܡܠܬܐ ܠ ܠܝܬܐ ܕܝܬܐ  
 ܡܠܬܐ ܠܬܠܬ ܡܠܬܐ 55  
 ܐܬܝܬܐ ܐܬܝܬܐ ܡܠܬܐ  
 ܠܝܬܐ ܠܬܠܬ ܝܬܐ ܕܝܬܐ 56  
 ܠܝܬܐ ܡܠܬܐ ܐܬܝܬܐ ܡܠܬܐ  
 ܠܝܬܐ ܡܠܬܐ ܕܝܬܐ 57  
 ܕܝܬܐ ܡܠܬܐ ܡܠܬܐ ܡܠܬܐ  
 ܡܠܬܐ ܠܝܬܐ ܡܠܬܐ ܕܝܬܐ 58  
 ܠܝܬܐ ܠܝܬܐ ܠܝܬܐ

- 49 And my letter (was) a letter  
Which the King sealed with his right hand,  
50 (To keep it) from the wicked ones, the children of Babel,  
And from the savage demons of . . .  
51 It flew in the likeness of an eagle,  
The king of all birds;  
52 It flew and alighted beside me,  
And became all speech.  
53 At its voice and the sound of its rustling,  
I started and arose from my sleep.  
54 I took it up and kissed it,  
And loosed its seal (?), (and) read;  
55 And according to what was traced on my heart  
Were the words of my letter written.  
56 I remembered that I was a son of kings,  
And my free soul longed for its natural state.  
57 I remembered the pearl,  
For which I had been sent to Egypt,  
58 And I began to charm him,  
The terrible loud-breathing serpent.

ܡܬܠܝܢܐ ܡܬܠܝܢܐ 59

ܕܝܕܝܕܐ ܠܐܢܐ ܡܠܐ ܐܢܐ ܡܠܐ

ܡܠܐ ܡܠܐ 60

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 61

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 62

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 63

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 64

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 65

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 66

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ 67

ܡܠܐ ܡܠܐ ܡܠܐ ܡܠܐ

59<sup>b</sup> MS ܡܠܐ ܐܢܐ

63<sup>a</sup> MS ܡܠܐ ܐܢܐ

65<sup>a</sup> MS ܡܠܐ ܐܢܐ

66<sup>a</sup> MS orig. ܡܠܐ ܐܢܐ



- 59 I hushed him to sleep and lulled him into slumber,  
For my Father's name I named over him,
- 60 And the name of our next in rank,  
And of my Mother, the queen of the East;
- 61 And I snatched away the pearl,  
And turned to go back to my Father's house.
- 62 And their filthy and unclean garb  
I stripped off, and left it in their country,
- 63 And I took my way straight to come  
To the light of our home, the East.
- 64 And my letter, my awakener,  
I found before me on the road,
- 65 And as with its voice it had awakened me,  
(So) too with its light it was leading me
- 66 . . . . .  
Shone before me with its form,
- 67 And with its voice and its guidance  
It also encouraged me to speed,

\* \* \* \* 68

ܐܢܝܢ ܐܡܝܢܐ

ܕܠܝܠܐ ܡܡܝܢ ܕܡܝܢ 69

ܕܠܝܠܐ ܕܠܠܐ ܕܡܝܢ

ܡܡܝܢ ܕܡܝܢ ܕܡܝܢ 70

ܡܡܝܢ ܕܡܝܢ ܕܡܝܢ

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ 71

\* \* \* \*

ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ 72

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ 73

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ 74

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ 75

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ 76

ܡܡܝܢ ܡܡܝܢ ܡܡܝܢ

68<sup>b</sup> MS ܡܡܝܢ71<sup>a</sup> ܡܡܝܢ (sic)—the ܡ is quite distinct in the MS72<sup>a</sup> MS ܡܡܝܢ marg. ܡܡܝܢ72<sup>b</sup> MS ܡܡܝܢ73<sup>a</sup> MS ܡܡܝܢ76<sup>b</sup> MS ܡܡܝܢ

68 \* \* \* \*

And with his (?) love was drawing me on.

69 I went forth, passed by . . . .

I left Babel on my left hand,

70 And reached Maishān the great,

The haven of the merchants,

71 That sitteth on the shore of the sea

\* \* \* \*

72 And my bright robe, which I had stripped off,

And the toga wherein it was wrapped,

73 From the heights of Hyrcania (?)

My parents sent thither,

74 By the hand of their treasurers,

Who in their faithfulness could be trusted therewith.

75 And because I remembered not its fashion—

For in my childhood I had left it in my Father's house—

76 On a sudden, as I faced it,

The garment seemed to me like a mirror of myself.

- 77 ܬܠܝܬ ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 78 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 79 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 80 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 81 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 82 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 83 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 84 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 85 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ  
 86 ܕܥܡܠܐ ܕܝܗܘܐ  
 ܕܥܡܠܐ ܕܝܗܘܐ ܕܥܡܠܐ ܕܝܗܘܐ

77<sup>a</sup> MS ܕܥܡܠܐ77<sup>b</sup> MS ܕܥܡܠܐ82<sup>a</sup> MS ܕܥܡܠܐ (*sic*) the ܐ being a later addition.

- 77 I saw it all in my whole self,  
Moreover I faced my whole self in (facing) it,  
78 For we were two in distinction  
And yet again one in one likeness.  
79 And the treasurers also,  
Who brought it to me, I saw in like manner,  
80 That they were twain (yet) one likeness,  
For one kingly sign was graven on them,  
81 Of *his* hands that restored to me (?)  
My treasure and my wealth by means of them,  
82 My bright embroidered robe,  
Which . . . . . with glorious colours ;  
83 With gold and with beryls,  
And rubies and agates (?)  
84 And sardonyxes varied in colour,  
It also was made ready in its home on high (?).  
85 And with stones of adamant  
All its seams were fastened :  
86 And the image of the King of kings  
Was depicted in full all over it,



- 87 87  
 88 88  
 89 89  
 90 90  
 91 91  
 92 92  
 93 93  
 94 94  
 95 95  
 96 96

87<sup>a</sup> MS אָנא88<sup>b</sup> MS כְּתִיבָהּ90<sup>b</sup> MS מְבַרְכֵּהּ

- 87 And like the sapphire-stone also  
Were its manifold hues.
- 88 Again I saw that all over it  
The motions of knowledge were stirring,
- 89 And as if to speak  
I saw it also making itself ready.
- 90 I heard the sound of its tones,  
Which it uttered to those who brought it down (?)
- 91 Saying, "I . . . . .  
Whom they reared for him (?) in the presence of my father,
- 92 And I also perceived in myself  
That my stature was growing according to his labours."
- 93 And in its kingly motions  
It was spreading itself out towards me,
- 94 And in the hands of its givers  
It hastened that I might take it.
- 95 And me too my love urged on  
That I should run to meet it and receive it,
- 96 And I stretched forth and received it,  
With the beauty of its colours I adorned myself.

- 97      ܠܐܕܡܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 98      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 99      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 100      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 101      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 102      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 103      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 104      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 105      ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

- 97 And my toga of brilliant colours  
I cast around me, in its whole breadth.
- 98 I clothed myself therewith, and ascended  
To the gate of salutation and homage;
- 99 I bowed my head, and did homage  
To the Majesty of my Father who had sent it to me,
- 100 For I had done his commandments,  
And he too had done what he promised,
- 101 And at the gate of his princes  
I mingled with his nobles;
- 102 For he rejoiced in me and received me,  
And I was with him in his kingdom.
- 103 And with the voice of . . .  
All his servants glorify him.
- 104 And he promised that also to the gate  
Of the King of kings I should speed with him,
- 105 And bringing my gift and my pearl  
I should appear with him before our King.

## NOTES.

2 b <sup>ܡܚܝܬ</sup> lit. "caused to rest," hence "made to enjoy," cf. the use of <sup>ܢܨܬ</sup> "rest" for "enjoyment."

3 a The word <sup>ܡܚܠܐ</sup> "home," derived from the Assyrian *mātu* "land," occurs thrice in this poem, but is very rare in other Syriac writings.

3 b <sup>ܐܘܬܐܢ</sup> lit. "gave me provision (<sup>ܐܘܬܐܢ</sup>) for the journey."

4 b Wright supposed <sup>ܠܚܒܐ</sup> to be a mistake for <sup>ܠܚܒܐ</sup> "they took abundantly" (lit. "they made abundant"). Nöldeke suggests that <sup>ܠܚܒܐ</sup> is here the longer form of <sup>ܠܚܒܐ</sup>. In Syriac <sup>ܠܚܒܐ</sup> usually means "perhaps," but, like the Jewish Aramaic <sup>ܠܚܒܐ</sup>, it may also mean "already," and thus sometimes corresponds in meaning to the Arabic <sup>فد</sup>. Compare the Mandaitic <sup>ܠܚܒܐ</sup> or <sup>ܠܚܒܐ</sup> "already" (Nöldeke, *Mandäische Grammatik* p. 202).

6 a If the MS reading be correct, we must render "gold of the land of the upper ones." In the Syriac translation of 1 Macc. iii. 37, vi. 1 <sup>ܠܬܠܬܐ ܠܬܠܬܐ</sup> "the upper lands" are the mountainous regions of Media and Persia, as contrasted with the low-lying plains of Babylonia. Perhaps <sup>ܠܬܠܬܐ</sup> may be a poetical variation of the same phrase. Nöldeke proposes to read <sup>ܠܬܠܬܐ</sup> <sup>ܠܬܠܬܐ</sup> "the land of the Geli"—see the *Dialogue on Fate* in Cureton's *Spicilegium Syriacum*, p. ٦ of the Syriac text, last line, p. 19 of the English translation. The Geli (οἱ Γῆλοι) were a people who inhabited the district now called Gīlān, on the south-western shore of the Caspian.



6*b* Gazzak or Ganzak, the Γάζακα of Strabo, the גזק or גזק of the Talmud, now called *Takht-i-Sulaimān*, was a locality in Atropatēnē (Adharbaijān) containing a famous Zoroastrian temple—see Nöldeke's *Tabarī* (Leyden, 1879) p. 100 note 1, and Georg Hoffmann's *Auszüge aus syrischen Akten persischer Märtyrer* (Leipsic, 1880) pp. 250—253.

7*b* "Agates"—so Wright, cf. couplet 83*b*. But elsewhere the word 𐭠𐭣𐭥𐭥𐭥𐭥 seems to mean some kind of textile fabric. On 𐭠𐭣𐭥𐭥 Wright remarks, "Perhaps 𐭠𐭣𐭥𐭥 *Kāshan*, in Persia, N. of Ispahan. In Cureton's *Spicil. Syr.*, p. 𐭠𐭣𐭥𐭥, the 𐭠𐭣𐭥𐭥 are mentioned as a *Bactrian* tribe." Nöldeke identifies the 𐭠𐭣𐭥𐭥 with the people called 𐭠𐭣𐭥𐭥 in *Tabarī* (ed. De Goeje, i. 820 l. 1) and thinks that these are here meant by the poet.

9*a* Instead of 𐭠𐭣𐭥𐭥𐭥 other parts of the poem have 𐭠𐭣𐭥𐭥 (couplets 14*a*, 46*a*, 82*a*)—in 72*a* the scribe carelessly writes 𐭠𐭣𐭥𐭥𐭥 for 𐭠𐭣𐭥𐭥𐭥, and the correction 𐭠𐭣𐭥𐭥𐭥 appears in the margin. In 82*a* we find a similar correction. Thus it would seem that everywhere 𐭠𐭣𐭥𐭥 is the original form, and 𐭠𐭣𐭥𐭥 a scribe's emendation. This view is confirmed by the fact that 𐭠𐭣𐭥𐭥, used substantively, is peculiar to this poem, whereas 𐭠𐭣𐭥𐭥 occurs elsewhere, though only in the abstract sense of "brightness."

10*a* 𐭠𐭣𐭥𐭥 "toga" is throughout the poem construed as a masculine noun.

12*a* Wright suggests that for 𐭠𐭣𐭥𐭥 "and if..." we should read 𐭠𐭣𐭥𐭥 "saying, If..." But it is also possible that one or more couplets have fallen out before 12*a*, and I have therefore retained the reading of the MS.

12*b* 𐭠𐭣𐭥𐭥, for 𐭠𐭣𐭥𐭥, is a conjecture of Nöldeke's, accepted by Wright. The word 𐭠𐭣𐭥𐭥 "pearl," as Nöldeke

has observed, may have been pronounced *margēnītha* (or *maregh-nīthā*) by the poet, not *margānīthā* (as in ordinary Syriac).

13 *b* It is unnecessary to assume, with Lipsius, that the text is here corrupt: <sup>o</sup>ܡܝܢ prop. "round about" occurs again, in 21 *b*, with the vaguer sense of "near." <sup>o</sup>ܡܡܝܢ "loud-breathing" (so Wright)—this use of a participial form as an epithet is very rare in Syriac (see Nöldeke's *Syrische Grammatik* § 282, second paragraph). The verb <sup>o</sup>ܡܡܝܢ means not only "to breathe" but also "to suck" and "to smell." Payne Smith, in his *Thesaurus* (s.v. <sup>o</sup>ܡܡܝܢ, <sup>o</sup>ܡܡܝܢ) translates <sup>o</sup>ܡܡܝܢ <sup>o</sup>ܡܡܝܢ by "serpens venenum spirans."

14 *b* "Which is laid over it" (so Nöldeke). Wright's translation "with which (thou art) contented" would require the insertion of <sup>o</sup>ܡܡܝܢ, as Wright himself admits. For the sense, cf. 72 *b*.

16 *a* <sup>o</sup>ܡܡܝܢ properly means "to throw away, cast forth" (in Jewish Aramaic <sup>o</sup>ܡܡܝܢ is "to shed" tears), and hence it is applied to setting an object on fire (cf. the Hebr. <sup>o</sup>ܡܡܝܢ). The meaning "to leave," which we find here, is very rare. For the use of the reflexive form, see 37 *b*, 45 *b*.

16 *b* <sup>o</sup>ܡܡܝܢ (also written <sup>o</sup>ܡܡܝܢ, *S. Ephraemi Syri Opera omnia*, Roman ed. vol. i. p. 415 D) is the Persian *parwānak* "messenger," "courier," which the Arabs have borrowed in the form <sup>o</sup>ܡܡܝܢ.

18 *a* Maishān (Gr. *Μεσίνη*, Arab. Maisān) is a district near the mouth of the Euphrates and Tigris. During the Parthian supremacy Maishān formed a separate, though more or less dependent, kingdom (see Nöldeke's *Tabarī* p. 13, note 5).

19 *b* No place called <sup>o</sup>ܡܡܝܢ is known to have existed, yet the name occurs thrice in the poem (19 *b*, 50 *b*, 69 *a*). The mention of city-walls (*shūrē*), as well as the fact that <sup>o</sup>ܡܡܝܢ is

coupled with Maishān and Babel, makes it impossible to suppose that the poet is alluding to some obscure village, and we are therefore forced to assume either that he called some well-known city by a name of his own devising, or else that the text is corrupt. The latter hypothesis is decidedly the more probable. Nöldeke, in 1871, suggested that we should read **ܒܫܝܦܐ** *Borsippa*, which is graphically very plausible; but Borsippa lay immediately to the south-west of Babylon, whereas the context here requires a place on the way from Babylon to Egypt. Accordingly Nöldeke is now disposed to prefer *Mabbōgh* (Syr. **ܡܒܒܗ**, Arab. **مَبِيج**), i.e. Hierapolis in Northern Syria. The objection, urged by Wright, that *Mabbōgh* is too far to the North, does not seem to be conclusive, for although it was possible to travel from Babylonia to Egypt by a more southern route, the northern route was the easier and probably the more usual one.

21 *b* **ܟܠܦܐܪܐ** “dwelling” is the Persian *aspanzh* or *aspanj* (mod. Pers. *sipanj*), which properly means “a lodging-place for travellers.” The Syriac word should probably be pronounced *ashpazzā*.

23 *b* I have here adopted the interpretation of Lipsius (“den Mitgenossen meines Aufenthalts”); Wright translates “to my family.”

25 *b* What **ܐܢܝܢ ܕܐܝܠܐ** means it is impossible to say. Wright translates, though with great hesitation, “a son of oil-sellers,” pronouncing **ܐܢܝܢ ܕܐܝܠܐ**; Lipsius, on the other hand, proposes **ܐܢܝܢ ܕܐܝܠܐ** “a son of anointing” and compares the phrase **בְּנֵי הַיִּצְהָר** in Zech. iv. 14. But the dislocation of the metre shows that there is here a lacuna, and conjectures are therefore hopeless.

29 *b* If the MS reading be correct, **ܕܠܐ ܢܝܚܝܡܐ** (Pael) would seem to mean “lest they should disgrace (insult) me.” But



54*b* The emendation <sup>օ</sup>ḥ<sup>օ</sup>ḥ<sup>օ</sup>ḥ<sup>օ</sup>ḥ<sup>օ</sup>, for the strange form ḥ<sup>օ</sup>ḥ<sup>օ</sup>, is accepted by Nöldeke.

56*b*. "And my free soul (lit. my freedom) longed for its natural state (lit. its nature)" — the verb <sup>ִ</sup>פָּסַד, properly "to miss" something which one has lost (Arab. فَقَدَ), is here used as in Ephraim's *Carmina Nisibena* ed. Bickell p. 10 l. 9 <sup>ִ</sup>כִּחֲלֵי <sup>ִ</sup>רִגְלֵי <sup>ִ</sup>כִּחֲלֵי <sup>ִ</sup>רִגְלֵי <sup>ִ</sup>כִּחֲלֵי <sup>ִ</sup>רִגְלֵי "Lo mine ears long for the voice of my vine-dressers!" Wright translates "my noble birth asserted its nature."

57*b* The reading <sup>ִ</sup>חִיִּיִּיִּי, as compared with <sup>ִ</sup>חִיִּיִּיִּי in the parallel passage (45*b*), seems to be confirmed by 34*b*.

59*b* For the Ethpeel <sup>ִ</sup>יִּזְכֹּר, in the sense "to mention," see the examples given in Payne Smith's *Thesaurus*.

66*b* The text is here quite unintelligible.

68*a* The first line of this couplet seems to have contained some masculine noun to which the form <sup>ִ</sup>נִי, in the second line, refers. We should therefore probably read <sup>ִ</sup>מַּמְּנָה with masc. suffix.

72*b* Since <sup>ִ</sup>נִי is masculine (see note on 10*a*), we must read <sup>ִ</sup>נִי, with Nöldeke.

73*a* This line is doubtless corrupt in the MS. That *two* places should be named would be very strange, for we can hardly suppose that the poet meant to represent the "robe" as having been preserved in one locality and the "toga" in another. Thus Wright's rendering "from Rāmthā and Rēḡen" presents a serious difficulty, quite apart from the fact that the two names cannot be identified. I have ventured to read <sup>ִ</sup>מִן־הַר־הַיִּרְעָנָה "from the heights of Hyrcania." The Old Persian name of Hyrcania,



which occurs in an inscription of Darius I (Spiegel, *Die altper-sischen Keilinschriften* 2nd ed. p. 22), was *Warkāna*, of which the modern form *Gurgān* (Arab. *Jurjān*) is merely a phonetic corruption. It is important to observe that according to Strabo (Bk. xvi. chap. i. § 16) the Parthian kings were accustomed to spend a part of the year in Hyrcania, and the Sāsānians also appear to have had a royal residence in that district (see Nöldeke's *Tabarī* p. 77). Being moreover a high mountain region Hyrcania might naturally be chosen by the poet as the type of the heavenly home.

76 *a* "Faced"—both here and in 77 *b* Wright translates "received," in accordance with the use of the verb in the Pēshītā, Luke xv. 27 (ܡܠܝܟܐ = αὐτὸν ἀπέλαβεν). But the usual meaning of ܡܠܝܟܐ is "to face," "to go to meet" (Arab. أَقْبَلَ), and this seems to be more appropriate here, since it is not till 96 *a* that the prince actually "receives" the garment.

76 *b* Unless we assume, against all analogy, that ܡܠܝܟܐ is here construed as feminine, we have either to substitute ܡܠܝܟܐ for ܡܠܝܟܐ, or else to read ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ "I seemed to myself like the mirror of the garment." The former alternative gives the better sense, for the idea seems to be that the robe (conceived as a rational being) was aware that the prince did not recognise it, and therefore *made itself like him*.

77 *a* Read ܡܠܝܟܐ, and in the next line ܡܠܝܟܐ, with Nöldeke.

81 *a* The construction of this clause is not clear; we should expect ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ, as Nöldeke proposes to read. Or perhaps, as Wright suggests, we should substitute ܡܠܝܟܐ or ܡܠܝܟܐ for ܡܠܝܟܐ, and render "whose hands restored."

82 *b* It is difficult to believe that **כחדי** is right here, as the use of the same verb in 82 *a* and 82 *b* would be very awkward. Possibly **כחדי** is a mistake for **כחדי** (Aphel) "shining."

83 *a* It seems probable that here a fresh clause begins.

84 *a* Whether **כחדי** is a mistake for **כחדי**, or merely another pronunciation of the same word, cannot be determined.

84 *b* The word **אכ** "also" presumably refers back to 6 *a*—8 *b*, where gold, rubies, agates and adamant are mentioned as part of the equipment of the prince.

87 *a* Read **אכ** for **אכ** (Wright).

90 *b* Instead of the meaningless **כחדי** Wright suggests **כחדי**, which I suppose to be a misprint for **כחדי**.

91 *a* This verse and the three following are extremely obscure. In the first place, it is not clear whether the speech uttered by the "robe" ends at 91 *b* or at 92 *b*; whichever view we adopt, some difficulties arise. The phrase [**כחדי**?] **אכ** **אכ** "the active in deeds" (Wright) is very suspicious. Since **כחדי** is elsewhere treated as feminine, we should expect **אכ**, and for the same reason we should expect **אכ** in 92 *b*, if the robe is still speaking.

91 *b* Instead of **אכ** Nöldeke proposes **אכ** "whom they reared in the presence of my father," or perhaps "for they reared me, etc." But as the preceding words are so doubtful I have not ventured to change the text.

92 *b* To whom does the suffix in **אכ** refer? Possibly the idea may be that the "labours" performed by the prince in Egypt produced a corresponding effect upon the robe which he had left behind him.

93 *b* “Spreading itself out,” lit. “pouring itself.” Wright translates ܐܬܬܠܐ by “over me,” but this is scarcely favoured by the context.

99 *b* Read ܐܬܬܐ, with Wright. In the last few verses of the poem the “Father” seems, at first sight, to be distinguished from the “King of kings,” whereas in 41 *a* they are identical. On the assumption that the text is correct, the only way out of the difficulty is to suppose, with Nöldeke, that in 99 *b* the “Majesty” (lit. “brightness”) of the Father denotes a person distinct from the Father himself, and that the “Majesty” is the subject of the verbs in 102 *a* and 104 *a*. In the Mandaitic writings, the very same word (*zīwā*) is applied to a particular order of heavenly beings. Whether the “Majesty” of the Father is identical with the “next in rank,” as Nöldeke suggests, seems less certain.

101 *a* ܐܡܬܝܬܐܝܐ “his princes” is derived, as Nöldeke has shown in his *Tabarī* p. 501, from the Persian *waspar* lit. “son of a house,” i.e. a member of one of the seven great families (called by the Arabic historians *ahlu-l-buyūtāt*).

102 *a* ܐܬܬ “me”—this use of ܐܬ, though common in the Jewish Targums, is extremely rare in Syriac. But it is not to be regarded as a mere Hebraism, for in a Palmyrene inscription (De Vogüé, *Syrie Centrale* (Paris, 1868—1877) No. 15, p. 17) we read ܐܬܬܐ ܠܓܝܢܝܐ “he brought the legions hither.”

103 *a* For ܐܬܬܐܝܬܐ, which Wright gave up as hopeless, Lipsius proposes to read ܐܬܬܐܝܬܐ “with the voice of the Spirit”; but it would be a less violent change to read ܐܬܬܐܝܬܐ “with the voice of praise (*δόξα*).”

✓✓  
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# CODEx PURPUREUS PETROPOLITANUS

THE TEXT OF CODEx N OF THE GOSPELS EDITED  
WITH AN INTRODUCTION  
AND AN APPENDIX

BY

✓  
H. S. CRONIN M.A.

DEAN OF TRINITY HALL CAMBRIDGE

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## PREFACE.

THE collation of the fragments of the Purple manuscript recently discovered at Sarumsahly was undertaken at the instance of the Regius Professor of Divinity at Cambridge. I visited St Petersburg for this purpose in the Easter Vacation of 1897, and again in the Long Vacation of the same year, as I had been unable in the limited amount of time at my disposal to complete my collation during my earlier visit.

I have found it necessary to limit the scope of my Introduction. The first chapter is occupied with a discussion of the history of the manuscript and its several portions, so far as this can be ascertained from the very fragmentary notices we possess concerning any of its portions, or can be deduced from notes and indications in the manuscript itself. I have endeavoured to distinguish carefully between these two grounds for any conclusion, though I consider the evidence for the date and extent of the first collection (p. xvi), derived from internal sources, and the evidence for the second dismemberment, founded on a comparison of notes in the manuscript with a note in the Codex Beratinus (p. xviii), quite as satisfactory as an express tradition would have been.

The second chapter deals at first with the evidence available for a conjectural reconstruction of the manuscript. The argument here is straightforward, except when the position of the κεφάλαια of St Luke has to be determined (p. xxvii). I believe the manuscript to be somewhat earlier in date than the Codex Rossanensis (Σ), which is placed by von Gebhardt late in the sixth century, and to have been written in Constantinople (p. xxxix).

The third chapter contains a discussion of the relation between the texts of N and  $\Sigma$ . I consider that there is little doubt that both MSS. were copied from the same original. The differences are neither numerous (p. xliii) nor difficult to explain (p. xliv). Those which present most difficulty can be attributed with considerable confidence to a mistake of the scribe of N (p. xlvi). The discovery of the fragment at Sarumsahly supplies us with the text of more than half the last two Gospels in the recension which for the first two is represented by  $\Sigma^1$ . I have concluded this chapter with a few examples which illustrate on the one hand the very mixed character of the text, on the other its agreements with the best uncials. In this last part I have considered it sufficient to use Tischendorf's apparatus.

Perhaps some explanation is needed of the form in which the text itself appears. A photographic reproduction of the whole was, in the circumstances, out of the question. The difference in usefulness between a plain printed text and an edition in uncial types, such as Duchesne's edition of the Patmos leaves, is not material. With the concurrence therefore of those to whom I was responsible, I decided for the plain printed text. The spelling of the original is retained but not its abbreviations (pp. xxxvi, xxxvii). I am myself responsible for the collation of the St Petersburg and London leaves—in both cases from the original—and for the collation of the Vienna leaves from the reproduction of them in von Hartel and Wickhoff's edition of the Vienna *Genesis*. The existence of this reproduction, easily accessible to scholars, accounts for the omission of a facsimile in my own edition. For the correction of the proofs of the Vatican leaves I am indebted to the kindness of Mr N. McLean of Christ's College. For the Patmos leaves the Abbé Duchesne has allowed me to reprint his transcription<sup>2</sup>. The variants of  $\Sigma$  are reproduced at the foot of each page of the text. For the insertion of this apparatus I have availed myself of the permission of Professors Harnack and von Gebhardt to use their edition of  $\Sigma$ .

<sup>1</sup> Of N in the first two Gospels only 91 leaves out of 219 survive.

<sup>2</sup> The collation of Pat. 4 r. and 8 v. has been verified by photographs which were taken during a visit to Patmos by Mr T. C. Fitzpatrick of Christ's College.

At the end of the text in an appendix will be found a collation of Belsheim's edition of the *Codex Imperatricis Theodorae* (2<sup>pe</sup>), which, I believe, will be found useful.

To Dr J. Armitage Robinson and Dr Rendel Harris I am indebted for much help and encouragement given me from the very outset of the work. Mr F. C. Burkitt and Mr J. D. C. White, both of Trinity College, have also helped me with criticisms and advice. I have to thank Sir R. N. O'Connor, the British Ambassador at Constantinople (formerly at St Petersburg), Mr F. G. Kenyon, of the British Museum, Mr T. W. Allen, Fellow and Tutor of Queen's College, Oxford, Mr Stavrides of Constantinople and Dr von Tiefenau, of the Imperial Library at Vienna, for their kind aid in obtaining or giving me information. To the managers of the Hort Fund I am indebted for a grant towards my expenses and to the members of the Russian Archeological Institute at Constantinople for a copy of their pamphlet on the manuscript.

But my thanks are due especially to Monsieur A. F. Bytchkoff, Librarian of the Imperial Library at St Petersburg, and his son Monsieur V. A. Bytchkoff, not only for permission to collate and publish the collation of the manuscript, but for the kindness which has been shewn to me by them in common with my other Russian friends on many occasions. Of their kindness, as well as of that which I have experienced at the hands of English residents at St Petersburg, I shall always retain most grateful recollections.

May, 1899.

## CORRIGENDA.

- p. 34 in Mc ix 25 read *επετιμησεν* for *επετιμισεν*  
p. 40 in Mc xii 15 read *ιδως* for *ειδως*  
,, add to apparatus xii 16 om *εστιν* Σ  
,, in Mc xiv 31 read *με .ν. αποθανιν* for *μ.. .ν. αποθανιν*  
p. 77 in Jn i 27 add *εγω* before *αξιος*  
p. 107 in iv. 3 for | *τα* read 5 *τα*  
,, ,, v. 9 for *λεγεων* read *λεγων*] *λεγεων*  
,, ,, vi. 45 read om *το* 1°  
,, for xi. 1 read xi. 2  
,, for xii. read xii. 5  
,, in xiii. 28 read om *αυτης* 1°



## CHAPTER I.

### HISTORY OF THE MANUSCRIPT.

#### *Recent History of the St Petersburg Codex.*

RUMOURS of the existence of a purple manuscript of the Gospels in the neighbourhood of the Cappadocian Caesarea have been current for some years. In 1883 such a manuscript was seen at Sarumsahly by Professor Demetriades of the Propaganda. In 1886 a notice of it written by him appeared in the 'Εκκλησιαστικὴ Ἀλήθεια<sup>1</sup>, and in the same year at the suggestion of Professor Giovannopoli negotiations for its purchase were begun by Dean Burgon through the Rev. W. H. Simcox and Mr H. D. Grissell<sup>2</sup>. Though these negotiations soon came to an end, others were opened by the American and English missionaries in the neighbourhood. With a similar object one of the leaves of the Codex was sent by the owners to Constantinople, where it was seen by Dr Rendel Harris and photographed by Dr Albert Long of the Robert College. In 1896 by the courtesy of the Foreign Office some information concerning it was sent to the Universities of Oxford and Cambridge, together with a statement that it had been purchased by the Emperor of Russia.

The purchase of the manuscript was due to the members of the Russian Archaeological Institute at Constantinople<sup>3</sup>, who had

<sup>1</sup> 'Εκκ. Ἀλ. 1886, p. 412. My authority is the pamphlet mentioned in note 3.

<sup>2</sup> Mr Grissell's letter to the *Times* May 11, 1896.

<sup>3</sup> I wish to acknowledge at once and fully my indebtedness, both for facts and for many pertinent suggestions, to a pamphlet published by the members of that Institute during the short stay of the manuscript at Constantinople. Much of my

learnt of its existence through M. Smirnoff. Aided both by the generosity of their Sovereign and the interest of the Imperial Ambassador at Constantinople, they were able to carry through the difficult negotiations necessary for its acquisition. It now rests in the Imperial Library at St Petersburg, where by the courtesy of the Librarian M. Bytchkoff, and of his son, the Keeper of the Manuscripts, I was able to examine and collate it<sup>1</sup>.

*Identity of the Newly Discovered Manuscript with Codex N  
of the Gospels.*

As soon as the first particulars in regard to the new discovery reached England, the conjecture was hazarded that it was a part of the manuscript known as N of the Gospels<sup>2</sup>. I am reserving for another place an account of the reasons which justify the conjecture, as well as a detailed description of both the St Petersburg portion and the other fragments of N. For the present purpose it will suffice to say that the conjecture is without doubt correct and that the discovery adds 182 leaves to the 45 already known and edited<sup>3</sup>.

own work was done before I was able to read this pamphlet, and I have been compelled to dissent from some of its conclusions; but I have found it invaluable both in testing and in carrying forward my own results. The pamphlet—Вновь найденный пурпуровый кодекс евангелия—was originally published separately: it now occupies pp. 138—172 of the first volume of the *Proceedings* of the Institute.

<sup>1</sup> The price paid for the codex was £1000 (Turkish). The negotiations were carried on through M. Levitsky, the Russian consul at Konieh. The peasants crowded round his carriage when he left Sarumsahly, to obtain a last opportunity of paying reverence to the sacred treasure he was taking with him.

<sup>2</sup> See Dr J. Armitage Robinson's letter to the *Times*, April 27, 1896, in which he also mentions a surmise of the late Dr Hort, that the rest of N would some day be found and that not far from Ephesus.

<sup>3</sup> See pp. xxiv, xxxii ff. The MS consisted originally of 49 numbered quires, containing 466 leaves. Of the 45 leaves known before 1896, thirty-three from quires ιη' ιθ' κ' and κβ' are at Patmos and contain Mc vi 53—vii 4, vii 20—viii 32, ix 1—x 43, xi 7—xii 19, xiv 25—xv 23; six from quire θ' are at Rome and contain Mt xix 6—13, xx 6—22, xx 29—xxi 19; four from quires ιγ' and μς' are at London and contain Mt xxvi 57—65, xxvii 26—34, Jn xiv 2—10 and xv 15—22; and two from quire λη' are at Vienna and contain Lc xxiv 13—21, 39—49. The Roman, London and Vienna leaves are known to have been in their present localities at the dates

*Summary of the Earlier History of the Manuscript.*

The recovery of the St Petersburg portion of Codex N is important not only because it gives us a considerable addition to the text, but also because it supplies materials wherewith to reconstruct the history of the manuscript. It will be convenient at once to give a brief sketch of the results of such a reconstruction. The codex was written probably at Constantinople and certainly before the end of the first quarter of the seventh century<sup>1</sup>. Like other volumes of its class it was for a time the property of a wealthy, perhaps imperial, personage or was counted among the ornaments of a splendid church. At a later period however it was torn in pieces: half its leaves were either scattered or destroyed; and among them those now at Rome, London and Vienna. The other half comprised the newly recovered portion of the codex, the portion now at Patmos, and a few leaves since lost. There is evidence which will be given later for assigning its destruction to a date in or near the twelfth century. Its destroyers may have been Crusaders.

There is also evidence to show that the second half of the manuscript, which remained in the East, was itself again broken up. One part of it, containing roughly speaking what is left of the Gospel according to St Mark, was permanently separated from the rest, and is now at Patmos; another, containing, again, roughly speaking what is left of the Gospel according to St John, was seen last century at Ephesus; the third, containing the remainder, if not actually in the same place as the latter, was never far removed. Out of these last two parts was put together apparently in 1820 the collection which has recently been discovered. Since its formation however four leaves have been lost. Between 1820 and 1847 it found its way from Ephesus to Sarumsahly. The story of its purchase at this place by the Russian government has been given already.

1594, 1631 and 1670 respectively. Probably they were there earlier. Tradition assigns a much earlier date for the arrival of the Roman leaves. The discovery of the Patmos fragments is recent.

<sup>1</sup> I am inclined to place the date at least half a century earlier.

*The First Collection after the Dismemberment.*

On folios 9, 66, 109, 147 of the codex at St Petersburg, in the right hand bottom corner of the verso stand the words *ομου ν*. This numbering by fifties establishes the fact of the existence of a collection of larger bulk and of earlier date than that which we now possess, and at the same time throws some light both on the extent and the date of that earlier collection. Folios 1—10 of the codex contain a portion of the Gospel according to St Mark and are bound out of their original order. If they were in their proper place as quire *ιζ'* (the gathering is signed), we should have—as an examination of the table on pp. xxx, xxxi will shew—between the beginning of the codex and the first *ομου ν* forty-eight leaves. These together with two leaves known to have been in existence in 1820<sup>1</sup> make up the number fifty, and that without counting either the Roman leaves in quire *θ'* or the London leaves in quire *ιγ'*. Between the first *ομου ν* and the second we have in the codex sixteen leaves. If we add to these one which has been lost since 1820, and the leaves now at Patmos, we again make the number fifty. Between the second *ομου ν* and the third we have in the codex forty-nine leaves; and between the third and fourth thirty-eight. Of the twelve leaves, lost from this last batch of fifty, one has been lost since 1820.

An examination of these figures shews that the number of leaves surviving in or near Asia Minor in 1820 corresponds in two batches exactly, in another very closely, with the numbers which they contained at the date of the collection. It is fair to argue from this correspondence that we have in the portions now at St Petersburg and at Patmos taken together the bulk of the leaves originally contained in the collection—that is to say, 215<sup>2</sup> out of some 240—and that the Roman and London leaves were never a part of it, but were lost before it was made.

With regard to the inclusion of the Vienna leaves in this collection it is difficult to speak with certainty. They come between the third *ομου ν* and the fourth; when the manuscript was complete, there were in this part of it fifty-eight leaves, of

<sup>1</sup> See p. xx.

<sup>2</sup> In 1820 the number was 219, see p. xx.



which fifty survived at the time of the collection. Was the loss of eight due to the loss of separate leaves scattered throughout the quires, or to the loss of the quaternion  $\lambda\gamma^1$  in which the Vienna leaves are found?

The date of the collection is fixed by the date of the handwriting in which the notes are made. It is, of course, precarious to argue from the shape of a few letters written in a cramped position, but there seems no reasonable cause to doubt the accuracy of the dating of the hand given by the scholars of the Russian Institute, who assign it to the XII—XIII century<sup>2</sup>. I have shewn several English scholars a tracing of the script and they are sufficiently confident also in assigning it to the twelfth century, though it may in their opinion be either late eleventh or early thirteenth.

This would push back the date of the destruction of the manuscript to the period of the earlier inroads of the Turks on Asia Minor and of the first Crusades<sup>3</sup>.

I am at issue however with the Russian scholars in regard to the extent of the collection, which they maintain was of much greater size than I have represented it as being. Their arguments are as follows:—

In the original condition of the manuscript there were 169 leaves between the beginning and the first  $\sigma\mu\upsilon\nu \bar{\nu}$ , and 116 between the first and second: of these 285 leaves 97, or, if the Roman and London leaves<sup>4</sup> are included, 105, now remain. If, as is quite

<sup>1</sup> This quire was not a part of the second collection. Quire  $\lambda\zeta'$  is numbered  $\alpha$ , quire  $\lambda\theta'$  of the manuscript is quire  $\beta$  of this collection. See p. xix.

<sup>2</sup> *Proceedings*, p. 157.

<sup>3</sup> It is interesting here to note that the destruction of the Codex Bezae Cantabrigiae (see p. xviii) is ascribed to the Franks of Campania (see Batiffol, *Manuscrits grecs de Bérat d'Albanie* (Paris 1886), pp. 18, 122, 123), that is to say, the Western Christians. The Vatican leaves are connected with the Crusaders by the tradition (see p. xxii) which claims them as a gift of the Queen of Cyprus to Innocent VIII. This Queen was descended from Guy de Lusignan, who was a Crusader.

<sup>4</sup> They hold that these leaves as well as those at Vienna were of the collection. I make the numbers 165, 110 and 275 respectively. The larger numbers are based on the assumption that the quires were all quinions, which in all probability was not the case. See p. xxv. The 97 leaves include the 33 at Patmos, but not the three lost since 1820. The number 115 (*Proceedings*, p. 160) must be a misprint.



possible, one or more of these lost leaves was marked with  $\sigma\mu\upsilon \bar{\nu}$ , we should have a collection considerably larger than I have suggested as probable. This view is indeed quite tenable, but against it we may urge that the numbers of leaves still remaining in the three batches of fifty in 1820 were 50, 50 and 49 respectively, and that there is no trace of the words  $\sigma\mu\upsilon \bar{\nu}$  on the surviving leaves of quires  $\epsilon'$  and  $\zeta'$ , where on this theory we might have expected them<sup>1</sup>.

### *The Second Dismemberment of the Manuscript.*

The first piece of evidence on this point with which we have to deal is a note in the Codex Beratinus<sup>2</sup>. This is a manuscript of about the same date as N and the Codex Rossanensis ( $\Sigma$ )<sup>3</sup>. It is written on purple vellum in silver characters, and accordingly presents a similar appearance though it offers a different text. It has been edited by M. Batiffol, who assigns the note in question to a hand of last century. The note is as follows: ἀλλὰ καὶ τὸ εὐαγγέλιον τοῦ Θεολόγου τὸ γραφὲν ἐν τῇ Πάτρῳ, λυτά εἰσι τὰ τούτου γράμματα, καθὼς τοῦτο ἑώρακα οἰκείοις ἐμοῦ ὀφθαλμοῖς ἐν τῇ Ἐφέσῳ. The writer of the note, it is clear, had seen at Ephesus a manuscript which on account of its appearance he was led to compare with the manuscript at Belgrade in Epirus with which he was familiar. There is a close resemblance between the latter manuscript and N, and while a portion of N was found some while since at Patmos, a larger portion still has just been brought to light in Asia Minor. It is highly probable therefore that it was N, or a part of N, that was seen last century at Ephesus by

<sup>1</sup> See pp. 157—160 of the *Proceedings* of the Institute. From the remaining notes in the same hand, *λιπαζονται* on folios 18 and 26 and *λείπει τετραδιον* on folio 34, I find it impossible to draw any conclusion. The manuscript was at one time in a state of great confusion.

<sup>2</sup> Batiffol, *l.c.*, pp. 18, 19, 123.

<sup>3</sup> Like these two mss it has been mutilated. Its symbol is  $\Phi$ .  $\Phi$  and  $\Sigma$  contain only the first two Gospels.  $\Sigma$  is a purple ms of probably the late sixth century, and is preserved at Rossano in Calabria. Its text, which is almost identical with N, has been published by von Gebhardt (*T. und U.* i. 4). The miniatures have been published by the same author in conjunction with Prof. Harnack (see p. xli, note 5) and quite recently by Dr Arthur Haseloff (*Cod. Purp. Ross.* Leipzig, 1898).

the writer of the note<sup>1</sup>. We have next to ask how much of the manuscript was seen by the writer of this note. It may have been the first collection, or it may have been a part of it. The following considerations would point to the latter conclusion. On folios 112, 124, 131, 139, 146, 156 and 166, at the foot of the recto on the left, stand the letters  $\alpha$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\eta$ ,  $\theta$  respectively<sup>2</sup>. On folio 174 stands a symbol like a T. The letters have been placed either on the first leaves of gatherings or on the first leaves which at the time of this numbering still survived. They show that the portion of the manuscript in which they occur once existed as a separate collection. As this collection contains what is still left of the Gospel according to St John, and practically that alone, it is perhaps to it that the writer of the note in Codex  $\Phi$  refers. The exact words which he uses— $\tauὸ \epsilonὐαγγέλιον τοῦ Θεολόγου$ —would be quite appropriate<sup>3</sup>.

The sequence of the letters used in numbering the quires shews that  $\lambda\eta'$ , containing the Vienna leaves,  $\mu\delta'$ ,  $\mu\epsilon'$  and  $\mu\varsigma'$ , containing the London leaves, were lost before this collection was made. The date of it is not later than the eighteenth century, the date assigned to the note in  $\Phi$ , nor, I think, earlier than the twelfth century collection<sup>4</sup>.

### *The Second Collection.*

This Johannine collection however was not permanently separated, nor did it wander far from the rest of the surviving

<sup>1</sup> There is a tenth-century *cursive* lectionary at Kirkenjee near Ephesus, round which a tradition still lingers that it proceeded from the pen of St John. If such a connexion is implied in the note in  $\Phi$ , the tradition may have been passed on to it from N, when N was carried inland. At all events allusion to this later manuscript is excluded by the nature of the writing.

<sup>2</sup> It is safe to assert that originally  $\beta$  stood on a folio which came before folio 118 in quire  $\lambda\theta'$ . It is to be noticed that  $\varsigma'$  is omitted. The meaning of T is hard to determine; it may be an iota of a peculiar shape, or it may stand for  $\tau\acute{\epsilon}\lambda\omicron\varsigma$ .

<sup>3</sup> The collection contains all the leaves from  $\omicron\mu\omicron\nu \bar{\nu} 3^o$  onwards.

<sup>4</sup> This latter assertion is probable though not beyond dispute. If, as I think, the Vienna leaves were not in the first collection, the assertion is justified. Otherwise it may be questioned though it is always the more possible solution of the problem. The shape of the  $\epsilon$  is against an earlier date, though all that was said on p. xvii about the palaeographical evidence applies here with redoubled force. No argument can be founded on the size of the leaves.

leaves of the manuscript. For after the loss of the leaves now at Patmos<sup>1</sup>, and some others, the two parts came together once again<sup>2</sup>. This second collection is practically that which was discovered at Sarumsahly. Its date is probably the year 1820, the number which is written in Turkish numerals on the inside of the cover in which it is bound<sup>3</sup>. It was numbered throughout by pages, the first fifty-two in Turkish, and after that in Western numerals: I can suggest no reason for this change of symbols; there is no indication of a change of hand. This numbering however reveals the fact that four leaves have been lost since it was made<sup>4</sup>. The authors of the Russian pamphlet ascribe this loss to the cupidity of its custodian<sup>5</sup>.

At the other end of the volume, also on the cover, is a note signed and dated, which gives all that is further known of the history of the codex, until negotiations were entered into for its purchase. It is the attestation of Gerasimos, then Archdeacon of Caesarea and now, according to M. Levedes, metropolitan of Angora, that in 1847 he saw the codex at Sarumsahly and that no one knew its date or origin. The note is as follows:—

*αὐτὸ τὸ ἱερὸν εὐαγγέλιον πότε ἐγράφη καὶ πότε εὐρέθη ἀγνοοῦσιν ἅπαντες οἱ κάτοικοι τῆς χώρας Σαρμησακλή. ὅμως κατὰ τὸ αὐμζ' ἐλθὼν ἐγὼ ὁ ἐν ἱεροδιακόνοις ἐλάχιστος Γεράσιμος Μουταλάστιος εἰς τὴν χώραν ταύτην καὶ θεωρήσας τὴν ἀρχαιότητα τῆς ἱερᾶς βίβλου σημειῶνω καὶ τὸν χρόνον καὶ τὸ ἔτος καθ' ὃ ἀγνοεῖται παρὰ πάντων ἡ χρονολογία αὐμζ' ὀκτωβρίου κδ'. ὁ τοῦ ἀγίου Καισαρείας ἀρχιδιάκονος Γεράσιμος.*

<sup>1</sup> Whether this took place before or after the separation of the Johannine collection we cannot say.

<sup>2</sup> It should be remembered here that the Patmos leaves correspond roughly speaking to the Gospel according to St Mark.

<sup>3</sup> The numerals are followed by a note probably Turkish, though written in Greek characters which I cannot get deciphered.

<sup>4</sup> These leaves stood between folios 40 and 41, 43 and 46, 57 and 58, and 137 and 138 of the St Petersburg portion of the codex.

<sup>5</sup> The losses of the manuscript were due either to looting (as with the Beratinus, and perhaps the Rossanensis), or to accident; or, again, to bribery of its guardian from time to time. Some leaves were disposed of as gifts to persons of eminence, in order to secure their goodwill. They were intended to be used as amulets. I am told that during its stay at Sarumsahly the manuscript was credited with healing powers.

This note is followed by another in a different hand giving further information about the writer of the first.

νῦν τοῦ αὐτοῦ δηλ: τοῦ ἁγίου Ναζιανζοῦ ἱεροδιάκονος Γεράσιμος. ἀπὸ Ἰννέζσα ἔτους 1860 μηνὸς Σεπτεμβρίου<sup>1</sup>.

### *History of the other fragments of the Manuscript.*

There are unhappily few indications of the history of the other fragments of the manuscript after their separation from the portion which has been recently recovered.

The Patmos fragments were discovered at Patmos in 1864 by M. Sakkelion, the librarian of the monastery of St John the Divine. Holding that they were part of the same manuscript with the purple leaves at Rome, London and Vienna, he considered that the latter had been stolen from the monastery at Patmos<sup>2</sup>. This view, which was possible so long as the Patmos leaves formed the bulk of the leaves known, is rendered improbable by the discovery of a considerably larger portion of the manuscript on the mainland, and is hardly consistent with the words of the Abbé Duchesne, who writes 'M. Sakkelion les a retrouvés au fond d'un coffre rempli de vieux papiers<sup>3</sup>.' They were collated for Tischendorf by M. Sakkelion. They were also transcribed and edited by M. Duchesne in 1876. I have availed myself of the Abbé's permission to use his transcription for the text of the Patmos fragments in this edition<sup>4</sup>. It is No. ξξ' in the Patmos Library.

The Roman leaves are mentioned in the Inventario of the Vatican Library, which was written between 1594 and 1600.

<sup>1</sup> The only other notes in the manuscript are the signature 'Μεθόδιος ἀρχιδιάκονος,' written with a hard point in the same place and by the side of this last note, and an Arabic note on the verso of folio 120.

<sup>2</sup> τί δ' ἄλλο ὑπονοεῖν παρέχεται ἐκ τούτου εἰ μὴ ὅτι τῇ τοῦ βιβλιοφύλακος ἀγαθῇ πίστει καταχρώμενοι οἱ κατὰ καιρὸν ἐπισκεπτόμενοι τὴν μονὴν ξένοι περιηγηταὶ ἀπέκοπτον λεληθώς τὰ φύλλα τοῦ λαμπροῦ τούτου τεύχους εἰς μαρτύριον τῆς ἐπισκέψεως αὐτῶν; Πατμιακὴ Βιβλιοθήκη, p. 51.

<sup>3</sup> Duchesne, *Archives des missions scientifiques et littéraires*, Paris, a. 1876, ser. iii, vol. 3, pp. 386—419.

<sup>4</sup> A summary of the differences of the two transcriptions will be found on pp. xliii, xlv.



This is the earliest date at which their presence is ascertained. There is a tradition that they were a gift to Pope Innocent VIII. from the Queen of Cyprus. This is true of another manuscript, Vat. 1208, which is kept in the same case. Innocent was pope from 1484 to 1492; Catherine de Comaro, Queen of Cyprus, sold the island to Venice in 1487<sup>1</sup>. They were described by Bianchini in 1748<sup>2</sup>, collated for Scholz by Gaetanus Marinus, and edited with the Vienna and London leaves by Tischendorf in 1846<sup>3</sup>. They were edited again in facsimile in 1887 by Cardinal Cozza Luzi, to commemorate the jubilee of Pope Leo XIII.<sup>4</sup> The number 200 is written on the verso of the fifth leaf. This portion of the manuscript is called I' by Scholz. It is No. 3875 in the Vatican Library.

Of the London leaves nothing is known except that they formed part of the original Cotton collection now in the British Museum, and were therefore in England early in the seventeenth century: Sir Robert Bruce Cotton died in 1631. They are bound with another vellum leaf in which is framed a small piece of papyrus. The papyrus however gives no clue to the history of the leaves and as a matter of fact has nothing to do with them. They were collated in 1715 by Wetstein, and copied by Scrivener in 1845. Tischendorf's edition of them appeared in 1846<sup>5</sup>. They were called I by Wetstein. Their press mark is Mus. Brit. Cotton. Titus C. xv.<sup>6</sup>

The two leaves at Vienna were in the Imperial collection certainly in 1670, as mention is made of them by Lambecius<sup>7</sup>. They were at that time bound up with the Vienna Genesis, of

<sup>1</sup> The Russian pamphlet (p. 163) states that some leaves are in the Kykko monastery in Cyprus. From enquiries kindly made for me on the spot I gather this is not the case.

<sup>2</sup> Bianchini, *Evang. quadr. Romae a. 1748*, pars 1, vol. 2, p. di<sup>a</sup>—diii<sup>a</sup>.

<sup>3</sup> Tischendorf, *Mon. Sacra inedita* Lips. a. 1848 proll. § 3, pp. 10—12, text. pp. 11—36, facsimilia tab. ii, num. 2, 3, 4.

<sup>4</sup> *Pergamene Purpuree Vaticane di Evangeliariorio*. Romae, 1887.

<sup>5</sup> Tischendorf, *l.c.*

<sup>6</sup> Thompson and Warner, *Catalogue of Ancient MSS. (Greek) in British Museum*, p. 22.

<sup>7</sup> Lambecius, *Commentariorum de aug. bibliotheca Caesar. Vindob. ed. alt. opera et studio Adami Franc. Kollarii*. Vindobonae, vol. (lib.) 3 (a. 1776) coll. 30—32.



which they were wrongly supposed to be a part. There is no mention either of them or of the Vienna Genesis in the catalogue published by Tenguagel in 1609; but they may both have reached the Imperial library through the Fugger collection which was acquired in 1656<sup>1</sup>. They were copied by Treschow in 1773<sup>2</sup>. Their variants were given by Alter<sup>3</sup>. They were edited by Tischendorf in 1846<sup>4</sup>, and again in facsimile in 1895 by Ritter von Hartel and Wickhoff in their magnificent edition of the Vienna Genesis<sup>5</sup>.

<sup>1</sup> An Italian note in the Vienna Genesis and two scholia, also in Italian, on pages 1 and 2 would point to Italy as at one time the home of that manuscript. The dialect of the first note would point with still greater precision to Lombardy or Veglia. The two Vienna leaves of the Gospels may also at that time, as later, have been bound with the Vienna Genesis, but except that they were subsequently found together there is no evidence of this. (*Die Wiener Genesis* herausgegeben von Wilhelm Ritter von Hartel und Franz Wickhoff. Vienna, 1895, p. 99.) In a letter which I have just received from Dr von Tiefenau of the Imperial Library, he tells me that he does not think this manuscript was part of the Fugger collection.

<sup>2</sup> Hermann Treschow, *Tentamen descriptionis cod. vet. aliquot Græc. N. F. Havinae* a. 1773, pp. 124, 127.

<sup>3</sup> Franciscus Carolus Alter, *Nov. Test. ad cod. Vind. Græce expressum* 1787, vol. 1, pp. 999—1001.

<sup>4</sup> Tischendorf, *l.c.*

<sup>5</sup> The dates at which the leaves reached Western libraries taken by themselves would point to a later date, perhaps the fall of Constantinople, for the first disruption of the manuscript. The palaeographical evidence however given on page xvii appears to me conclusive for the twelfth century, a date with which these other facts are quite consistent.

## CHAPTER II.

### RECONSTRUCTION AND DESCRIPTION OF THE MANUSCRIPT.

#### *Identity of Source of the Different Groups of Leaves.*

IN the preceding investigation the identity of source of the scattered fragments with which we have been dealing has been provisionally assumed. It is capable of easy and complete proof. Such a conclusion is almost made necessary by the external resemblance which exists between the various portions of the manuscript: they are all written on purple vellum in silver (or occasionally gold) letters: on each page there are two columns of sixteen lines: the columns are of the same measurements: moreover, the leaves hitherto discovered all come from different portions of the Gospels. This evidence, strong in itself, receives confirmation from the following facts. On an examination of the printed text, as it is given on p. 22, it will be seen that folio 181 of the St Petersburg portion exactly fills the gap between the third and fourth of the Roman leaves—the word *αποκριθεις* being divided between Rom 3 and Pet 181 and the word *πορευομενων* between Pet 181 and Rom 4. Similarly on p. 29 it will be seen that the first of the Patmos leaves takes up the text of St Mark's Gospel from the word at which folio 10 of the St Petersburg portion leaves off. It is to be noticed also that the probable amount of text between Pet 117 and the first of the Vienna leaves, and between the fourth of the London leaves and Pet 156 is such as would occupy three and two leaves respectively of a similar size to those in the manuscript<sup>1</sup>.

<sup>1</sup> This calculation is made from the Textus Receptus. It should be noticed that the London and Vienna leaves are on this showing all conjugates, and that the Roman leaves are all from the same gathering.

*Reconstruction of the Manuscript.*

We now proceed to an attempt to reconstruct the manuscript. It consisted certainly of 49 numbered quires, of which Nos. 14, 23, and 49 were ternions, Nos. 27 (or 28), 30, 37, 38, 42 and 48 were quaternions, while the rest were quinions. There were also gatherings (one or two or more) at the beginning of the manuscript outside the numbering. These contained certainly the lists of the *κεφάλαια* of St Matthew: probably also the Eusebian canons (the sections are given in the margin of the text), and the letter to Carpianus. They may also have contained miniatures, but of the existence of these there is no evidence. The analogy of the Codex Rossanensis<sup>1</sup>—a manuscript closely resembling N—removes all difficulty which might seem to be raised by the supposition of gatherings outside the numbering. There is evidence of the existence of lists of *κεφάλαια*<sup>2</sup>: their natural and usual

<sup>1</sup> Von Gebhardt (Codex Rossanensis, *Texte und Untersuchungen* 14, proleg. xi, Note 11) writes: 'Fol. 10<sup>a</sup> ist mit A bezeichnet, fol 20<sup>a</sup> mit B, und so fort. Eine Unregelmässigkeit findet sich, ausser den angeführten, nur in der 12. Lage, aus welcher vor der Beschreibung ein Blatt ausgeschnitten wurde. Die letzte, mit IH bezeichnete Lage besteht jetzt nur noch aus 8 Blättern (fol. 181—188).' The last part of this note removes any difficulty which might be felt owing to the irregularity of the quires. There are quires of unequal size also in the Codex Imperatricis Theodorae (2<sup>100</sup>), itself a purple manuscript. Against the suggestion made in the pamphlet of the Russian Institute (p. 155), that the missing leaves of the quires contained miniatures which have since been cut out, is the fact that, though the subjects are often taken from the scenes of the Passion (where in N some of the gaps occur), miniatures are regularly found at the beginning of a Gospel and not in the middle of the text. It is easy to account for the irregularity of the gatherings in question, not only by the accidental spoiling and destruction of a leaf, but by intention; for if, as is here the case, each Gospel is to begin with a new quire, a quire of smaller size may be at times all that is necessary to complete the Gospel which precedes. The signatures are in the upper right-hand corner of the recto.

<sup>2</sup> The evidence for this statement consists in the survival of three tiny fragments of the sixth folio of quire κγ'. They measure respectively in millimetres 38 by 49 (to 51), 46 by 15, and 41 by 28 (to 30), and are used to patch folios 73, 64 and 2. The first contains

[ξ' π]ερι των δε[κα λεπρων]  
 [ξα' π]ερι του κρι[του της αδικιας]  
 [ξβ' π]ερι του φα[ρρισαιου και]  
 του τελω[γνου]

place is at the beginning of the several Gospels to which they belong<sup>1</sup>: moreover in the case of the present manuscript, while it fits in better with the arrangement of quires ιδ', κγ' and λη' to have the κεφάλαια of each Gospel in the normal place<sup>2</sup>, there is no room for those of St Matthew's Gospel in quire α', as the three leaves which precede Pet 44 are occupied, and that completely, by the text of Mt i 1—24. A quire therefore containing besides other things the κεφάλαια of St Matthew must have stood before quire α'.

It would be tedious to enter in each case into the various reasons which suggested the table of reconstruction which follows. They were, briefly, the existence on certain pages of the quire-signatures: the arrangement of conjugate leaves still united; and a comparison of the number of words contained in a leaf of the manuscript with the approximate space (calculated from the Textus Receptus or, when available, the Codex Rossanensis) which had to be filled. It will be noticed that the text of each Gospel begins with the first page of a fresh quire. The κεφάλαια of St Mark and St John occupied one folio each, namely, the sixth

The second

[ξγ' περι επερωτησαντος του]  
πλουσιου

[ξδ'] περι του τυ[φλου]

The third

οσ' περι το[υ πασχα]  
οζ' περι τω[ν φιλονεικησαντων τις]  
μιζ'[ων]  
οη' περι τη[ς εξαιτησεως του]  
σατανα]

They are all from the same column of the same page, the opposite side of which was blank. They contain portions of the κεφάλαια of St Luke (see p. xxvii). The writing is in letters half the size of the uncials of the text. The Greek numerals which mark in each case the number of the κεφάλαιον stand in the margin.

In addition to these there is preserved, also as a patch, a small portion of the leaf preceding folio 11, with a few letters on it from verses 19 and 24 of the sixth chapter of St Matthew's Gospel—[θησαν]ρους [επι της] γης and κατα [φρονησ]ει .ον. There are also two patches with no writing on them, the one measuring 45 by 38 mm., the other 45 (to 63) by 38. The writing materials are in every case the same with those of the manuscript.

<sup>1</sup> The κεφάλαια in Σ, Φ and 2<sup>pe</sup> stand at the beginning of the Gospels to which they belong.

<sup>2</sup> See p. xxviii, note 2.

folio of quire ιδ', and the eighth of quire λη': those of St Luke occupied the verso of the fifth and the recto of the sixth of quire κγ'. In its complete condition the manuscript contained in its forty-nine quires 446 leaves; of these 227 still remain; among those which are lost are four leaves containing κεφάλαια.

I have had the advantage of testing my results throughout by the work of the Russian scholars to whom I have referred. Our results agree except in three particulars. To one of these, the number of leaves in a quire, I have already made allusion<sup>1</sup>. A second is the arrangement of quires κβ' and κγ', where the task of reconstruction, which elsewhere is on the whole straightforward, presents some difficulty. The gap between Pat 25 and Pat 26 is one of eleven leaves: Pat 26 is therefore the second leaf of quire κβ', and not the first<sup>2</sup>. In agreement with this is the fact that the first folio of quire κγ' is undoubtedly Pet 180, which has on it the signature of the gathering<sup>3</sup>. The second, third and fourth folios of this quire were taken up with the text of St Mark, which may have extended to the fifth, though it did not in any case occupy more than a few lines of its recto. Then followed the κεφάλαια of St Luke. The first of the fragments<sup>4</sup> which contain a part of them has a broad margin at its top. One side is blank. The first κεφάλαιον on the fragment is κεφάλαιον ξ'. The sixtieth κεφάλαιον stood therefore at the head of a column. There is room in this column for the remaining twenty-four κεφάλαια, ξ' to πγ', and all the κεφάλαια of St Luke would occupy four columns—the column in question and the three preceding it<sup>5</sup>. If therefore this column was the second

<sup>1</sup> See p. xxv, note 1.

<sup>2</sup> Their arrangement of these quires is

κβ'	P <sub>26</sub>	P <sub>27</sub>	P <sub>28</sub>	P <sub>29</sub>	P <sub>30</sub>	P <sub>31</sub>	P <sub>32</sub>	P <sub>33</sub>	—	180
κγ'	—	—	—	—	—	—	—	—	—	—

making quire κγ' a quinion.

<sup>3</sup> This leaf is bound with the true verso in the place of the recto: the signature, which is far from distinct, is in the upper right-hand corner of the present verso.

<sup>4</sup> See p. xxv, note 2.

<sup>5</sup> This is quite clear on a calculation of the space which the κεφάλαια might be expected to occupy, founded on an examination of the fragments of the κεφάλαια which survive. The space each κεφάλαιον would occupy can be determined with sufficient accuracy from what we know of other manuscripts.



column of the recto of a folio, there would be room for all the κεφάλαια of St Luke on the two columns of the page to which it belonged together with the two columns of the verso of the folio which preceded it<sup>1</sup>. The Gospel of St Mark ended certainly on the recto of the fifth folio if not on the verso of the fourth<sup>2</sup>. There is little doubt that the κεφάλαια of St Luke occupied the verso of folio 5 and the recto of folio 6 of quire κγ', the verso of the latter leaf being left blank before the beginning of the Gospel following.

A third point of difference—the position of the κεφάλαια—has already been dealt with<sup>3</sup>.

<sup>1</sup> If it was the first column of the recto, the κεφάλαια would extend to one column of the recto of the preceding leaf: if it was a column of the verso, one side of it could not be blank.

<sup>2</sup> Folio 1 of quire κγ' ends with Mc xv 42. Mc xv 42—xvi 20 occupy 55 lines of the T.R. as given by Scrivener, or rather less than three leaves of N. Σ contains as far as xvi 14; the rest is lost. There can be no doubt that N contained the last twelve verses of the second Gospel. There is some reason to think that N omitted Mt xii 47 and Lc ix 56 but contained Mt xvii 21.

<sup>3</sup> The reasons given on p. xxvi for placing them at the beginning of the Gospel appear to me sufficient; but it is worth while to notice, as arising from the investigation of the arrangement of quire κγ', that their position at the end would involve an uneven number of leaves (or a spare leaf unaccounted for) in quire μθ' certainly, and probably in quires ιδ' and λη': that is to say, in quire μθ' six leaves for the text and one for the κεφάλαια of St John; in quire λη' seven leaves for the text and two for the κεφάλαια of St Luke. It seems likely that, as with St Luke, so with the other Gospels, the page which preceded the beginning of a Gospel was left blank.

*The Table of Reconstruction.*

In the following table the leaves of the St Petersburg portion of the manuscript are indicated by figures alone: the leaves at Patmos, Rome, London and Vienna, by P, R, L and V respectively, with figures attached. A short horizontal stroke indicates a missing leaf of the text: a similar stroke within square brackets a missing leaf which contained *κεφάλαια*. The Greek numerals in the left hand margin indicate the numbers of the quires: those of which the signatures are still extant are printed in capitals. The column on the right contains a statement (sometimes approximate only) of the place at which the text contained in the quire began. One or more quires preceded *α'* and contained the *κεφάλαια* of St Matthew and other matter.



$\kappa\theta'$	—	—	—	—	66 <sup>e</sup>	67	—	68	—	—	viii 33(?)
$\lambda'$		—	62	—	63	64	65	—	—		ix 49
$\lambda\alpha'$	—	179	—	—	—	—	—	—	182	—	xi 6
$\Lambda B'$	69	70	71	72	73	74	75	76	77	78	xii 29
$\lambda\gamma'$	79	80	81	82	83	84	85	86	87	88	xiv 12
$\Lambda\Delta'$	89	90	91	92	93	94	95	96	97	—	xvi 23
$\lambda\epsilon'$	—	—	98	99	100	101	102	103	104	—	xviii 43
$\lambda\zeta'$	—	—	—	105	106	107	108	109 <sup>f</sup>	110	111	xx 40(?)
$\lambda\eta'$		—	112 <sup>g</sup>	113	114	115	116	117	—		xxii 49
$\lambda\theta'$	—	—	—	V <sub>1</sub>	—	—	V <sub>2</sub>	—	[—]		xxiii 50§
$\mu'$	—	—	118	119	—	—	120 <sup>h</sup>	121	122	123	Jn i 1
$\mu'$	—	124 <sup>i</sup>	—	125	126	127	128	129	130	—	iii 14
$MA'$	131 <sup>k</sup>	—	132	133	134	135	136	137	—	138	v 10
$\mu\beta'$		—	139 <sup>l</sup>	140	141	142	143	144	145		vi 49
$MI'$	146 <sup>m</sup>	147 <sup>n</sup>	148	149	150	151	152	153	154	155	vii 50
$\mu\delta'$	—	—	—	—	—	—	—	—	—	—	ix 32
$\mu\epsilon'$	—	—	—	—	—	—	—	—	—	—	xi 41?
$\mu\zeta'$	—	—	L <sub>3</sub>	—	—	—	—	L <sub>4</sub>	—	—	xiii 22?
$MZ'$	156 <sup>o</sup>	157	158	159	160	161	162	163	164	165	xvi 15
$MH'$		166 <sup>p</sup>	167	168	169	170	171	172	173		xviii 36
$\mu\theta'$			174 <sup>q</sup>	175	176	177	178	—			xx 15

The following notes occur on the folios indicated by the letters affixed :

<sup>a</sup> λιπαζονται	<sup>b</sup> λιπαζονται	<sup>c</sup> λειπει τετραδιον	<sup>d</sup> ομου ν	<sup>e</sup> ομου ν
<sup>f</sup> ομου ν	<sup>g</sup> α	<sup>h</sup> Arabic note	<sup>i</sup> γ	<sup>k</sup> δ
<sup>l</sup> ε	<sup>m</sup> ζ	<sup>n</sup> ομου ν		
<sup>o</sup> η	<sup>p</sup> θ	<sup>q</sup> τ		

\* At the end of this quire stood the κεφάλαια of Mark.

† At the end of this quire stood the κεφάλαια of Luke.

‡ One of these quires was a quaternion.

§ At the end of this quire stood the κεφάλαια of John.

*Extent and Contents of the Recovered Portions of the Text.*

Out of the 462 leaves on which originally the text was written 227 have been recovered. The following table will show at a glance the distribution of these leaves.

	Matt.	Mark	Luke	John
Original number in Gospel	135	84	141	102 = 462
Recovered before 1896	8	33	2	2 = 45
„ in 1896 ...	39	11	71	61 = 182
Total ... ..	47	44	73	63 = 227
Proportion recovered to contents of Gospel ...	·348	·524	·518	·628 ·491

Before 1896 only 45 leaves, about one-tenth of the original number, were recovered. The leaves recovered in 1896 come chiefly from the Gospels of St Luke and St John. This is the more satisfactory, because, as the recent discovery tends to bring out more clearly, we have in codex  $\Sigma$  a text practically identical with that of  $N$ : and of  $\Sigma$  we have the first two Gospels almost complete, but nothing else.

Though the particular portions recovered and the contents of each leaf can be ascertained from the printed text which follows, it will be convenient to give that information at once in a tabular form. Where several leaves are consecutive, their contents are grouped together.

## ST MATTHEW.

i 24 -ποιησεν—ii 7 ηρωδης	Pet 44
ii 20 -ρευου—iii 4 ακριδες	Pet 45
vi 25 δυνασθε—vii 15 προσεχε-	Pet 11—13
viii 1 αυτου—23 ιδου σισ-	Pet 14—16
viii 31 αγγελην—x 28 ψυχην και	Pet 17—25
xi 4 -ποκριθεις—xii 40 τρις ημε-	Pet 26—33
xiii 4 κατεφαγεν—37 εις αλευ-	Pet 34—37
xiii 41 τους αγγελους—xiv 6 γενομενων	Pet 38—40
xiv 31 -το αυτου—xv 14 τυφλων	Pet 41—42
xv 31 κωφους—38 τετρακιςχιλει-	Pet 43



xviii 5 ονοματι—25 αποδοθηναι	Pet 46—48
xix 6 εισιν—13 προσηγε-	Vat 1
xx 6 αυτοις τι—xxi 19 και 1 <sup>o</sup>	*Vat 2—6 Pet 181
xxvi 57 -τεροι—65 διερ-	Lond 1
xxvii 26 τον δε ιω—34 και γευ-	Lond 2

\* Pet 181 contains xx 22 -κριθεις—29 εκπορευο-

## ST MARK.

v 20 οσα—vii 4 κρατειν	*Pet 1—10 Pat 1
vii 20 εκπορευομενον—viii 32 λογον	Pat 2—7
ix 1 -τοις αμην—x 43 αλλ ος	Pat 8—19
xi 7 αυτω—xii 19 αδελφος 1 <sup>o</sup>	Pat 20—25
xiv 25 λεγω υμιν—xv 23 εδιδουν αυ-	Pat 26—33
xv 33 ενατης—42 γενομενης	Pet 180

\* Pat 1 contains vi 53 γην—vii 4 κρατειν

## ST LUKE.

ii 23 γεγραπται—iv 3 και ειπεν	Pet 49—56
iv 19 ενιαυτον—26 της σιδω-	Pet 57
iv 36 εγενετο—42 οι οχλοι	Pet 58
v 12 με καθαρισαι—33 και πι-	Pet 59—61
ix 8 τωνων—20 ο δε επι	Pet 66—67
ix 28 και παραλαβων—35 ακουετε	Pet 68
ix 58 κλιναι—x 4 βαλλαντιον	Pet 62
x 12 -ρον εσται—34 αυτου και	Pet 63—65
xi 14 -λαλησεν—23 κατ εμου	Pet 179
xii 12 ειπεν—20 θησαυριζων εαν-	Pet 182
xii 29 -ριζεσθε—xviii 31 παραδο-	Pet 69—97
xix 17 -σιαν εχων—xx 30 ατεκνος και ε	Pet 98—104
xxi 22 -ραι εκδικησεως—xxii 49 αυτον το	Pet 105—111
xxii 57 αυτον λεγων—xxiii 41 επραξαμεμοι	Pet 112—117
xxiv 13 -χουσαν—21 ταυτην	Vind 1
xxiv 39 πνευμα—49 υμεις δε κα-	Vind 2

## ST JOHN.

i 21 ου—40 ημεραν	Pet 118—119
ii 6 -ναι κατα—iii 14 οφιν εν	Pet 120—123
iii 22 μετα ταυτα—29 εκει-	Pet 124
iv 4 -μενην συχαρ—v 2 εχουσα	Pet 125—130
v 10 εστιν—19 και ειπεν	Pet 131
v 26 -κεν εχειν—vi 30 εστιν γεγραμμε-	Pet 132—137
vi 39 αλλα—49 υμων ε-	Pet 138
vi 57 -σει δι εμε—ix 32 ηδυνατο	Pet 139—155

xiv 2 *μοναι πολλαι*—10 *αυτος*

Lond 3

xv 15 *-λος ουκ*—22 *νυν δε*

Lond 4

xvi 15 *δια τουτο*—xxi 20 *ο ις ακολου-*

Pet 156—178

*The Arrangement of the Leaves of the St Petersburg Portion.*

It will be apparent from an examination of the above table that there is some confusion in the present arrangement of the surviving leaves of the manuscript which are preserved at St Petersburg. Pet 1—10 (quire ιζ') which contain part of St Mark's Gospel should follow Pet 181 and be followed by Pet 180. These two leaves instead of standing at the end of the volume should come together with quire ιζ' between Pet 48 and 49. Pet 44 and 45 are also out of their place—they contain a part of the second and third chapters of St Matthew and should stand first of the extant leaves of the manuscript. The remaining leaves are, with two exceptions, in their right order: Pet 66, 67 and 68 should follow Pet 61; and between Pet 68 and 69 should come Pet 62—65, together with two leaves now bound at the end of the manuscript, Pet 179 and 182.

*The Binding of the St Petersburg Fragment.*

The manuscript at St Petersburg is bound in green velvet with silver ornaments. These silver ornaments are, according to an authority whom I consulted at St Petersburg, probably of the last century and of Levantine origin. The arrangement on each side of the volume is the same, and consists of a central medallion with four corner-pieces. On the front the central medallion represents the Crucifixion: on the Saviour's right stands the Virgin, and on His left St John. Jerusalem is depicted in the background: beyond it the sun and moon are seen in the heavens. At the foot of the cross is a chalice, a skull and cross-bones. Upon the cross is the superscription I. N. B. I. The four corner-pieces represent four saints, each of whom has a book in his hand, with a legend giving some of the letters of his name. They are intended apparently for David, Solomon, Isaiah and Jeremiah.

David occupies the upper left-hand corner of the design with Solomon in a similar position on the right. Isaiah and Jeremiah are below David and Solomon respectively.

The medallion on the back of the volume represents the visit of the three women to the empty Tomb. The women stand on the left, the angel opposite to them on the right. The angel's stole is crossed. In the background behind the angel rises Calvary with the three crosses. In the centre above all, is the Risen Lord with a banner in His hand. The representation is traditional. The four corner-pieces in this case represent the four evangelists, each of whom carries a book and pen. At the top, on the left, is St John with the eagle, on the right St Matthew with the angel. St Mark with the lion is below St John. St Luke is represented with an ox.

### *General Description of the Manuscript.*

With the exception of certain particulars to which special attention is drawn our further description of the manuscript will refer to the whole, and not to one or other only of its several fragments<sup>1</sup>. The manuscript is written on vellum of such extreme fineness that not only does the writing in some cases shew through, but it is very difficult to detect, even with a glass, which is the rough and which the smooth side of the skin. The vellum has been stained purple, and in many leaves still retains the rich, deep colour which it had when it was new. The material used for writing is as a rule silver. Gold is used in the abbreviations of the sacred names,  $\theta\varsigma$ ,  $\iota\varsigma$ ,  $\upsilon\varsigma$ ,  $\chi\varsigma$ ,  $\kappa\varsigma$ ,  $\overline{\pi\eta\rho}$  and  $\overline{\pi\nu\alpha}$ <sup>2</sup>.

<sup>1</sup> It is fair however to say that it is impossible to form any idea of the original beauty of the manuscript without seeing the portion of it preserved at St Petersburg. The leaves at London, Vienna, and, as I understand, Patmos and Rome, are comparatively torn and faded. Of those at St Petersburg the majority are in good condition, and many are excellently preserved. The leaves on the outside of a quire have naturally suffered most. The leaves most deteriorated are 1—10, 11—16, 44, 45, 173—182. I have noted 41—43, 46—48, and 139—165 as excellent. No. 112, which has  $\alpha$  on it and would form the first leaf of the Johannine collection (see p. xix), shows no marks of any especial exposure.

<sup>2</sup> Gold is also used in Mt xiii 27 ( $\kappa\epsilon$ ), Le ii 40 ( $\pi\nu\iota$ ), iv 1 ( $\pi\nu\varsigma$   $\alpha\gamma\iota\omicron\nu$ ), xii 47 ( $\kappa\nu$ ), Jn ii 12 ( $\mu$  of  $\mu\epsilon\tau\alpha$ ), vii 39 ( $\alpha\gamma\iota\omicron\nu$  extra ser. litt.), xix 5 ( $\omicron$   $\pi\iota\lambda\alpha\tau\omicron\varsigma$  extra ser. litt.). Silver is used in Le iii 38 ( $\theta\nu$ ), xiii 13 ( $\theta\nu$  extra ser. litt.), Jn vi 27 ( $\pi\eta\rho$  extra ser. litt.). In Le xii 36,  $\kappa\epsilon$  (gold) is corrected by the addition of a small silver  $\nu$ . In Mt

The size given for the leaves at Patmos is 33·3 by 26 cm., for those at Vienna 29 by 26·5, for those at Rome and London 33·3 by 28·5 (Cozza Luzzi gives 33 by 27) and 32·3 by 26·8, respectively. Some of the leaves at St Petersburg measure 31·6 by 26·5, but some are slightly smaller. What the original size of the leaf was, it is now impossible to say. In one instance the upper margin is 5·2 cm. wide, and on folio 173 the fact that the letters *προς* have been cut away bears witness to an additional 2 cm. on one side. Perhaps 34 by 29 cm. would not be wide of the mark.

There are two columns on a page, each measuring 23·2 by 10·3, with a space between them of 1·9 cm. There are sixteen lines in a column and 10 to 12 letters in each line. For the guidance of the scribe 32 horizontal lines have been drawn, which extend from one side of the writing on each page to the other. They are 7 mm. apart. The writing occupies each alternate space beginning with the second. The longer letters and the capitals extend above or below it. The capitals which fall at or near the beginning of a section project from the rest of the column about one cm.<sup>1</sup> They are about twice the size of the other letters. In the side-margins stand the Ammonian sections with the numbers of the Eusebian canons, and in the upper or lower margins the *τίτλοι*, which, with the exception of the numbers, are written in gold. Three small fragments of the list of *τίτλοι* which preceded St Luke's Gospel have been preserved<sup>2</sup>.

The writing is continuous, in the sense that the words are not necessarily separated from each other by a break. The beginning

xiii 51 (*κε*) the *κ* is in silver by mistake, the *ε* in gold, and the word is followed by a space for one letter, there is no erasure. See p. xlvii of the Introduction and pp. 9, 12, 14, and 53 of the printed text.

<sup>1</sup> These capitals have been represented in the printed text where they occur, whether at the beginning of a sentence or of a word. Where, however, in the manuscript they fall in the middle of a word, they have been transferred to its beginning. This is the case in Mt xii 14 *Φαρισαιοι* (*ρ*), xii 39 *Αποκριθεις* (*κ*), xxi 15 *Ιδοντες* (*τ*), xxvi 60 *Υστερον* (*τ*). Mc xiv 44 *Δεδωκει* (*δ* 2°), xv 7 *Λεγομενος* (*γ*), xv 12, xv 14 *Πιλατος* (*τ*) bis, xv 20 *Εξαγουσιν* (*ξ*). Lc x 1 *Απεστιλεν* (*λ*), xviii 29 *Αυτοις* (*τ*), xxii 20 *Ποτηριον* (*ο* 2°), xxiii 33 *Απηλθον*, xxiv 46 *Ειπεν* (*π*). Jn iv 17 *Απεκριθη* (*θ*), also xvi 31, xvii 1 *Ελαλησεν* (*λ* 2°), xviii 37 *Ειπεν* (*π*). The capitals at the beginning of the chapters do not represent capitals in the manuscript itself.

<sup>2</sup> See p. xxv, note 2.

of each section is marked not only by a capital, but where circumstances allow by a space such as would contain a few letters. These spaces occur at the end of a line<sup>1</sup>. Breaks in the sense are also marked in the middle of a line by a small space and, as a rule, a single point which is level with the top, the bottom, or the middle of the writing. In a few cases a double point is used. There is no trace of the semicolon, I believe, or of the comma. The syllable-divider is common. As a rule we find a single point above *υ*, and two points above *ι*<sup>2</sup>. The marks ' and ^ are rare. A curious feature of the manuscript is a single point which stands above a letter, and is used apparently as breathing, accent, syllable-divider, or it may be for other purposes<sup>3</sup>. It is possible that the materials employed in writing determined the shape of this mark.

The manuscript presents the usual abbreviations. It has seemed quite unnecessary to represent these in the text.

A short stroke above the letter to represent *υ* is common, as is also the abbreviation for *καί*<sup>4</sup>.

The words *θεος, πατηρ, ιησους, χριστος, κυριος, υιος, πνευμα, ανθρωπος, ουρανος*, with their cases, are almost invariably abbreviated. We have also *ιηλ* and *δαδ* for *ισραηλ* and *δανιδ*, and *ιημ* or *ιλημ* (*ιηλμ* in Mt ii 1) for *ιερουσαλημ*<sup>5</sup>. We have also the word in full.

We find moreover the following grouping of letters :

$\overset{p}{\eta}$ ,  $\overset{p}{\eta}^o$ ,  $\overset{p}{\eta}^{os}$ ,  $\overset{p}{\eta}^w$  and  $\overset{p}{\eta}^a$  in *προσεθετο* (and *προτερον*), *προφητης* (and *προβατα*), *προς* (and *εμπροσθεν, προσκυνηται*), *πρωτον* and *πρακτωρ*, respectively.

$\overset{p}{\tau}$  in *τετραρχης*. *πη* for *πατηρ*.

$\varsigma$  in *εμαντον, ταυτα* and *αυτος*.

$\pi^a$ ,  $\pi^o$ ,  $\pi^{al}$  and  $\lambda\pi^e$  in *ποιησον, απο, πολλαις* and *απεχει* respectively.

$\eta\eta$ ,  $\overset{\circ}{\eta}$ ,  $\eta\eta$ ,  $\overset{\circ}{\eta}\gamma$ ,  $\overset{\circ}{\eta}$ ,  $\eta\bar{\eta}$ ,  $\eta\eta\bar{\eta}$ ,  $\mu\eta$ ,  $\eta\eta$  and  $\eta\eta\eta$  in *εθνη* (and *στεινης*,

<sup>1</sup> There is not always a stop at the end of a section.

<sup>2</sup> In some cases the two points have become a single straight line.

<sup>3</sup> In the text the stops are represented but no accent or syllable-divider.

<sup>4</sup> The abbreviation for *-αι* is not found.

<sup>5</sup> *ιλημ* occurs in Le ii 41 for *εις ιερουσαλημ*.



εκεινη, γενησεται, διακονησαι, ιερον ηρξατο, ανοιξον ημιν), οينو-  
ποτης (and νομου), την (and απολλυμειν, ην ιωαννην), ιωαννου,  
οδυνωμενοι, ιωαννην (and φωνην, ελεημοσυνην, πεφυτευμενην),  
ιωαννην, ειρηνην, μνημειον, μαννα and μαγδαληνη, respectively.

̑ι, ̑η, ̑ς, ̑μ, ̑̄, ̑̄̄ and ̑̄ in μοι, μη (and μηνας, εβδομη-  
κοντα, μηδε, αμην, διχοτομησει), οφθαλμος (and μοσχος), ερημω  
(and ημας), μου, κοσμον, and δαιμονια (and ωμοσεν), respectively.

̑̄ in δακτυλω (Mt xii 28).

τ' in ιματιον.

Δ' in παιδιον.

The cases of itacism are numerous, but they are of the ordinary kind. The most frequent are the substitutions of ι for ει, of ει for ι, of αι for ε, of ε for αι, of ω for ου, and ου for ω. υ is found several times for οι, as well as η for ε and ω for ο, and *vice versa*. χοροι is found for χοιροι. In addition to the itacisms the following instances of spelling deserve notice: εμ βηθλεεμ, εμ παραβολαις, εμ·προσθεν: ενκαθετους, πανπληθει, συνπνιγι, συνχαρηται, συνχρωνται: ρακκους, εκθρος, εξηλθατε, παραλημφθησεται, τεσσαρα, τεσσαρακοντα, εκαθερισθησαν, ουθενος, διγυνεις, αραφος: απεκατεσταθη, ανεωξεν, ηνεωξεν: γομμορας, γομορροις: βηθσαιδα, βηδσαιδα, βηθ'σαιδα, βησθεσδα, βηθσφαγη: καφαρναουμ (but also καπερναουμ): σιλωαμ, σιλωαν. This list may be increased by adding to it the obvious blunders of the scribe recorded in the footnotes to the pages where they occur.

In the text the usual height of the letters is 7 mm. At the end of a line they occasionally decrease somewhat in size, but without any tendency to become oval or rectangular; and at the beginning of a section they are nearly twice the normal measurements. The letters ρ and γ project below the line, while φ and ψ project both below and above. The letters are without exception free from any sign of slanting, and, with the exceptions noted above, of a regular size. ε, θ, ο, and ς, moreover, are round, and η, μ, ν, and π, are square. The horizontal stroke of Δ is thin; but it broadens towards the extremities, which project beyond the two down-strokes of the letter. A similar thickening is seen in the horizontal stroke of ρ, ε, π and τ, and in the curved

lines of  $\epsilon$  and  $c$ . The horizontal line of  $\epsilon$  is somewhat above the centre of the letter, and extends completely across it; that of  $o$  divides the letter into two equal parts, but does not extend beyond the circle.  $\omega$  is nearly closed. The upper bow of  $\beta$  is much smaller than the lower: both bows are united at the centre of the vertical stroke. The upper part of the bow of  $\rho$  is joined to the top of the vertical stroke but does not project beyond it on the left. The vertical stroke of  $\kappa$  is not joined to the rest of the letter, the upper stroke of which is thinner (though broadening at the top) than the lower. The left-hand stroke of  $\lambda$ , and the upper part of the loop of  $\alpha$ , join the right-hand stroke at a distance of one-third from its upper extremity: the lower part of the loop of  $\alpha$  joins it at the same distance from the bottom. The left hand stroke of  $\gamma$  is thickened at the end; so also are both ends of the stroke which crosses from left to right in  $\chi$ , this stroke being moreover at times somewhat curved.  $\bar{z}$  is made without lifting the pen, and is by no means as uniform in shape as the other letters. In  $z$  the horizontal strokes are broadened at the outer ends, and the upper stroke projects on the left beyond the rest of the letter. I do not give a facsimile because such an excellent reproduction of the Vienna leaves is accessible in the edition of the Vienna Genesis, to which I have already made repeated allusion.

*Date and Provenance of the Manuscript.*

With regard to the date of the manuscript von Gebhardt says:—

‘Das Alter dieser Handschrift ist sehr verschieden geschätzt worden. Horne hielt sie für das älteste neutestamentliche Manuscript (Ende des 4. oder Anfang des 5. Jahrh.); Scholz dachte an das 7. oder 8. Jahrhundert; Casley wiederum schrieb ihr ein höheres Alter zu als dem Codex Cottonianus der Genesis (saec. v.); Tischendorf endlich entschied sich für den Ausgang des 6., spätestens Anfang des 7. Jahrhunderts (Mon. sacra inedita sive reliquiae etc. Prolegom. p. 12)<sup>1</sup>’

<sup>1</sup> *l.c.* p. xxiii, n. 12.

There is nothing, I think, in the above description of the letters taken separately to prevent the handwriting being a book-hand of the sixth, and even somewhat early sixth century. When it is examined in a reduced photographic facsimile it is seen to bear a close resemblance to that of the Wiener Dioscorides<sup>1</sup>, and that without making any allowance for the difference in material. Moreover the handwriting appears firmer and less worn than that of the Codex Rossanensis, and is therefore if anything probably somewhat earlier<sup>2</sup>. Further, there is nothing whatever in any of the abbreviations which have been mentioned above to prevent the adoption of this date; nor is the fact that occasionally an accent or breathing is inserted by the original scribe to be regarded as strong evidence against it.

We are confronted however in this manuscript with the same problem as is presented by the Codex Guelferbytanus (P), the Codex Zacynthius (Ξ), the Codex Rossanensis (Σ), and the Codex Beratinus (Φ). In all these manuscripts there are additions either in the margin or at the beginning of a Gospel in a hand of a somewhat different character and apparently later date. In the case of N we have three fragments of the list of the κεφάλαια of the third Gospel and (in the margin of the leaves) the section-numbers and the τίτλοι. The hand in which they are written differs to some extent from that which is found in the text. The letters are barely half the size of the letters of the text. η, μ, ν, π, have lost none of their squareness, but ε, θ, ο and c are inclined to be oval. The shape of ω is also very slightly different. The other letters present no remarkable variation, and in no case do any of the letters lose their upright appearance. It is possible to deal with this difference in the hands, which must

<sup>1</sup> This manuscript is generally assigned to the first quarter of the sixth century. The evidence, which is given at length in Gardthausen (*Griechische Palaeographie*, p. 150), turns on the identification of the Ἰουλιανὰ, whose portrait is given in the manuscript, with the daughter of Flavius Anicius Olybrius and Placidia who lived at that date.

<sup>2</sup> This manuscript von Gebhardt assigns to the sixth century (*l.c.* p. xxvi). The discussion of the date occupies pp. xxi—xxxi. An examination of the facsimile of one page of Σ recently published by Haseloff confirms me in this opinion of the priority of N. The writing in Σ is irregular; there is a slight loss of squareness and roundness in the square and round letters respectively and a slight tendency of all the letters to slant. The shape of ω in Σ is also in favour of a later date.

be of the same date, in two ways. Either the date of the writing in the text must be brought down to the apparently later date of the writing in the margin, or the appearance of greater lateness may be explained by the cramped position in which the notes are written, or by a lack of care in writing them arising from a notion of the scribe that their contents were less important. The latter explanation is the one adopted by Tregelles<sup>1</sup>, von Gebhardt<sup>2</sup> and Batiffol<sup>3</sup> as the explanation of the similar problem in the manuscripts they have edited, and it is made all the more probable by recent discoveries of papyrus-uncial. The upright nature of the writing is strongly in favour of the earlier date.

The corrections of the manuscript are (with perhaps one exception<sup>4</sup>) by the same hand as the text.

Of the provenance of the manuscript there is no tradition. I am inclined to suggest Constantinople. The magnificence of the manuscript and the character of the text are in favour of this assumption, and so, though less obviously, is the fact that most of the surviving leaves were in Western Asia Minor a century or so ago. The two other purple manuscripts, moreover,  $\Sigma$  and  $\Phi$ , can also be connected with the same locality; the former by the close relations which are known to have existed between Calabria and Constantinople; the latter by the tradition which by a strange irony ascribes its authorship to John Chrysostom<sup>5</sup>. The close connexion in text between N and  $\Sigma$  makes it highly probable that they both came from the same locality.

<sup>1</sup> Tregelles, *Cod. Zac.*  $\Xi$ . London, 1861. Preface, p. ii.

<sup>2</sup> *l.c.* p. xxv.

<sup>3</sup> *l.c.* p. 25.

<sup>4</sup> Mt xxvii 33 *ερμηνευομενον*.

<sup>5</sup> Von Gebhardt and Harnack, *Evangeliorum Codex Græcus Purpureus Rossanensis*, pp. vii, viii; von Gebhardt, *l.c.* p. xxxii. The Greek use was only discontinued in the Cathedral at Rossano in 1416. Batiffol, *l.c.* pp. 17 ff., 122. Compare also Gardthausen, *l.c.* p. 42. Chrysostom (*Homil. in Joh. xxxiii*, T. viii, p. 188 ed. Montfaucon) says of the owners of such manuscripts, 'καὶ ἡ πάντα αὐτῶν σπουδὴ περὶ τῶν ὑμένων τῆς λεπτότητος, καὶ τὸ τῶν γραμμάτων κάλλος, οὐ περὶ τὴν ἀνάγνωσιν... Τοσαύτῃ τῆς κενοδοξίας ἐπίδειξις. Οὐδενὸς γὰρ ἀκούω φιλοτιμουμένου, ὅτι οἶδε τὰ ἐγκείμενα, ἀλλ' ὅτι χρυσοῖς ἔχει γράμμασιν ἐγγεγραμμένον.' Jerome calls the manuscripts 'libros—in membranis purpureis auro argentoque descriptos—onera magis exarata quam codices.'



## CHAPTER III.

### EXAMINATION OF THE CHARACTER OF THE TEXT.

#### *The relation between N and Σ.*

THE text of the manuscript bears a close affinity with the text of the Codex Rossanensis (Σ), itself a purple manuscript of the sixth century, containing the first two Gospels. This affinity of text was pointed out by Professor von Gebhardt at a time when it was only possible to compare 41 leaves of N with corresponding portions of Σ. The following words express his verdict on the question:—

‘Aus dieser grossen Zahl übereinstimmender Lesarten (a list of readings peculiar to the two manuscripts had preceded this statement) ergiebt sich, dass die beiden Purpurodices ihrer gemeinsamen Quelle sehr nahe stehen, und nichts steht der Annahme entgegen, dass sie unmittelbar aus derselben Vorlage abgeschrieben sind. Denn die Abweichungen zwischen beiden sind meist ganz unerheblich und erklären sich theils aus Flüchtigkeit oder Willkür der Schreiber, theils aus der Einwirkung paralleler Stellen; sehr selten, und vielleicht nur da, wo in einer der beiden Handschriften corrigirt ist, liegt eine Nöthigung vor, zur Erklärung der Varianten eine zweite Quelle zu Hilfe zu nehmen.’

In a footnote, moreover, he adds after a brief statement of the more difficult discrepancies: ‘Jedenfalls wird es nicht leicht zwei andere Evangelienhandschriften geben, die so selten von einander abweichen und so auffallend mit einander übereinstimmen, wie Σ und N<sup>1</sup>.’

<sup>1</sup> Von Gebhardt, *l.c.* pp. xlviiii and xlix.

I am requested by the editors of the Codex Rossanensis to draw attention to the preface in which they state the reasons which prevented a revision of their first collation of the manuscript. The collation was made with Theile's tenth (stereo-typed) edition of the N.T.



The discovery of fifty additional leaves of N from the Gospels of St Matthew and St Mark puts us in a still better position to form a judgment on this question. It appeared to me that the most satisfactory way to bring out the few points of difference between them, was to avail myself of Professor von Gebhardt's kind permission to print the variants of  $\Sigma$  at the foot of the text of N. I have not as a rule noticed either itacisms or other differences of spelling, but with this exception, I believe that the apparatus will be found to be a complete record of the variations between the two manuscripts, so far as they are at present capable of comparison<sup>1</sup>.

The total number of differences of reading registered amounts to 151 (56 Mt + 95 Mc). There are also corrections in one or other manuscript or in both which amount to 63 (46 + 17). These however may be left for subsequent consideration. Of the 151 differences mentioned above 9 (2 + 7) may be neglected as obvious blunders of one scribe or the other<sup>2</sup>, and 44 (22 + 22) as in themselves of no importance. This latter class consists either of itacisms or of differences of spelling. There remain therefore for consideration 93 (30 + 63)—or practically one for every page of N recovered—together with five cases in which the reading of one manuscript or the other is open to doubt<sup>3</sup>.

<sup>1</sup> I find that the reading of  $\Sigma$  (om.  $\epsilon\sigma\tau\iota\nu$ ) in Mc xii 16 has not been given a place in my footnotes. It has been taken account of however in the calculations which follow. Readings such as Mc viii 29 are counted as two.

<sup>2</sup> They are Mt ix 2 N, ix 13 (cf. however 'omnis autem substantia consumitur' the reading of  $k$  in Mc ix 49)  $\Sigma$ , Mc vii 33 N, ix 3 N, ix 17 N, ix 32 N, x 15 ( $\delta\iota\omicron\nu$ ) N, xiv 36 ( $\tau\omicron\epsilon\gamma\omega$ )  $\Sigma$ , xiv 64 N.

<sup>3</sup> These cases are Mt xx 23, xx 26, Mc viii 4, x 15 ( $\omicron$ ]  $\omicron\varsigma$   $\Sigma$ ), xv 36. In Mc viii 4, x 15 the reading of M. Sakkelion, as given by Tischendorf, agrees with  $\Sigma$ : the reading given in the text is improbable in itself, and is unsupported by any other manuscript. In Mt xx 23, xx 26 N is torn:  $\Sigma$  agrees with the best uncials against N and the T.R. In Mc xv 36  $\Sigma$  is torn: N agrees with the best uncials against  $\Sigma$  and the T.R.

The collation of the Patmos leaves of N supplied to Tischendorf by Sakkelion differs from the edition of the Abbé Duchesne in the places here to be mentioned. I take the latter's text as printed on pp. 29—44 as the standard and cite the variants which I gather from Tischendorf's apparatus. In the places marked with an asterisk the reading of Tischendorf is not quite certain. I have indicated agreement with  $\Sigma$  by placing its symbol after the reading.

vi 56  $\kappa\rho\alpha\sigma\pi\epsilon\delta\omicron\upsilon$ ]  $\pi\rho$  του  $\Sigma$       viii 4  $\tau\omicron\upsilon\tau\omicron\iota\varsigma$ ]  $\tau\omicron\upsilon\tau\omicron\iota\upsilon\varsigma$   $\Sigma$       21  $\epsilon\lambda\epsilon\gamma\epsilon\nu$ ] +  $\alpha\nu$ -

Out of the 93 cases, N agrees with the Textus Receptus against  $\Sigma$  in 44 (15 + 29)—in 20 (6 + 14) of these  $\Sigma$  stands alone, in 16 (6 + 10) with but a few manuscripts.  $\Sigma$  agrees with the Textus Receptus against N in 45 (15 + 30)—in 18 (5 + 13) of these N stands alone, in 14 (6 + 8) with but a few manuscripts. The cases in which N and  $\Sigma$  differ from each other and also from the T.R. are Mc v 36 (where there is much confusion of reading), viii 25 (most MSS om *αυτου*), xiv 36 (where N reading *τουτο το ποτηριον* stands with D. 1. 209 against most MSS), and xiv 40 (where there is much confusion). In other words, where the manuscripts differ, it is possible in almost every case to assign the difference either to the aberration of the scribe or to the influence of a reading already popular<sup>1</sup>.

τοις\*  $\Sigma$  30 *τουτου*] *αυτου\**  $\Sigma$  ix 13 *utrum ηθελησαν* ( $\Sigma$ ) *αν ηθελον legi velit*  
*dubium* 18 *ξηραινεται\** 23 *το ει δυνη*  $\Sigma$ ] om. *το* x 1 *συμπορευονται*] pr. *και*  $\Sigma$   
 14 *προς εμε*] *προς με\**  $\Sigma$  15 *ο' εαν*] *ος εαν*  $\Sigma$  xi 13 *ου γαρ καιρος*] *ου γαρ ην*  
*καιρος*  $\Sigma$  18 *οι γραμματαις και οι αρχιερεις*  $\Sigma$ ] *Lectio cod. N dubia* id. *εξε-*  
*πλησσουντο*  $\Sigma$ ] *Lectio cod. N dubia* xii 7 *προς εαυτους*  $\Sigma$ ] *+ οτι\** 16 *εστιν*]  
*om.\**  $\Sigma$  xiv 32 *γεθσημανει* id. *προσευχωμαι*] *προσευξωμαι*  $\Sigma$  44 *συσσημον*]  
*+ αυτοις\**  $\Sigma$  53 *αυτων*] *αυτω*  $\Sigma$  54 *συνκαθημενος και θερμαινομενος μετα των*  
*υπηρετων*  $\Sigma$ ] *συνκαθημενος μετα των υπηρετων και θερμαινομενος\** 65 *ημιν χριστε τις*  
*εστιν ο πεσας σε*  $\Sigma$ ] *om.\** id. *ραπισμασιν*  $\Sigma$  xv 7 *στασιαστων*] *συστασιαστων*  $\Sigma$ .  
 The divisions of lines in Duchesne's edition favour Tischendorf's reading in x 1, xi 13, xiv 65; they favour his own in ix 13 (*ηθελησαν*), x 14, xiv 44, xiv 65 (most strongly), xv 17; in vi 56, viii 21, viii 30, ix 23, x 15, xii 16, they throw no light on the question; in xiv 53 *αυτω* comes at the end of a line.

Of these readings, so far as the question immediately before us is concerned, 19 deserve consideration. If Tischendorf's readings are correct they strengthen the case for a common origin of the MSS. Ten cases of difference of reading are removed and probably four others, while five differences of reading may be introduced, none of which are certain, and four of which from the way the evidence is given are highly improbable. There are 48 differences in the 33 Patmos leaves according to Duchesne, as against 44 in the other 53 leaves which survive of the two Gospels.

<sup>1</sup>  $\Sigma$  stands alone in Mt ii 2, vii 5, viii 23, ix 18, x 5, xxi 13 (*γεγραπται οτι*), Mc v 37, vi 25, vi 31 (bis), viii 29 (bis), x 24, x 36, xi 32, xii 1, xii 4, xii 14, xii 15, xv 19—with but few MSS in Mt x 10, x 14, xii 22, xiii 27 (*τω οικοδεσποτη*), xviii 10 (*του εν τοις ουρανοις*), xx 13, Mc v 29, v 40, vi 33, vi 36, vii 34, ix 28 (*αυτον*), xiv 32 (*εως αν*), xiv 36 (*αλλ οτι*), xiv 43 (om. *ευθεως*), xv 41. The other instances of agreement of N and T.R. against  $\Sigma$  are Mt ix 23, xii 38, xviii 6, Mc ix 45 (*σοι εστιν*), xiv 35 (bis), xiv 72, xv 40, where except in Mc ix 45, xiv 35 (*επι προσωπον*), xiv 72, and xv 40, the reading of  $\Sigma$  is that of the best uncials.

N stands alone in Mt viii 32, ix 36, xii 19, xiii 26, xxi 11, Mc vi 56, viii 16, viii

An examination of the differences also brings out the fact that, while they are alterations which a scribe would be easily tempted to introduce into a manuscript, they are not in themselves of much importance. They are either assimilations ( $18 + 28 = 46$ ) to a phrase which (*a*) has been used recently ( $3 + 2 = 5$ ), or (*b*) is familiar ( $9 + 8 = 17$ ), or they betray (*c*) the influence of the parallels ( $6 + 18 = 24$ ), or else they consist of (*d*) the omission or addition of a word which the context makes unimportant ( $5 + 13 = 18$ ), or (*e*) a slight change in a word ( $2 + 4 = 6$ ) sometimes dictated by the context. 8 ( $2 + 6$ ) are due to a change of order<sup>1</sup>.

Of the remaining 15 cases, in 5 the reading is doubtful; the difference is not serious either in these or in six others. There are four which present some difficulty, but even these are capable of explanation<sup>2</sup>.

21, viii 30, x 1 (bis, *ηλθεν*, om. *και*), x 4, xi 13 (om. *ην*), xii 16, xiv 32 (*προσενχωμαι*), xiv 53, xiv 65 (*ραππισμασιν*), xv 14—with but few mss in Mt viii 20, ix 9, xiii 51, xv 4, xviii 19, xxi 13 (*εποιησεται αυτον*), Mc vi 23, viii 20, ix 45 (om. *την*), x 7, xiv 44 (om. *αυτοις*), xiv 49, xiv 50 (om. *παντες*), xv 34. The other instances of agreement of Σ with the T.R. against N are Mt viii 1, ix 26, x 4, xiii 56, Mc vi 37, ix 9, ix 38, ix 42, xi 23, xii 2, xiv 43 (om. *των*), xiv 65 (*ελαβον*), xv 7, where except in Mt ix 26, xiii 56, Mc ix 38, and xiv 43, the reading of N is in agreement with the best uncials.

<sup>1</sup> (*a*) Mt vii 5, x 10, xii 22; Mc xiv 72, xv 14.

(*b*) Mt viii 1, viii 23, x 4, xiii 51, xiii 56, xviii 10 b, xviii 19, xxi 11, xxi 13; Mc v 37, v 40, vi 33, x 36, xi 23, xii 15, xiv 35 a, xiv 40.

(*c*) Mt ix 18 (?), ix 23, ix 36, x 14 (?), xv 4, xxi 13 b; Mc viii 16, viii 20, viii 29 (bis), x 1 a, x 4, x 7, xi 32, xii 2, xiv 35 b, xiv 36 a, xiv 43, xiv 49, xiv 50 (?), xv 19, xv 34, xv 40, xv 41, also vi 25.

(*d*) The article Mt viii 32, xii 19, also xviii 10 b; Mc vi 31 b, vi 56 b, ix 38, ix 45 c, xiv 43 b: a pronoun Mt x 5, xii 38, xviii 6, also ix 18; Mc v 29, viii 21, xiv 44 b, also ix 42, x 4, x 7; in Mc xii 4 we have *αυτους* N, *αυτον* Σ: a particle Mc x 1 d *και*, xiv 32 *αν*, also Mc xi 23 *γαρ* and Mt xviii 19 *δε*, xxi 11, xxi 13 *οτι*; in Mc vi 25 and ix 9 N has *και*, Σ *δε*.

(*e*) Mt xiii 26 (neut. plur. with a singular verb Σ, plural N alone), xiii 27 (dat. after *προσελθοντες* Σ alone with h); Mc ix 42 (homoioteleuton Σ), xiv 36, xiv 53 (Tisch. agrees with Σ), xiv 65 (*ελαβον* N, *εβαλον* Σ).

The instances of transposition are Mt ii 2, ix 9, also xii 22, xiii 51, xiii 56; Mc v 36, vi 31 a, viii 25, ix 45 a, x 24, xv 19, also v 37.

<sup>2</sup> The instances of doubtful reading are Mc viii 30, ix 28 b, xi 13 b, xii 16, xiv 32 b. The cases which present no difficulty are Mt viii 20, ix 26, Mc vi 23, vi 36, vi 37, xiv 65 a. The remainder are Mt xx 13 (*συνεφωνησας μοι* N cf. *συ<sup>sc</sup>ν<sup>et</sup>*, *συνεφωνησα σοι* Σ cf. *συ<sup>sc</sup>ν<sup>et</sup>*); Mc vii 34 (*εστεναξεν* N, *ανεστεναξεν* Σ, *οὐν<sup>on</sup>* is the word before, cf. viii 12) xii 1 (*και ωκοδομησεν πυργον* N, Σ om. alone, probably by homoioteleuton), xii 14 (*η ου* N, Σ om. alone. Note *η ου δωμεν η μη δωμεν*).

*The Corrections of the two MSS.*

We now come to a consideration of those instances in which some alteration has been made in the readings of one manuscript or the other by a second hand. Of these I have noted sixty-three. Twenty-seven are quite unimportant, and seven more are cases of itacism. Of the remaining twenty-nine, in seventeen cases the first readings of the MSS agree— $\Sigma$  being altered ten times, and  $N$  six, while in one case (Mt xxvi 60) both first readings have been altered but so that the second readings are still in agreement<sup>1</sup>. There are eight cases—four in each manuscript—in which, though the first hands disagree, the second hands have brought about conformity<sup>2</sup>. There are left four cases to be considered. The first can be dismissed at once. The more I look at the evidence for the reading in Mt x 15, the more convinced I am that the reading of  $N$  is *εσται γη σοδομων* and not *εσται τη σοδομων*. If by any chance, and I regard it as quite remote, *τη* is right as the reading of the first hand, it may be explained as a slip. The other three Mt ix 27, xi 27 and xii 28 all hang together. They are interesting both as being unique readings, and being the most difficult to explain of the discrepancies between the text of  $N$  and that of  $\Sigma$ .

I am inclined to think that certainly in Mt xi 27 and xii 28 and quite probably in ix 27 the intentions of the first hands were in agreement. My reason for thinking so turns on the fact that the words of the manuscript which are written in gold were inserted subsequently to the completion of a page (or it may be a leaf or quire) of the silver writing<sup>3</sup>. At the time of writing a

<sup>1</sup> These are Mt xi 24, xii 3, xiii 27 (*τα*), xix 9(?), xxi 1, xxi 5, xxi 15, xxvi 60 (*δε*), Mc x 1, x 16 where  $\Sigma$  is altered, and Mt ix 9, xi 22, xviii 10, xxvii 33, Mc ix 23, x 19 where  $N$  is altered. For a discussion of the corrections see p. lx.

<sup>2</sup> These are Mt x 19, xii 20, xviii 21, Mc vi 3 where  $\Sigma$  is altered and Mt xii 15, xiii 27 (*δε*), xv 32, xviii 8 where  $N$  is altered. These, with the exception of Mc vi 3, are corrections of obvious mistakes, which are without any or with only the slightest attestation. In Mc vi 3  $\Sigma$  reads *οτε... κτων... ο*. perhaps for *ο του τεκτονος* vs.

<sup>3</sup> This method indeed would be the natural one to adopt. Some direct evidence is given on p. xlvii. In Mt xiii 51, moreover, a space has been left for two gold letters (*κε*). *κ* has been written (by mistake) in silver and *ε* only has been inserted (see p. xxxv, note 2). The space allowed for *πηρ* seems to be 34 cms., for *υ* 25 cms.



space was left of the size required for the reception of the word to be inserted. It will be remembered that the gold writing is practically confined to the sacred names, which are (almost without exception) always written in that material. The space allowed for each name I have ascertained to be to all intents and purposes uniform on each occasion of its occurrence— $\overline{\pi\eta\rho}$  a word of three letters occupying a space perceptibly greater than  $\overline{\upsilon\varsigma}$  a word of two.

Now in the passages in question N reads in Mt xi 27 *οὐδεις επιγινωσκει τον  $\overline{\pi\rho\alpha}$  ει μη ο  $\overline{\upsilon\varsigma}$  ουδε τον  $\overline{\upsilon\psi}$  τις επιγινωσκει ει μη ο  $\overline{\pi\eta\rho}$*  (with no other MS)<sup>1</sup>; in Mt xii 28 *εν δακτυλω  $\theta\upsilon$*  (again with no other MS, but with the parallel Lc xi 20); and in ix 27  *$\overline{\kappa\epsilon}$   $\upsilon\iota\epsilon$   $\delta\alpha\delta$*  (with no other MS but in accordance with a familiar phrase). The readings in  $\Sigma$  in the corresponding passages are *οὐδεις επιγινωσκει τον  $\overline{\upsilon\psi}$  ει μη ο  $\overline{\pi\eta\rho}$  ουδε τον  $\overline{\pi\rho\alpha}$  τις επιγινωσκει ει μη ο  $\overline{\upsilon\varsigma}$*  (with the T. R.); *εν  $\overline{\pi\psi\iota}$   $\theta\upsilon$*  (again with the T. R.); and  *$\overline{\iota\psi}$   $\upsilon\iota\epsilon$   $\theta\upsilon$*  (with no other MS). The parallel passage to Mt xi 27 is Lc x 22 where a similar variation occurs in N but with U and *b*<sup>2</sup>. It was in the second collation of this passage that the fact which I have mentioned above first attracted my attention. It is quite clear that the gold letters have been inserted subsequently. They have, however, not been inserted in the place intended for them—the three letters of  $\overline{\pi\eta\rho}$  are cramped into a space intended for two, and the two letters of  $\overline{\upsilon\varsigma}$  are spread over a space intended for three<sup>3</sup>. In Mt xi 27 it is less obvious, but it is not less certain, that a similar mistake has been made, and that the intention of the first hand was to give a reading in conformity to  $\Sigma$  and all other manuscripts<sup>4</sup>. As for Mt xii 28 the ordinary reading  $\overline{\pi\psi\iota}$   $\theta\upsilon$

<sup>1</sup> I may draw attention to the following extract from Tischendorf ad locum:—*Ir<sup>int</sup> 233* (postquam scripsit: *Nemo cognoscit filium nisi pater etc.* addiditque: *Sic et Mt posuit et Lc similiter et Mc* (memoria fefellit) *idem ipsum; Ioh enim praeteriit loc. hunc, pergit): Hi autem qui peritiores apostolis volunt esse sic describunt; Nemo cognovit patrem nisi filius, nec filium nisi pater et cui voluerit fil. revelare.* At eodem ordine ipse *Ir<sup>int</sup> 122, 234* et e *Marcos<sup>93</sup>*; idem est ap *Clem<sup>hom</sup>* *Iust<sup>r</sup>* et ap *Marc<sup>tert</sup> 4, 25* *Epiph<sup>sapo</sup>* (sed quater alter. ord. tenet) al.

<sup>2</sup> *a* reads only *quis est pater nisi filius*—the rest of the verse being lost. *b* is a codex argenteus.

<sup>3</sup> I regret that I cannot reproduce the evidence in facsimile.

<sup>4</sup> It is less obvious because in three out of the four cases the word in question stands at the end of a line, the fourth case is decisive especially as it is joined to the partial testimony of the other three and the clear witness of the parallel.



would require a space of five letters. I have indicated at the foot of p. 14 the manner in which the words of the actual reading  $\delta\alpha\kappa\tau\upsilon\lambda\omega\ \theta\bar{\upsilon}$  are written; not only the word  $\theta\bar{\upsilon}$  which might have been left out originally by accident but the  $\omega$  of  $\delta\alpha\kappa\tau\upsilon\lambda\omega$  is written above the line. It is in this manner that we should expect the words to be written if they were inserted in the space left for the shorter reading. I maintain therefore and, I think, with considerable shew of truth that the evidence points to the shorter reading  $\overline{\pi\nu\iota}\ \theta\bar{\upsilon}$ —which is the reading of  $\Sigma$ —as the reading of the exemplar and to the insertion in error from memory of  $\delta\alpha\kappa\tau\upsilon\lambda\omega\ \theta\bar{\upsilon}$  under the influence of the parallel<sup>1</sup>.

Of the third case Mt ix 27 I am somewhat less confident. The readings both of N and  $\Sigma$  in this passage are unique, but the evidence would suggest that  $\overline{\upsilon}\ \nu\iota\epsilon\ \delta\bar{\alpha}\delta$  was the reading of their common exemplar. The gold-writing in  $\Sigma$  is confined to the first three lines of the first page of a gospel<sup>2</sup>. As the sacred names are not written in gold, this manuscript offers less occasion than N for an unimportant and accidental change in them, though such an explanation of the unique reading  $\overline{\upsilon}\ \nu\iota\epsilon\ \delta\bar{\alpha}\delta$  is not absolutely excluded; the scribe of  $\Sigma$  may have diverged from the reading of the exemplar in reading  $\overline{\upsilon}$ , and the reading of N  $\overline{\kappa\epsilon}$  may be right or both may be wrong<sup>3</sup>. As however both manuscripts have a reading longer than the ordinary, it is fair to assume that their exemplar had a longer reading also, and if the choice is a choice between the reading of N and the reading of  $\Sigma$  the peculiar opportunity for error afforded by the method adopted by the scribe of N in writing in the sacred names would lead us to prefer the testimony of the other manuscript. In any case, however, under the circumstances a difference of reading in this passage between the two manuscripts would not be serious evidence for a different original.

<sup>1</sup>  $\delta\alpha\kappa\tau\upsilon\lambda\omega\ \theta\bar{\upsilon}$  is as far as I can ascertain by experiment by far the most familiar version of the passage. The letters  $\delta\alpha\kappa\tau\upsilon\lambda$  are crowded.  $\theta\bar{\upsilon}$  is in gold.

<sup>2</sup> See von Gebhardt *l.c.* p. xx.

<sup>3</sup>  $\overline{\kappa\epsilon}\ \nu\iota\epsilon\ \delta\bar{\alpha}\delta$  occurs in Mt xv 22, xx 30, xxvi 31. This may have been the reading of the exemplar but it is, of course, quite likely that instead of comparing the passage carefully with the exemplar the scribe trusted to his memory which here played him false. The inference from the use of silver in the  $\kappa$  of  $\overline{\kappa\epsilon}$  in Mt xiii 51, is that the exemplar from which N was copied was not a purple codex of the exact style of N.

*Readings attested by N and Σ alone.*

We have now to examine the instances in which the two manuscripts agree together either against all other manuscripts or against a very large majority. Of the first class there are 63 (20 + 43) instances, of which the following is a list<sup>1</sup>.

- Mt ii 4 και τους γραμματεις  
 ii 22 απελθειν εκει  
 vii 11 πονηροι υπαρχοντες: cf. Lc xi 13  
 viii 4 δωρον σου  
 viii 9 πορευου: cf. Lc vii 8 (D X 209)  
 viii 10 ακουσας δε ταυτα: cf. Lc vii 9  
 ix 4 ιδων δε: cf. Lc v 22 επιγνους δε  
 x 7 ηγγικεν εφ υμας: cf. Lc x 9  
 x 11 εξελθητε εκειθεν: c *donec exeat is inde*: cf. Mc vi 10 (cf. Lc ix 4  
 εκειθεν εξερχασθε)  
 xii 10 εχων την χειρα: cf. Mc iii 1  
 xii 35 προφερει: cf. Lc vi 45  
 xiii 29 εφη αυτοις: cf. λεγει αυτοις D it<sup>1</sup>  
 xiv 5 επιδη: επει B\*  
 xv 31 κωφους ακουοντας και λαλουντας  
 xviii 16 ακουση σου: cf. σου ακουση L Δ 33 vv  
 xviii 17 καταφρονησει: cf. 1 Cor xi 22  
 xviii 17 εσται  
 xix 7 ενετιλατο ημιν  
 xx 31 οι δε οχλοι επετιμησαν: ff<sup>1</sup> syr<sup>cu</sup> et<sup>sch</sup> (Mc, Lc επετιμων)  
 xxi 8 εκ των δενδρων: cf. Mc xi 8 εκ των αγρων  
 xxvi 60 ουκ ηυρον  
 Mc v 22 τον ιησουν: cf. Lc viii 41 παρα τους ποδας ιησου  
 v 22 παρα τους ποδας: cf. Lc viii 41  
 v 26 πολλα sine και: q  
 v 31 και λεγουσιν: cf. οι δε μαθηται αυτου λεγουσιν αυτω D 2<sup>pe</sup> it<sup>could</sup>  
 v 33 το γεγονος: cf. v 14  
 v 34 πορευου: cf. Lc viii 48  
 vi 35 προσηλθον...λεγοντες: cf. Mt xiv 15  
 vi 47 οψιας (Σ οψειας) δε: cf. Mt xiv 23  
 vi 50 μετ αυτων ο ιησους: cf. Mt xiv 27 ελαλησεν αυτοις ο ιησους (could, multi)  
 vi 51 εν εαυτοις εκ περισσου  
 vi 53 προσορμισθησαν εκει

<sup>1</sup> I give the spelling of N. I have not as a rule considered it necessary for my purpose to do more than employ the apparatus and method of Tischendorf.

- Mc vii 1 οι ελθοντες: a b f *qui venerant*, q *qui veniebant*  
 vii 29 ειπεν αυτη ο ιησους: g<sup>1</sup>: cf. Mt xv 28 ο ιησους ειπεν αυτη  
 viii 3 εγλυθησονται  
 viii 7 ειπεν παραθειναι αυτοις: cop *coram illis*  
 viii 13 καταλιπων: cf. Mt xvi 4  
 viii 18 ουπω νοειτε pro και ου μνημονευετε: cf. viii 17  
 viii 23 επηρωτησεν  
 viii 32 ελαλει τον λογον  
 ix 3 λευκαναι ουτως  
 ix 5 αυτω pro τω ιησου  
 ix 13 ηδη εληλυθεν: cf. Mt xvii 12: ηδη ηλθεν C 1 209  
 ix 19 λεγει αυτω: g<sup>1</sup> q  
 ix 21 τον πατερα αυτου ο ιησους: cf. τ. π. α. ο ιησους λεγων 2<sup>pe</sup>  
 ix 21 γεγονει  
 ix 28 ελθοντα pro εισελθοντα: al pauc  
 ix 33 γεναμενος  
 x 5 επετρεψεν: cf. x 4, Mt xix 8  
 x 30 και πατερας και μητερας: al<sup>aliq</sup> (73 238 cop μ. κ. π.)  
 xi 26 ο εν ουρανω  
 xi 31 οι δε ελογιζοντο: it (exc. k) vg. cf. Mt xxi 25, Lc xx 5  
 xi 32 ως προφητην (om. οντως): cf. Mt xxi 26  
 xii 1 λεγειν αυτοις εν παραβολαις  
 xii 7 ιδοντες αυτον: al pauc c: cf. Mt xxi 38, Lc xx 14  
 xiv 27 γεγραπτε γαρ: k: cf. Mt xxvi 31  
 xiv 36 πλην αλλ: cf. Mt xxvi 39, Lc xxii 42  
 xiv 46 αυτω pro επ αυτον  
 xiv 54 συνκαθήμενος και θερμενομενος μετα των υπηρετων<sup>1</sup>  
 xiv 70 δηλοι pro ομοιαζει: cf. Mt xxvi 73  
 xv 2 ο δε ιησους αποκριθεις: al pauc  
 xv 21 om. παραγοντα: cf. Lc xxiii 26  
 xv 38 και ιδου το καταπετασμα: cf. Mt xxvii 51  
 xv 41 διηκουνουν sine αυτω

In the following instances N and Σ agree together but with few other manuscripts:

- Mt ii 3 πασα η ιεροσολυμα: Z al Eus  
 vi 32 ταυτα γαρ παντα: Δ al it<sup>3</sup> vg al: cf. Lc xii 30  
 vii 3 την δε δοκον την εν τω σω οφθαλμω: N\* 235 Chr: cf. Lc vi 41  
 viii 10 τοις ακολουθουσιν αυτω: C 13 28 33 235 435 b<sup>scr</sup> Chr verss<sup>blur</sup>:  
 cf. Lc vii 9  
 viii 13 απο της ωρας εκεινης: C Δ 33 al<sup>4</sup> it<sup>7</sup> sah  
 viii 13 αυτον (pro τον παιδα) νυγιμενοντα: Φ 33: cf. Lc vii 10

<sup>1</sup> Tisch. gives the ordinary reading.

- Mt ix 4 ειπεν αυτοις: D al<sup>7</sup> it<sup>2</sup> sah syr<sup>sch</sup>: cf. Mc ii 8  
 ix 9 εκειθεν ο ιησους: D 124 cop it<sup>8</sup> vg Eus  
 ix 28 εισελθοντι δε: **S**\*  
 ix 36 ο ιησους εσπλανχνισθη: G al it<sup>2</sup> syr<sup>p</sup>: cf. Mc vi 34 (codd. nonnulli)  
 x 25 επεκαλεσαντο: **S**\* 4 59  
 xi 24 πλην λεγω υμιν sine οτι: **S**\*<sup>et c</sup> 33 Ir  
 xii 9 εκειθεν ο ιησους: C E G al it<sup>3</sup> syr  
 xii 17 υπο ησαιου: C<sup>2</sup> Chr  
 xii 23 λεγοντες: U al pauc  
 xii 35 τα πονηρα: LUΔ al<sup>plus</sup> 20 Chr: cf. Lc vi 45  
 xiii 13 λαλω αυτοις: D 1 13 33 124 346 y<sup>scr</sup> al<sup>6</sup> it<sup>pler</sup> vg syr<sup>cu</sup> et<sup>sch</sup> Chr  
 xiii 31 ελαλησεν: D L\* 1 13 124 346 it<sup>pl</sup> syr<sup>cu</sup>  
 xiii 49 του αιωνος τουτου: pauci  
 xiii 52 ο δε ιησους ειπεν: C U al syr<sup>p nig</sup>  
 xiii 56 παρ ημιν: Δ al Chr  
 xiv 6 γενεσιων δε γενομενων: C K al<sup>3</sup> Chr Vv pl  
 xv 13 ειπεν αυτοις: Δ al pauc  
 xviii 18 αμην γαρ: 157 syr<sup>p</sup>  
 xviii 19 του εν τοις ουρανοις: V al pauc Chr  
 xviii 20 οπον: **S**<sup>b</sup> Or Eus  
 xix 9 γαμων: C\* I Δ Π 1 13 33 124 346 al: cf. Lc xvi 18  
 xx 10 και οι πρωτοι: d<sup>scr</sup> it<sup>pler</sup> vg  
 xx 21 η δε λεγει: M (B sah η δε ειπεν)  
 xx 30 κυριε ιησου υιε δαυιδ: 124  
 xxi 7 εκαθισεν: Π al (K al εκαθησεν): cf. Mc xi 7  
 xxi 13 εποιησεται αυτον: al<sup>8</sup>: cf. Mc xi 17 (T.R.)  
 xxvi 59 ολον το συνεδριον: 28 al<sup>14</sup> fere it<sup>codl</sup> vg al Or: cf. Mc xiv 55  
 xxvi 60 δυο τωες: 157 al pauc: cf. Mc xiv 57  
 xxvii 29 εθηκαν: K Δ Π 1 69 124 al<sup>12</sup>  
 xxvii 33 γολγοθαν: al<sup>20</sup>: cf. Mc xv 22  
  
 Mc v 21 προς αυτον: D 13 28 69 346 2<sup>pe</sup>  
 v 27 εις τον οχλον: 13 28 69 124 346  
 v 28 ελεγε γαρ εν εαυτη: D K Π 1 33 209 2<sup>pe</sup> it<sup>5</sup> arm: cf. Mt ix 21  
 vi 9 ενδεδυσθαι: L al<sup>10</sup> fere  
 vi 13 εθεραπεινοντο: H al pauc: f g<sup>2</sup> sanabantur  
 vi 14 αι δυ[να]μεις ενεργουσειν: KΔΠ<sup>1</sup> 33 al plus<sup>15</sup> it<sup>2</sup> syr<sup>utr</sup>: cf. Mt xiv 2  
 vi 16 add. απο των νεκρων: C al<sup>10</sup> fere Or: cf. Mt xiv 2  
 vi 23 εως ημισυ: LΔ  
 vi 45 add. αυτον post προαγιν: D Φ 1 13 28 69 2<sup>pe</sup> al<sup>16</sup> fere Or cf. Mt xiv 22

- Mc vi 56 διεσωζοντο: 1 69: cf. Mt xiv 36 διεσωθησαν  
vii 23 εκπορευονται: G K Δ 28  $y^{scr}$  al<sup>aliqua</sup>  
vii 32 τας χειρας: N\* Δ 33 a: cf. Mt xix 13, Mc v 23, vi 5, viii 23, 25  
viii 7 αυτα ευλογησας: M W<sup>d</sup> 1 69 al<sup>15</sup> it (exc. q) vg syr<sup>utr</sup>  
viii 10 ορη (Σ ορια): D<sup>gr</sup> 28 syr<sup>sin</sup>: cf. Mt xv 39  
viii 24 λεγει: D 13 69 346 al pauc  
viii 28 αλλοι δε ηλιαν: D 13 69 346 2<sup>pe</sup> c<sup>scr</sup> it<sup>4</sup> cop<sup>de</sup>: cf. Mt xvi 14, Lc  
ix 19  
viii 29 και αποκριθεις: A 33 al<sup>5</sup> it<sup>5</sup>  
ix 7 εγενετο δε: 2<sup>ev</sup>  
ix 12 πρωτος: N<sup>c</sup> D<sup>gr</sup> Δ<sup>gr</sup> p<sup>scr</sup>  
ix 13 οτι ηλιας: M\* UΓ 1 28 69 al<sup>plus 20</sup> it<sup>3</sup> cop arm aeth: cf. Mt  
xvii 12  
ix 13 ηδη εληλυθεν: pauci: cf. Mt xvii 12  
ix 21 αφ ου: 13 124 346  
ix 21 εκ παιδοθεν: I 1 118  
x 6 εποιησεν αυτους ο θεος και ειπεν: D 13 28 69 124 346 c<sup>scr</sup> 2<sup>pe</sup> al<sup>5</sup> it<sup>6</sup>  
vg<sup>5</sup>: cf. Mt xix 4, 5  
x 24 τεκνια: A 1 al<sup>7</sup> Clem  
x 27 τουτο αδυνατον: C<sup>3</sup> D al<sup>10</sup> it<sup>3</sup> syr<sup>sch</sup> arm: cf. Mt xix 26  
x 42 οι μεγαλοι sine αυτων: 1 al<sup>10</sup> fere: cf. Mt xx 25  
xi 13 ει μη φυλλα μονον: C<sup>2</sup> 33 69 124 2<sup>pe</sup> it<sup>3</sup> aeth, Or: cf. Mt xxi 19  
xi 15 ερχονται παλιν: 49<sup>ev</sup> y<sup>scr</sup> al<sup>evv</sup> fere<sup>10</sup> it<sup>cod</sup>: cf. xi 27  
xi 15 τας τραπεζας των κολλυβιστων εξεχεεν (Σ εξεχεσεν text): 13 28 69  
124 346 2<sup>pe</sup> arm: cf. Jn ii 15  
xi 21 εξηρανθη: D L Δ 1 33 al<sup>10</sup> Or: cf. Mt xxi 19  
xi 32 φοβουμεθα: D<sup>2</sup> 13 28 69 124 2<sup>pe</sup> c<sup>scr</sup> o<sup>scr</sup> al<sup>5</sup> arm aeth it<sup>codd</sup> vg<sup>codd</sup>  
cop syr<sup>p</sup>: cf. Mt xxi 26  
xii 1 ανθρωπος εφυτευσεν αμπελωνα: 433 (ανθρωπος τις εφ. αμ.: 13 69  
346 2<sup>pe</sup> sah syr<sup>sch</sup>): cf. Lc xx 9  
xii 2 δουλον τω καιρω: K Π al<sup>8</sup> syr<sup>sch</sup>  
xii 6 λεγων sine οτι: L Δ 1 33 al<sup>25</sup> it<sup>2</sup> sah: cf. Mt xxi 37  
xii 7 om. οτι: D 1 28 2<sup>pe</sup> it vg sah aeth: cf. Mt xxi 38, Lc xx 14  
xii 14 add. ειπε ουν ημιν: C\* D al<sup>12</sup> fere it<sup>codd</sup> arm syr<sup>p</sup>: cf. Mt xxii. 17  
xii 15 add. υποκριται: F G 1 13 28 69 2<sup>pe</sup> al<sup>8</sup> it<sup>cod</sup> syr<sup>p</sup> arm: cf.  
Mt xxii 18  
xiv 32 add. απελθων post εως: M al plus<sup>10</sup> aeth (U al<sup>15</sup> αν απελθων):  
cf. Mt xxvi 36  
xiv 44 απαγαγετε αυτον: D 13 157 2<sup>pe</sup> al<sup>4</sup> it<sup>2</sup> vg<sup>3</sup> cop syr<sup>sch</sup> et<sup>p</sup>  
xiv 45 τω ιησου pro αυτω: 28 al pauc: cf. Mt xxvi 49, Lc xxii 47  
xiv 50 τοτε οι μαθηται (Σ text οτε): 13 69 124 346 al pauc it<sup>3</sup> vg  
sah syr<sup>p</sup> arm: cf. Mt xxvi 56  
xiv 58 αλλον αχιροποιητον δια τριων ημερων: 106  
xiv 64 add. παντες post ηκουσατε: G 1 124 2<sup>pe</sup> c<sup>scr</sup> al<sup>10</sup> fere sah arm  
xiv 64 add. αυτου post της βλασφημιας: D G 1 al<sup>10</sup> it<sup>cod</sup> vg<sup>2</sup>



Mc xiv 64 *δοκει* pro *φαινεται*: D 28 2<sup>pe</sup>: cf. Mt xxvi 66

xiv 71 om. *τουτον*: D<sup>8f</sup> K al<sup>5</sup>: cf. Mt xxvi 72

xv 1 *απηγαγον* pro *απηνεγκαν*: C D G 1 124 2<sup>pe</sup> al<sup>5</sup> Or: cf. Mt xxvii 2

The evidence then which we have before us is as follows:—

We have two manuscripts differing from each other in the 91 leaves for which they co-exist in 93 readings at the most<sup>1</sup> which require notice. These differences can without exception all be ascribed to one or other of the various causes which are recognised as leading to error in transcription. The corrections also afford important testimony of interdependence. The manuscripts moreover agree against all other manuscripts in 63 instances, and stand together with very few others in 84 more.

If we take this evidence in connexion with the fact that both manuscripts are purple manuscripts and that the workshops from which such éditions de luxe would issue would necessarily be limited in number, it is most difficult not to believe that both proceeded from the same workshop and were copied from the same original.

The alternative of course presents itself that one manuscript was copied directly from the other. It is not, however, at all probable in itself that a manuscript of the nature of either N or Σ would be used as a copy, and the occurrence of certain words in each manuscript which do not appear in the other may fairly be urged as a direct argument against such a supposition<sup>2</sup>.

<sup>1</sup> See p. xliii ff.

<sup>2</sup> N has Mt ix 18 σου after την χειρα, x 5 αυτοις after παραγγελιας, xv 4 σου after την μητερα, xviii 19 δε after παλιν, xxi 11 οτι after ελεγον, Mc vi 31 οι before ερχομενοι, viii 20 και before τους επτα, ix 42 τουτων after των μικρων, x 4 αυτην after απολυσαι, xii 1 και ωκοδομησεν πυργον, xii 14 η ου, xii 16 εστιν, xiv 40 παλιν after καθευδοντας, xiv 43 ευθεως, xiv 49 των προφητων, xiv 72 δις after φωνησε, xv 40 και before μαρια—all of which words are omitted by Σ. Σ on the other hand has Mt viii 32 του before κρηνον, ix 36 εσκυλμενοι και εριμμενοι, xii 19 ταις before πλατειαις, xii 38 αυτω after απεκριθησαν, xviii 10 τοις before ουρανοις, xxi 13 οτι after γεγραπται. Mc v 29 αυτης after της μαστιγος, vi 56 του before κρασπεδον, viii 21 αυτοις after ελεγεν, ix 38 ο before ιωαννης, ix 45 την before γεενναν, x 1 και before συμπορευονται\*, x 7 αυτου after τον πατερα, x 36 ιησους after ο δε, xi 13 ην before καιρος\*, xi 23 γαρ after αμην, xiv 32 αν after εως, xiv 35 επι προσωπον after επεσεν, xiv 43 των before γραμματειων, xiv 44 αυτοις after συσσημον, xiv 50 παντες before εφηγον—all of which words are wanting in N. The asterisk indicates a doubt as to the exact reading of N (see p. xliii, note 3).

I do not think much can be deduced from the corrections made in either manuscript<sup>1</sup>.

*The Value of the Newly-discovered Codex.*

At first sight the effect of the investigation just concluded would appear to be to detract from the value of either N or Σ. We could indeed in any case have congratulated ourselves that no fresh factor which might have made the problems of textual criticism even more complicated had appeared; but that would have been in itself but a small satisfaction. Fortunately, however, the new codex, while it leaves the general outlines of the problems untouched, supplies interesting information on certain of their details.

The Codex Rossanensis gives us the text of the recension it represents for the Gospels of St Matthew and St Mark. N, besides giving us enough of those two Gospels to establish the identity of its text with that of Σ, gives us in addition more than half of the Gospels of St Luke and St John in what we may also fairly claim to be the text of that recension<sup>2</sup>. On an examination of the portions of these two gospels which have been recovered we find the following readings peculiar to N<sup>3</sup>.

<sup>1</sup> It is worth while to note that the number of mistakes made by each scribe on the assumption that both copied from the same exemplar and did not coincide in any of their mistakes would be roughly speaking one in every two leaves of N, or one in every 36 or 37 lines of Scrivener's edition of the Textus Receptus. Taking into consideration both the nature of the manuscripts and the character of the alterations this is a high degree of accuracy.

<sup>2</sup> Previously to 1896 we had only two leaves of St Luke and two of St John.

<sup>3</sup> The readings peculiar to N in the first two Gospels are the following:—

Mt viii 32 *κατα κρημνον*

ix 27 *κυριε υιε δαυιδ*

ix 36 *om. ησαν εσκυλμενοι και εριμμενοι*

xii 19 *εν πλατειαις*

xii 28 *εν δακτυλω θεου*

xiii 26 *εφανησαν*

xxi 11 *ελεγον οτι*

Mc vi 56 *κρασπεδου sine του\**

viii 16 *ελογιζοντο*

viii 21 *ελεγεν sine αυτοις\**

viii 30 *περι τουτου\**

- Lc ii 44 *εν τη συννοδια αυτον ειναι*  
 iv 1 *υπο του πνευματος: a c vg<sup>cle</sup> a spiritu: cf. Mt iv 1*  
 iv 22 *ουχι υιος ουτος εστιν ιωσηφ*  
 iv 39 *διηκονει αυτω: cf. Mc i 13*  
 v 27 *επι τω τελονιω*  
 ix 18 *καταμονας προσευχομενον*  
 ix 32 *om. ησαν βεβαρημενοι υπνω*  
 ix 34 *ιδου νεφελη φωτινη: cf. Mt xvii 5*  
 xi 19 *αυτοι μων εσονται κριται: cf. Mt xii 27 (T.R.)*  
 xiii 3 *παντες ομοιος ωσαυτως*  
 xiii 18 *ελεγεν δε αυτοις*  
 xiii 27 *και αποκριθεις ερει*  
 xiv 23 *ο οικος sine μου*  
 xv 6 *τους γιτονας αυτου*  
 xv 10 *χαρα γινεται εν ουρανω*  
 xvi 8 *εισιν post φρονιμωτεροι*  
 xvi 26 *μεταξυ υμων και ημων*  
 xvii 2 *εν τη θαλασση: cf. Mt xviii 6 εν τω πελαγει της θαλασσης*  
 xvii 30 *η ημερα εν η*  
 xviii 5 *με υποπιαζη*  
 xviii 8 *εν ταχει ποιησει την εκδικησιν αυτων*  
 xviii 11 *ο ουν φαρισαιος: a b c f f<sup>2</sup> i l q stans itaque pharisaeus*  
 xviii 18 *και επηρωτησεν αυτον τις: G 1 13 69 346 αυτον εις:*  
     *it vg go syr<sup>cu</sup> et<sup>cetr</sup> arm aeth eum quidam*  
 xix 36 *πορευομενου δε αυτου ηδη: cf. xix 37*  
 xix 43 *παραβαλουσιν*  
 xx 4 *add. ποθεν ην: cf. Mt xxi 25*  
 xx 4 *εξ ουρανου sine ην: cf. Mt xxi 25*  
 xx 5 *οι δε διελογισοντο (y<sup>scr</sup> διελογιζοντο cf. Mt xxi 25) προς*  
     *αληλους: cf. xx 14*  
 xx 10 *εν τω χρονω pro εν καιρω*

Mc x 1 *ηλθεν: cf. Mt xix 1*

- x 1 *συμπορευονται sine και\**  
 x 4 *απολυσαι αυτην: cf. Mt xix 7 (B C E F G H etc.)*  
 xi 13 *ου γαρ καιρος συκων\**  
 xii 16 *τινος εστιν η ικων\**  
 xiv 32 *προσενχωμαι\**  
 xiv 53 *συνερχοντε αυτων παντες οι αρχιερεις\**  
 xiv 65 *ραπισμασιν\**  
 xv 14 *λεγει*

I have indicated with an asterisk where the reading of N is doubtful, see p. xliii, note 3.

The following reading may also be noted: Lc x 22 *ουδεις γινωσκει τις εστιν ο πατηρ ει μη ο υιος και τις εστιν ο υιος ει μη ο πατηρ: U a b.*

- Lc xx 14 *οι γεωργοι ειπον*: cf. Mt xxi 38, Mc xii 7  
 xx 15 *ποιησει sine αυτοις*: cf. Mc xii 9  
 xx 16 *εκδωσει*: cf. Mt xxi 41 *εκδωσεται*  
 xx 16 add. *γεωργοις* post *αλλοις*: cf. Mt xxi 41  
 xx 19 *τον οχλον* pro *τον λαον*: cf. Mt xxi 46 *τους οχλους*,  
 Mc xii 12  
 xx 20 *ειναι δικαιοις*  
 xx 22 add. *ειπε ουν ημιν*: cf. Mt xxii 17 (S BC etc.), Mc xii 14  
 (codd. nonnulli)  
 xx 23 *ειπε αυτοις* pro *προς αυτοις*: cf. Mc xii 15  
 xx 25 *και αποκριθεις ο ιησους* pro *ο δε*: cf. Mc xii 17 (codd.  
 nonnulli)  
 xx 27 *μη ειναι αναστασιν*: cf. Mt xxii 23  
 xxi 27 *επι των νεφελων του ουρανου* pro *εν νεφελη*: cf. Mt xxiv 30  
 xxi 31 add. *τοτε ante γνωσκειται*  
 xxii 6 *και απο τοτε εζητι*: cf. Mt xxvi 16  
 xxii 12 *και εκεινος διξει υμιν αναβαινον*  
 xxii 14 *οτε δε εγενετο*  
 xxii 34 *ο δε εφη* pro *ειπεν*: cf. Mt xxvi 34  
 xxii 39 *εις το ορος των ελαιων κατα το εθος*  
 xxii 40 *επι τω τοπω*  
 xxiii 6 add. *γαλγλαιας* (sic) post *ακουσας*: codd. multi *γαλιλαιαν*  
 xxiii 17 *συνηθιαν*: cf. b *secundum consuetudinem*: cf. Jn xviii 39  
 xxiii 31 *τι αν γενηται*
- Jn i 27 add. *αυτος υμας βαπτισει εν πνευματι αγιω και πυρει*: E F G  
 all<sup>15</sup> fere *εκεινος κ.τ.λ.*: cf. Mt iii 11, Lc iii 16  
 iii 11 *ουδεις λαμβανει* pro *ου λαμβανετε*: cf. iii 32  
 iv 51 add. *ιδου ante οι δουλοι αυτου*  
 v 14 *και λεγει* (pro *ειπεν*) *αυτω*  
 v 30 *απ εμαυτου ποιειν*  
 v 44 *την δοξαν την παρα του μονογενουις θεου*: cf. i 18  
 vi 10 *τον αριθμον ανδρες ως πεντακισχιλιοι*: cf. Mt xiv 21  
 vi 12 *τα περισσευσαντα των κλασματων* (codd. pler. *κλασματα*):  
 cf. Mt xiv 20, Lc ix 17  
 vi 23 *και αλλα δε ηλθον πλοιαρια*  
 vi 70 *απεκριθη ο ιησους και ειπεν*: S *απεκριθη ιησους και ειπεν*  
 vii 1 *περιπατει μετ αυτων ο ιησους*: cf. vi 66  
 vii 26 add. *ημων* post *οι αρχοντες*  
 vii 48 *η εκ των φαρισαιων επιστευσαν εις αυτον*  
 viii 22 add. *προς εαυτους* post *ελεγον ουν οι ιουδαιοι*: cf. vii. 35  
 viii 23 add. *ο ιησους* post *και ελεγεν αυτοις*  
 viii 27 *ελεγεν* (pro *ειπεν*) *αυτοις*  
 viii 45 *ου πιστευετε με pro μοι*  
 ix 9 *ομοιος αυτου* (pro *αυτω*) *εστιν*

- Jn ix 15 *παλιν δέ ηρωτησαν αυτον*  
 ix 22 *εαν τις αυτον χριστον ομολογηση*  
 ix 31 *αμαρτωλων ουκ ακουει ο θεος*  
 ix 32 *ει μη ην ουτος παρα θεου ο ανθρωπος*: cf. i 6  
 xiv 9 *απεκριθη προ λεγει: a respondit*  
 xv 18 *ει ο κοσμος μισει υμας*  
 xv 18 *εμισησεν προ μεμισηκεν*  
 xvi 19 *περι τουτου ζητειτε προς αλληλους προ μετ αλληλων*  
 xvi 24 *εν τω ονοματι μου ουδεν*  
 xvi 26 *οτι ερωτησω τον πατερα sine εγω*  
 xvii 8 *εδωκα (προ δεδωκα) αυτοις*  
 xvii 12 *και ους εδωκας μοι*  
 xviii 3 *μετα λαμπαδων και φανων*  
 xviii 16 *ος ην γνωριμος προ γνωστος*  
 xviii 24 *om. δεδεμενον*  
 xviii 33 *ο πιλατος παλιν*  
 xix 1 *τον ιησουν ο πιλατος*  
 xix 4 *επιγνωτε*  
 xix 20 *add. εκ ante των ιουδαιων*: xi 19, 45  
 xix 41 *add. ο ιησους post οπου εσταυρωθη*: xix 20  
 xix 41 *εν ω ουδεις πωποτε ετεθη*: Lc xix 30  
 xxi 10 *add. ουν post λεγει*

These readings, for the most part, present the features which would be expected from our previous knowledge of the recension. They are either slight alterations which would easily suggest themselves to the scribe and which do not affect the sense, or they are assimilations to the language of parallel or kindred passages. The influence of the parallel passages makes itself felt even in the treatment of the Gospel according to St John. The surviving leaves of the Gospel afford but few passages in which we could expect to trace its effect, but to it may be attributed not only the peculiar readings in i 27, vi 10, vi 12, xix 41 but the following readings which have the support of other MSS:—

- Jn i 26 *βαπτιζω υμας*: cf. Lc iii 16, Mt iii 11 (codd. nonnulli), Mc i 8  
 xix 6 *σταυρωσον αυτον*: cf. Mc xv 14 (cf. Lc xxiii 21)  
 xx 18 *απαγγελλουσα*: cf. Mt xxviii 8, Lc xxiv 9



*Character of the Text.*

For the mixed character of the text of N it is enough to quote von Gebhardt's verdict on the text of Σ. After a list of passages in which Σ agrees almost without discrimination with the text of MSS of widely different class he proceeds to say—'Für die Reinheit des Textes des Codex Rossanensis ist, wie schon bemerkt, das Ergebniss kein günstiges<sup>1</sup>.' It only remains therefore to illustrate this verdict by quotations from the gospels of St Luke and St John, and thus to supplement his list of readings of the same recension from the gospels of St Matthew and St Mark<sup>2</sup>. Following his example I indicate here agreements with N, C, D, Δ, the Ferrar group<sup>3</sup>, and the cursives 1, 33, 157.

N Lc xiv 14 ανταποδοθησεται δε (T.R. γαρ): N\* 1 69 124 157 346  
it<sup>7</sup> arm aeth  
xviii 5 κοπους: N\*E\*GR 1 69 131 209 346 (cf. xi 7, Mt xxvi 10,  
Mc xiv 6)

Jn vi 42 πως ουν ουτος λεγει: N it<sup>3</sup>  
vii 12 ην περι αυτου: ND 33 249 254 it<sup>cod</sup> syr<sup>cu</sup> et<sup>p</sup> et<sup>hr</sup> arm  
vii 28 ο ιησους εν τω ιερω διδασκων: ND 1 69 254 it<sup>3</sup> syr<sup>sch</sup> et<sup>hr</sup>  
arm aeth  
xvii 6 ετηρησαν: N 33  
xviii 20 add. και ante απεκριθη: N\*  
xviii 36 η εμη βασιλεια: ND<sup>supp</sup> 124  
xix 16 οι δε παραλαβοντες τον ιησουν: N\* λαβοντες αυτον  
xix 38 ηλθον ουν και ηραν: N\* it<sup>5</sup> sah syr<sup>hr</sup> arm<sup>zoh</sup>  
xx 16 στραφεισα δε: NΠ<sup>2</sup> it<sup>cod</sup> sah cop

C Lc ix 31 ελεγον δε: C\*D al<sup>10</sup> it<sup>2</sup> syr<sup>sch</sup> et<sup>p</sup> (N<sup>2</sup> om. δε)  
xx 3 add. ο ιησους ante ειπεν: C 130<sup>gr</sup> et<sup>lat</sup> it<sup>3</sup> vg<sup>codd</sup> syr<sup>sch</sup>  
xx 5 add. ημιν post ερει: C\* it<sup>4</sup> vg<sup>codd</sup> cop<sup>codd</sup> syr<sup>cu</sup> et<sup>utr</sup> et<sup>hr</sup> (cf.  
Mt xxi 25)  
xx 10 εν τω: CQ al pauc

<sup>1</sup> He adds however (*l.c.* p. xlv): 'Zugleich aber lernen wir, und das ist eine für die Geschichte des Textes nicht unwichtige Thatsache, in Σ eine Handschrift kennen, welche uns in den Stand setzt, eine nicht unerhebliche Zahl von Lesarten, die, obschon zum Theil durch alte Versionen bezeugt, in ihrem griechischen Wortlaut bisher nur in viel jüngeren Urkunden nachgewiesen waren, bis ins 6. Jahrhundert hinauf zu verfolgen.'

<sup>2</sup> *l.c.* p. xlii—xliv.

<sup>3</sup> I have conformed to Gregory's practice and have reserved the symbol Φ for the Codex Bezae Cantabrigiae. Von Gebhardt (*l.c.* p. xxxvii note) designates by this symbol the ancestor of the Ferrar group. See p. xlix, note.

- C Lc xxii 16 om. *οτι*: C\*<sup>vid</sup> DX  
 Jn xvii 12 *εδωκας*: C
- D<sup>1</sup> Lc ii 25 om. *ιδου*: D syr<sup>sch</sup> aeth  
 ii 43 *απεμεινεν*: DX 1 33 al<sup>6</sup>  
 xi 20 add. *εγω* post *ει δε*: D al<sup>6</sup> it<sup>cod</sup> cop aeth  
 xiii 31 *ζητι* pro *θελει*: D al<sup>5</sup> sah syr<sup>cu</sup>  
 xv 17 add. *ωδε* post *εγω δε*: DRU 1 13 124 346 it<sup>pler</sup> vg cop syr<sup>cu</sup>  
 et<sup>sch</sup> et<sup>hr</sup> arm aeth  
 xvi 27 add. *αβρααμ* post *πατερ*: DX vg<sup>cod</sup> (cf. xvi 30)  
 xviii 17 add. *γαρ* post *αμην*: D 11<sup>pe</sup>  
 xxi 24 *εν στοματι*: DR al<sup>10</sup>  
 xxii 16 om. *οτι*: C\*<sup>vid</sup> DX
- Jn v 19 *απεκριθη*: D 33, 47<sup>ov</sup> al<sup>3</sup>  
 vi 18 *η δε* pro *η τε*: D<sup>gr</sup> it<sup>5</sup> vg syr<sup>utr</sup> cop aeth  
 vi 30 *συ ποιεις*: D it<sup>4</sup> vg σοι (tu) ποιεις  
 viii 14 add. *ο* ante *ιησους*: D 69 al  
 viii 49 add. *ο* ante *ιησους*: DΠ<sup>2</sup> 69 346 c<sup>scr</sup>  
 ix 6 add. *αυτου* post *επι τους οφθαλμους*: D sah aeth  
 ix 12 add. *αυτοις* post *λεγει*: D 13 69 346 it<sup>cod</sup> vg<sup>cod</sup> syr<sup>sch</sup> et<sup>hr</sup>  
 arm aeth  
 xvii 6 *το ονομα σου*: D it vg  
 xvii 9 *εδωκας* pro *δεδωκας*: D  
 xviii 11 *εδωκεν* pro *δεδωκεν*: DΔ al pauc  
 xix 15 *οι δε εκραυγαζον*: D<sup>supp</sup> KYΠ w<sup>scr</sup>
- Δ Jn i 26 add. *υμας* post *βαπτιζω*: Δ c<sup>scr</sup> it<sup>5</sup> vg<sup>cod</sup> cop arm syr<sup>p</sup>  
 xviii 11 *εδωκεν* pro *δεδωκεν*: DΔ al pauc
- Ferrar group.*
- Lc ii 26 *πριν η ιδειν*: KΠ 69 124 2<sup>pe</sup> al<sup>10</sup> fere  
 ix 11 *τα περι της βασιλειας*: MU 13 33 69 al<sup>20</sup> fere  
 ix 17 *εφαγον παντες και εχορτασθησαν*: 13 69 124 242 346 c<sup>scr</sup> it<sup>2</sup>  
 vg syr<sup>cu</sup> et<sup>sch</sup> (cf. Mt xiv 20, Mc. vi 42)  
 ix 18 add. *αυτου* post *μαθηται*: MU 1 13 69 al<sup>20</sup> fere it<sup>2</sup> sah cop  
 syr<sup>cu</sup> et<sup>utr</sup> arm aeth  
 xviii 25 *ευκοπωτερον* sine *γαρ*: Π\* 69 131 al pauc syr<sup>sch</sup> arm  
 aeth  
 xix 21 add. ad fin. *και συναγεις οθεν ου διεσκορπισας*: UΛ 13 69  
 262 346 al<sup>10</sup> (cf. Mt xxv 24)  
 xxii 25 *κατακυριευουσιν*: UX 13 69 124 al<sup>15</sup> (cf. Mt xx 25, Mc x 42)
- Jn ii 18 om. *ουν*: 3 33 69 346 al it<sup>2</sup> cop arm syr<sup>hr</sup>  
 iv 41 add. *εις αυτον* post *επιστευσαν*: Λ 13 69 al pauc it<sup>cod</sup> syr<sup>sch</sup>  
 et<sup>p</sup> et<sup>hr</sup> arm aeth  
 viii 33 add. *οι ιουδαιοι* post *απεκριθησαν αυτω*: XΛ 13 33 69 124  
 al pauc it<sup>4</sup> syr<sup>p</sup> et<sup>hr</sup> arm<sup>codd</sup>

<sup>1</sup> Cf. Jn vii 12, 28, xviii 36 under **Σ**.

- Jn xv 15 add. αυτου post ο κυριος: 69 157 2<sup>scr</sup>  
 xv 16 μενει: Δ 33 69 al<sup>10</sup>  
 xvii 7 παρα σοι: X 69 al  
 xviii 16 εκινος pro ο αλλος: 13 69 124 157 al<sup>10</sup> it<sup>cod</sup> vg<sup>2</sup> cop aeth  
 xix 15 add. λεγοντες post εκραναζον: U barb<sup>ev</sup> 13 69 124 al  
 xx 20 την πλευραν sine αυτου: 1 13 2<sup>pe</sup> it<sup>5</sup> vg  
 1 Lc xiii 4 om. τους ανθρωπους: 1 al plus<sup>7</sup> vg<sup>2</sup>  
 xxi 32 om. οτι post αμην λεγω υμιν: 1 11 127 248 g<sup>scr</sup>  
 Jn viii 21 add. και ουκ ευρησετε με post ζητησετε με: 1 22 209 al  
 plus<sup>10</sup> cop syr<sup>p</sup>  
 ix 15 add. εποιησεν και post πηλον: G 1 22 2<sup>pe</sup>  
 33 Lc ii 33 και η μητηρ sine αυτου: 33  
 xvi 7 add. καθισας ταχεως ante γραψον: 33 36<sup>ev</sup>  
 Jn iii 27 ο ιωαννης: M 33 al pauc  
 v 28 της φωνης του υιου του θεου pro της φωνης αυτου: 33  
 157 Jn vi 1 om. της γαλιλαιας: 157 8<sup>pe</sup> al pauc

*Agreements with the Texts of the Better Uncials.*

In the following instances, however, N is found in agreement with one or more of the better uncials against the majority of manuscripts.

- Lc iii 3 περιχωρον sine την: ABL  
 ix 16 παραθειναι pro παρατιθεναι: **SB**CX 1  
 xiv 10 ερι pro ειπη: **SB**LX  
 xiv 34 εαν δε και το αλας: **SB**DLX  
 xvi 4 εκ της οικονομιας: **SB**D 1 69 124 346  
 xvi 6 τα γραμματα: **SB**DL  
 xvi 9 εκλιπη: **S**\* et<sup>cb</sup>B\*DLRΠ 1  
 xvii 7 add. αυτω post ερει: **SB**DLX  
 xvii 12 υπηντησαν pro απηντησαν: **SL** 1 13 69 157 209 346  
 xvii 24 η αστραπη αστραπτουσα: **SB**LXΓ 1 69 106 157  
 xix 23 μου το αργυριον: **S**ABL 33 157  
 xix 27 add. αυτους post κατασφαζεται: **SB**FLR 33 157  
 xix 45 πωλουντας sine εν αυτω: **SB**CL 1 69  
 xx 14 om. δευτε: ABKMQΠ 1 209 al plus<sup>10</sup>  
 xx 24 οι δε pro αποκριθεντες δε: **SB**L 33  
 xx 27 λεγοντες pro αντιλεγοντες: **SB**CDL 1 33 209  
 xxii 12 κακει: **SL**X  
 xxii 43, 44 om. **S**\*ABRT 13\* 69 124  
 xxiii 11 και ο ηρωδης: **SL**TX 13 69  
 xxiii 27 αι sine και: ABC\*DLX 33

Le xxiv 18 *ονοματι*: **§BLX**

xxiv 47 *αρχαμενοι*: **§BC\*LX** 33

Jn i 27 om. *αυτος εστιν* ante *ο οπισω*: **§BC\*LT<sup>b</sup>** 1 33

i 27 om. *ος εμπροσθεν μου γεγονεν* ante *ου ουκ εμει*: **§BC\*LT<sup>b</sup>**  
1 13 33

i 27 *ου ουκ εμει εγω*: **BT<sup>b</sup>X** 13 69

ii 11 *αρχην* sine *την*: **ABLT<sup>b</sup>Δ** 1 33

iii 2 *δυναται ταυτα τα σημια*: **§ABLT<sup>b</sup>** 33

iii 4 *νικοδημος* sine *ο*: **BE\*GL**

iii 23 add. *ο* ante *ιωαννης*: **B** 44<sup>ev</sup>

iv 9 *γυναικος σαμαριτιδος ουσης*: **§ABC\*LT<sup>b</sup>** 33

iv 14 add. *εγω* ante *δωσω* 2<sup>o</sup>: **§DMT<sup>b</sup>** 33 69

iv 20 *προσκυνειν* *δει*: **§ABC\*DL** 33

iv 36 *ο σπειρων* sine *και*: **BCLT<sup>b</sup>U** 1 33

iv 46 *εν κανα* pro *εις την κ.*: **B** (cf. ii 1)

iv 46 *ην δε* pro *και ην*: **§DLT<sup>b</sup>** 33

iv 51 *υπηντησαν* pro *απηντησαν*: **§BCDKL** 1 1

iv 51 om. *και απηγγειλαν*: **BL**

iv 52 *ειπον ουν* pro *και ειπον*: **BCL** 1 33

v 27 *κρισιν* sine *και*: **§ABL** 33

v 28 *ακουσωσιν* pro *ακουσονται*: **§LΔ** 33. (**B** 157 *ακουσουσιν*)

v 36 *δεδωκεν*: **§BLΓ** 1 33 69 157 2<sup>pe</sup>

v 36 *α ποιω* sine *εγω*: **§ABDL** 1 33

v 38 *εν υμιν μενοντα*: **§BL** 1 33 124

vi 2 *ηκολουθει δε* pro *και ηκολ.*: **§BDL** 1 33 69 124 2<sup>pe</sup>

vi 2 *εθεωρουν* pro *εωρων*: **BDL** (**A** 13 *εθεωρων*)

vi 5 *φιλιππον* sine *τον*: **§BDLΔ** 33

vi 7 *ο φιλιππος*: **§L**

vi 7 *εαστος* sine *αυτων*: **§ABLΠ** 13 33 69

vi 9 *παιδαριον* sine *εν*: **§BDLΠ\*** 1 69 157

vi 17 *ουπω* pro *ουκ*: **§BDL** 33 69 124 254

vi 17 *προς αυτους* *εληλυθει ο ιησους*: **B**

vi 21 *εγενετο το πλοιον*: **ABGL** 1 33 69 124 2<sup>pe</sup>

vi 23 *εκ της τιβεριαδος*: **B** 127

vi 24 *πλοιαρια* pro *πλοια*: **§BDL** 33 69 124

vi 29 *πιστευητε* pro *πιστευσητε*: **§ABLT** 1 33 2<sup>pe</sup>

vi 71 *παραδιδοναι αυτον*: **BCDL** 69 124

vii 23 add. *ο* ante *ανθρωπος*: **B** 33

vii 34 add. *με* post *ευρησετε*: **BTX** 1 2<sup>pe</sup>

vii 41 *οι δε* (pro *αλλοι* 2<sup>o</sup>) *ελεγον*: **BLTX** 1 33

vii 43 *εγενετο εν τω οχλω*: **§BDLTX** 33 124 157

vii 46 *ελαλησεν ουτως ανθρωπος*: **§BLTX** 33

vii 52 *εκ της γαλιλαιας προφητης*: **BLTX**

viii 19 *αν ηδιτε*: **BLTX** 1 33

viii 23 *και ελεγεν αυτοις*: **§BDLTX** 13 69 346

- Jn viii 38 α εωρακα . . . . α: **N**\*BCDX 69 346  
 ix 6 αυτου τον πηλον: **N**BL 1 33  
 ix 9 om. δε post αλλοι 2<sup>o</sup>: BCLX 33 124  
 ix 10 add. πως ουν ante ηνεωχθησαν: **N**CDLX 157  
 ix 11 απελθων ουν pro απελθων δε: **N**BL 1 33 124 157 2<sup>pe</sup> (DX απηλθον ουν)  
 ix 16 ουκ εστιν ουτος παρα θεου ο ανθρωπος: **N**BDLX 157  
 ix 18 ην τυφλος: **N**BL 157  
 ix 28 add. οι δε ante ελοιδορησαν: **N**<sup>c</sup>DL 1 33 157 2<sup>pe</sup>  
 ix 28 μαθητης ει: **N**AB 1 33  
 ix 30 εν τουτω γαρ το θαυμαστον: **N**BL  
 xvi 15 add. υμιν post ειπον: **N**<sup>c</sup>L  
 xvi 29 λεγουσιν sine αυτω: **N**\* et<sup>c</sup> BC\*D\*ΛΠ 1 2<sup>pe</sup>  
 xvii 4 τελιωσας pro ετελειωσα: **N**ABCLΠ 1 33 246  
 xviii 34 απο σεαυτου pro αφ εαυτου: **N**BC\*L  
 xix 3 εδιδosan pro εδιδουν: **N**BLX 1  
 xix 7 κατα τον νομον sine ημων: **N**BD<sup>supp</sup>ΛΔ  
 xix 10 απολυσε σε και εξουσιαν εχω σταυρωσε σε: **N**ABE\*  
 xix 20 ρωμαιστι ελληνιστι: **N**<sup>a</sup>BLX 33  
 xix 34 εξηλθεν ευθys: **N**BLXY 33  
 xxi 14 τοις μαθηταις sine αυτου: **N**ABCL 1 33 157

### *Corrections of the Manuscript.*

The corrections in the manuscript which are worthy of notice are few in number.

We have:

Mt ix 9 τον is added before Ματθεον with no other MS.

xi 22 τυρω και σιδωνι is corrected obviously in error to οτι γη σοδομων, a reading unsupported by any other MS.

xviii 10 εν ουρανοις is added after οι αγγελοι αυτων with most MSS. B reads εν τω ουρανω.

xxvi 60 ουκ ηυρον is added after ψευδομαρτυρων προσελθοντων probably with the intention of bringing the reading of the manuscript into conformity with the majority of MSS. **N**BC\*L omit.

xxvii 33 λεγομενον 2<sup>o</sup> is changed to ερμηνευομενον. λεγομενος is the reading of **N**\* et<sup>cb</sup> BL; λεγομενον of some thirty MSS; μεθερμηνευομενος (or -ον) has slight attestation; ερμηνευομενον has none.

Mc ix 23 πιστευσαι is added after δυνη with many uncials. **N**\*BCLΔ omit.

x 19 μη αποστερησης (apparently) is added with **N**B<sup>2</sup>L and most uncials against B\*KΔΠΣ.

Lc iii 24 του ιακωβ is added perhaps from Mt i 16 after ιωσηφ 1<sup>o</sup>.



- Lc iii 26 The first hand has *ωσηχ* (ΣBL), *ωδα* (ΣBL) in accordance with the spelling of the best uncials; the order, however, is different. Note *σεμει* (N), *σεμειν* (ΣBL), where a difference in spelling is easy. In the margin is added *του ιωανναν του ρησα* with the best MSS.
- iii 32 *του βοοιζ* is added after *του ωβηδ*.
- iii 33 *τον αμιναδαβ του αραμ του αρνι* is the reading of N, *τον αρνι* being cancelled. The T.R. reads *τον αμιναδαβ του αραμ* with N<sup>2</sup>. B reads *τον αδμειν του αρνει* with ΣL. Tisch\*\* reads both *του αραμ* and *του αρνει*.
- iii 35 *του εβερ* is added with all MSS after *του φαλεκ*.
- iv 23 and elsewhere *καφαρναουμ* (ΣBD) is changed into *καπερναουμ*.
- v 19 *ποιας* (all uncials) is changed into *πως* (some cursives).
- ix 31 *δε* (C\*D al) is cancelled after *ελεγον* with most MSS.
- xx 24 *τινος εχει* (B, most uncials) is changed into *οι δε εδειξαν και ει τινος* (ΣCL etc. *οι δε εδειξαν* (Σ αυτω) *και ειπεν* : the reading is however attested exactly by no other MS).
- xxiv 13 *εκατον* (Σ<sup>1</sup> etc. Or) is cancelled with BL and most MSS.
- Jn i 27 *ο οπισω* (ΣBC\*L<sup>1</sup>T<sup>b</sup>) is erased and in its stead are substituted the words *αυτος εστιν ο οπισω*, the reading of most MSS.
- id. *ος εμπροσθεν μου γεγονεν ου ουκ ειμει* (most MSS) is read in the place of *ου ουκ ειμει* (ΣBC\*L<sup>1</sup>T<sup>b</sup>).
- iv 27 *τω λογω* is added after *επι τουτω* without any known authority.
- iv 53 *ο ιησους*, which is inserted between the lines, was omitted originally with Σ\* foss basm.
- vi 27 *ο πατηρ* is added in conformity with the reading of all MSS.
- vii 39 *αγιον* is added with L and many uncials. Σ omits.
- vii 50 *προς αυτους* is the reading of Σ\* which alone has no addition of any kind. N<sup>2</sup> agrees with ΚΥΔΠ. Σ<sup>c</sup>BL reads *ο ελθων προς αυτον προτερον*.
- viii 41 *τον θεον* is added in accordance with the reading of all MSS.
- viii 42 *εγω γαρ* is changed into *εγω γαρ δια την αληθειαν*, but without any authority.
- xix 5 *ο πιλατος* is added after *αυτοις* on very slight authority.
- xx 10, which was omitted, has been supplied in accordance with the reading of all MSS.

An examination of the foregoing lists shews clearly that the value of neither N nor Σ can consist primarily in the importance of the readings which they support. It is true that the recension which they represent is found to give its attestation to a considerable number of readings found only in the best manuscripts; it is true also that this recension is for some readings the only witness, and the only Greek witness of any antiquity for others,

which have been known to us hitherto through a version or through a late Greek exemplar. The readings, however, thus attested are not of much importance, nor do they as a rule commend themselves as authentic. The value of the recension must rather be sought elsewhere, in the light it throws on the history of the text. A fair number of ancient readings still survive, which have been rejected by later uncials and cursives; a few have been deliberately rejected by the corrector in favour of readings which subsequently became popular. This illustrates at once the resistance offered by the ancient text, and one way in which that resistance was overcome and the better readings removed from circulation. The divergencies, moreover, from that original standard—especially the unique readings of the recension—illustrate the mental tendencies which led to the reproduction of the later text. While some alterations are obviously due to carelessness, many may be traced to a desire for smoothness and conformity. One is tempted to go further and to wonder whether the lack of right judgment, which could prefer these qualities to the vigour and incisiveness of the original writing, did not manifest itself in all things and ought not to be reckoned among the causes of the anxiety which in the sphere of morals and doctrine earlier owners of such manuscripts occasioned St Chrysostom and St Jerome.

CODICIS PURPUREI PETROPOLITANI  
QUAE SUPERSUNT.



## SECUNDUM MATTHAEUM.

*Desunt folia tria ab initio evangelii.*

*Incipit codex ad i 24.*

ποιησεν ως προσεταξεν αυτω ο αγγελος κυριου και παρε- Pet 44  
λαβεν την γυναικα αυτου <sup>25</sup>και ουκ εγινωσκεν αυτην εως ου  
ετεκε τον υιον αυτης τον πρωτοτοκον και εκαλεσε το ονομα  
αυτου ιησουν

II. Του δε ιησου γεννηθεντος εν βηθλεεμ της ιουδαιας εν  
ημεραις ηρωδου του βασιλεως ιδου μαγοι απο ανατολων παρε-  
γενοντο εις ιερουσαλημ <sup>2</sup>λεγοντες που εστιν ο τεχθεις βασιλευς  
των ιουδαιων· ιδομεν γαρ αυτου τον αστερα εν τη ανατολη και  
ηλθομεν προσ|κυνησαι αυτω <sup>3</sup>ακουσας δε η..δης ο βασιλευς  
εταραχθη και πασα η ιεροσολυμα μετ αυτου <sup>4</sup>και συναγαγων  
παντας τους αρχιερεις και τους γραμματεις του λαου επυν-  
θανετο παρ αυτων που ο χριστος γεννათαι <sup>5</sup>Οι δε ειπον αυτω  
εμ βηθλεεμ της ιουδαιας ουτως γαρ γεγραπται δια του προ-  
φητου· <sup>6</sup>και συ βηθλεεμ· γη ιουδα· ουδαμως ελαχιστη ει εν  
τοις ηγεμοσιν ιουδα εκ σου γαρ εξελευσεται ηγουμενος οστις  
ποιμανει τον λαον μου τον ισραηλ· <sup>7</sup>Τοτε ηρωδης ||

*Desunt folia duo usque ad ii 20.*

ρευου εις γην ισραηλ τεθνηκασιν γαρ οι ζητουντες την ψυχ.. Pet 45  
του παιδιου <sup>21</sup>Ο δε εγερθεις παρελαβεν το παιδιον και την



μητερα αυτου και ηλθεν εις γην ισραηλ· <sup>22</sup>ακουσας δε οτι αρχελαος βασιλευει της ιουδαιας αντι ηρωδου του πατρος αυτου· εφοβηθη απελθειν εκει· χρηματισθεις δε κατ οναρ ανεχωρησεν εις τα μερη της γαλιλαιας· <sup>23</sup>και ελθων κατωκησεν εις πολιν λεγομενην ναζαρεθ οπως πληρωθη το ρηθεν δια των προφητων· οτι ναζωραιος κληθησεται |

III. Εν ταις ημεραις εκειναις παραγεινεται ιωαννης ο βαπτιστης κηρυσσων εν τη ερημω της ιουδαιας <sup>2</sup>και λεγων μετανοειτε ηγγικεν γαρ η βασιλεια των ουρανων· <sup>3</sup>Ουτος γαρ εστιν ο ρηθεις υπο ησαιου του προφητου λεγοντος φωνη βοωντος εν τη ερημω ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου· <sup>4</sup>Αυτος δε ο ιωαννης ειχεν το ενδυμα αυτου απο τριχων καμηλου και ζωνην δερματινην περι την οσφυν αυτου· η δε τροφη αυτου ην ακριδες ||

*Desunt folia quattuor decem usque ad vi 24.*

Pet 11 δυνασθε θεω δουλευειν και μαμωνα· <sup>25</sup>Δια τουτο λεγω υμιν μη μεριμνατε τη ψυχη υμων τι φαγητε· και τι πιητε· μηδε τω σωματι υμων τι ενδυσησθε ουχει η ψυχη πλιον εστιν της τροφης και το σωμα του ενδυματος <sup>26</sup>εμβλεψ... .. τα πετεινα τ.. ουρανου οτι ου σπιρουνσιν ουδε θεριζουσιν ουδε συναγουσιν εις αποθηκας και ο πατηρ υμων ο ουρανιος τρεφει αυτα· ουχ υμεις μαλλον διαφερετε αυτων. <sup>27</sup>τις δε εξ υμων μεριμνων δυναται προσθειναι | ... την ηλικι.. αυτου πηχυν ενα <sup>28</sup>και περι ενδυματος τι μεριμνατε· καταμαθετε τα κρινα του αγρου πως αυξανει· ου κοπια ου.. νηθει· <sup>29</sup>λεγω .. υμιν οτι ουδε σολομων εν παση τη δοξη αυτου περιεβαλετο ως εν τουτων· <sup>30</sup>ει δε τον χορτον του αγρου· σημερον οντα και αυριον εις κλιβανον· βαλλομενον ο θεος ουτως αμφιεννυσιν ου πολλω μαλλον υμας ολιγοπιστοι· <sup>31</sup>μη ουν μεριμνησητε λεγοντες τι φαγωμεν η τι πιωμεν η τι περιβαλομεθα <sup>32</sup>ταυτα γαρ παντα τα εθνη || επιζητει· οιδε γαρ ο πατηρ υμων ο ουρανιος οτι χρηζετε τουτων απαντων <sup>33</sup>ζητιτε δε πρωτον την βασιλειαν του θεου και την

vi 31 περιβαλομεθα] ο in ω eadem manu mutatum

δικαιωσυνην αυτου και ταυτα παντα προστεθησεται υμιν <sup>34</sup>μη ουν μεριμνησητε εις την αυριον η γαρ αυριον μεριμνηση τα εαυτης αρκετον τη ημερα η κακια αυτης·

VII. Μη κρινετε ινα μη κριθητε <sup>2</sup>εν ω γαρ κριματι κρινετε κριθησεσθε και εν ω μετρω μετριτε αντιμετρηθησεται υμιν <sup>3</sup>Τι δε βλεπισ το καρφος το εν | .. οφθαλμω του αδελφου σου· την δε δοκον την εν τω σω οφθαλμω ου κατανοεις <sup>4</sup>η πως ερεις τω αδελφω σου· αφες εκβαλω το καρφος εκ του οφθαλμου σου και ιδου η δοκος εν τω οφθαλμω σου. <sup>5</sup>υποκριτα εκβαλε πρωτον την δοκον εκ του οφθαλμου σου και τοτε διαβλεψις εκβαλειν το καρφος εκ του οφθαλμου του αδελφου σου. <sup>6</sup>Μη δωτε το αγιον τοις κυσειν μηδε βαλητε τους μαργαριτας υμων εμπροσθεν των χοιρων· μηποτε καταπατη||σουσιν αυτους εν Pet 13 τοις ποσιν αυτων και στραφεντες ρηξουσιν υμας. <sup>7</sup>Αιτιτε και δοθησεται υμιν ζητιτε και ευρησετε κρουετε και ανοιγησεται υμιν <sup>8</sup>πας γαρ ο αιτων λαμβανει και ο ζητων ευρισκει· και τω κρουοντι ανοιγησεται· <sup>9</sup>η τις εστιν εξ υμων ανθρωπος ον εαν αιτηση ο υιος αυτου αρτον μη λιθον επιδωσει αυτω <sup>10</sup>και εαν ιχθυν αιτησει μη οφιν επιδωσει αυτω· <sup>11</sup>ει ουν υμις πονηροι υπαρχοντες οιδατε δοματα αγαθα διδοναι τοις τεκνοις υμων ποσω μαλλον ο πατηρ | υμων ο εν τοις ουρανοις δωσει αγαθα τοις αιτουσιν αυτον <sup>12</sup>Παντα ουν οσα εαν θελητε ινα ποιουσιν υμιν οι ανθρωποι ουτως και υμις ποιειτε αυτοις ουτος γαρ εστιν ο νομος και οι προφηται· <sup>13</sup>Εισελθατε δια της στενης πυλης οτι πλατια η πυλη και ευρυχωρος η οδος η απαγουσα εις την απωλειαν· και πολλοι εισιν οι εισερχομενοι δι αυτης· <sup>14</sup>τι στενη η πυλη και τεθλιμμενη η οδος η απαγουσα εις την ζωην και ολιγοι εισιν οι ευρισκοντες αυτην <sup>15</sup>προσεχε ||

*Desunt folia duo usque ad viii 1.*

αυτου απο του ορους ηκολουθησαν αυτω οχλοι πολλοι· <sup>2</sup>Και Pet 14 ιδου λεπρος προσελθων προσεκυνει αυτω λεγων· κυριε εαν θελεις δυνασαι με καθαρισαι· <sup>3</sup>και εκτινας την χειρα ηψατο

vii 4 αφες] σ supra lineam eadem manu scriptum

αυτου ο ιησους λεγων θελω καθαρισθητι και ευθεως εκαθ.....  
 ..του η λε... <sup>4</sup>Και λεγει αυ.. ο ιησους ορα μηδ.νι ειπης  
 αλλα υπαγε σεαυτον δειξον τω ιερει και προσενεγκε το δωρον  
 σου ο προσεταξεν μωυσης εις μαρτυριον αυτοις <sup>5</sup>Εισελθοντι  
 δε αυτω εις καπερναουμ προσ|. .... αυτω .... ονταρχος ..ρα-  
 καλων .υτον <sup>6</sup>και λεγων κυριε ο παις μου βεβληται εν τη οικια  
 παραλυτικός δινως βασανιζόμενος· <sup>7</sup>Και λεγει αυτω ο ιησους  
 εγω ελθων θεραπευσω αυτον· <sup>8</sup>και αποκριθεις ο εκατονταρχος  
 εφη κυριε ουκ ειμι ικανος ινα μου υπο την στεγην εισελθης  
 αλλα μονον ειπε λογω και ιαθησεται ο παις μου· <sup>9</sup>και γαρ εγω  
 ανθρωπος ειμι υπο εξουσιαν εχων υπ εμαυτον στρατιωτας· και  
 λεγω τουτω πορευου και πορευεται· και αλλω || ερχου και  
 ερχεται και τω δουλω μου ποιησον τουτο και ποιει· <sup>10</sup>Ακου-  
 σας δε ταυτα ο ιησους εθαυμασεν και ειπεν τοις ακολουθουσιν  
 αυτω <sup>11</sup>αμην λεγω υμιν ουδε εν τω ισραηλ τοσαυτην πιστιν  
 ηυρον Λεγω δε υμιν οτι πολλοι απο ανατολων και δυσμων  
 ηξουσι και ανακλιθησονται μετα αβρααμ· και ισαακ και ιακωβ  
 εν τη βασιλεια των ουρανων <sup>12</sup>οι δε υιοι της βασιλειας εκβλη-  
 θησονται εις το σκοτος το εξωτερικον εκει εσται ο κλαυθμος  
 και | ο βρυγμος των οδοντων· <sup>13</sup>Και ειπεν ο ιησους τω  
 εκατονταρχη υπαγε και ως επιστευσας γεννηθητω σοι· και ιαθη  
 ο παις αυτου απο της ωρας εκεινης· Και υποστρεψας ο  
 εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ηυρεν αυτον  
 υγιενοντα· <sup>14</sup>Και ελθων ο ιησους εις την οικιαν πετρου ιδεν  
 την πενθεραν αυτου βεβλημενην και πυρεσσουσαν <sup>15</sup>και ηψατο  
 της χειρος αυτης και αφηκεν αυτην ο πυρετος και ηγερθη και  
 διηκονει αυτων <sup>16</sup>Οψιας δε γενο||μενης προσηνεγκαν αυτω  
 δαιμονιζομενους πολλους και εξεβαλεν τα πνευματα λογω και  
 παντας τους κακως εχοντας εθεραπευσεν <sup>17</sup>οπως πληρωθη το  
 ρηθεν δια ησαιου του προφητου λεγοντος αυτος τας ασθειας  
 ημων ελαβεν και τας νοσους εβαστασεν· <sup>18</sup>Ιδων δε ο ιησους  
 πολλους οχλους περι αυτον εκελευσεν απελθειν εις το περαν·  
<sup>19</sup>Και προσελθων εις γραμματευσ ειπεν αυτω διδασκαλε ακολου-  
 θησω σοι οπου εαν απερχη <sup>20</sup>και | λεγει αυτω ο ιησους αι  
 αλωπηκαις φωλεους εχουσιν και τα πετινα του ουρανου κατα-  
 σκηνωσεις ο δε υιος του ανθρωπου ουκ εχει που την κεφαλην

Pet 15

Pet 16

κλιναι <sup>21</sup>Ετερος δε των μαθητων αυτου ειπεν αυτω κυριε επιτρεψον μοι πρωτον απελθειν και θαψαι τον πατερα μου <sup>22</sup>Ο δε ιησους ειπεν αυτω αυτω ακολουθει μοι και αφες τους νεκρους θαψαι τους εαυτων νεκρους <sup>23</sup>Και εμβαντι αυτω εις το πλοιον ηκολουθησαν αυτω οι μαθηται αυτου και ιδου σις ||

*Deest folium usque ad viii 31.*

αγγελην των χοιρων· <sup>32</sup>και ειπεν αυτοις υπαγετε· οι δε εξελ- Pet 17  
θοντες απηλθον εις την αγγελην των χοιρων· και ιδου ωρμησεν  
πασα η αγγελη κατα κρημνου εις την θαλασσαν και απεθανον  
εν τοις υδασειν· <sup>33</sup>οι δε βοσκοντες εφυγον και απελθοντες εις  
την πολιν απηγγιλαν παντα και τα των δαιμονιζομενων·  
και ιδου πασα η πολις εξηλθεν εις συναντησιν τω ιησου και  
ιδοντες αυτον παρεκαλεσαν οπως μεταβη απο των οριων  
αυτων·

ΙΧ. Και εμ|βας εις το πλοιον διεπερασεν και ηλθεν εις  
την ιδιαν πολιν· <sup>2</sup>Και ιδου προσεφερον αυτω παραλυτικον  
επι κλινης βεβλημενον· και ιδων ο ιησους την πιστιν αυτων·  
ειπεν τω παραλυτικω· θαρσει τεκνον αφεοντε σου αι αμαρτιαι  
σου <sup>3</sup>και ιδου τινες των γραμματεων ειπον εν εαυτοις ουτος  
βλασφημει· <sup>4</sup>Ιδων δε ο ιησους τας ενθυμησεις αυτων ειπεν  
αυτοις ινατι υμις ενθυμισθε πονηρα εν ταις καρδιαις υμων <sup>5</sup>τι  
γαρ εστιν ευκοπωτερον ειπειν α||φεοντε σοι αι αμαρτιαι η ειπειν Pet 18  
εγυρε και περιπατι· <sup>6</sup>ινα δε ειδητε οτι εξουσιαν εχει ο υιος του  
ανθρωπου επι της γης αφιεναι αμαρτιας· τοτε λεγει τω παρα-  
λυτικω· εγερθεις αρον σου την κλινην και υπαγε εις τον οικον  
σου <sup>7</sup>και εγερθεις απηλθεν εις τον οικον αυτου <sup>8</sup>ιδοντες δε οι  
οχλοι εθαυμασαν και εδοξασαν τον θεον τον δοντα εξουσιαν  
τοιαυτην τοις ανθρωποις <sup>9</sup>Και παραγων εκειθεν ο ιησους  
ιδεν ανθρωπον καθημενον επι το τελωνιον | Ματθεον λεγομενον  
και λεγει αυτω ακολουθει μοι και αναστας ηκολουθησεν αυτω  
<sup>10</sup>Και εγενετο αυτου ανακιμενου εν τη οικια και ιδου πολλοι

viii 22 αυτω bis scriptum posteriore loco erasum ix 2 σου αι αμαρτιαι  
σου] sic ex errore scribae 9 Ματθεον] τον prae extra seriem litterarum

viii 20 κλινη Σ 23 εμβαινοντος αυτου Σ 32 κατα του κρημνου Σ  
ix 2 σου 1<sup>o</sup> σοι Σ 9 ο ιησους εκειθεν Σ



τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες συνανέκιντο τῷ ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ <sup>11</sup>καὶ ἰδόντες οἱ φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδασκαλὸς ὑμῶν <sup>12</sup>Ὁ δὲ ἰησοῦς ἀκούσας εἶπεν αὐτοῖς οὐ χρεῖαν

Pet 19 ἔχουσιν οἱ ἰσχυρόντες ἰατροῦ· ἀλλ' οἱ κακῶς ἐ||χόντες <sup>13</sup>πορευθέντες δὲ μαθετέ τι ἐστὶν ἐλεος θελῶ καὶ οὐ θυσίαν οὐ γὰρ ἦλθον καλεῖσαι δικαίους ἀλλὰ ἀμαρτωλούς· <sup>14</sup>Τότε προσ-

έρχονται αὐτῷ οἱ μαθηταὶ ἰωάννου λέγοντες διατί ἡμῖς καὶ οἱ φαρισαῖοι νηστεύομεν πολλὰ οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν <sup>15</sup>Καὶ εἶπεν αὐτοῖς ὁ ἰησοῦς μὴ δυνάμει οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος ἐλευσόντε δὲ ἡμεῖς ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύ|σουσιν <sup>16</sup>οὐδεὶς δὲ ἐπιβάλλει ἐπιβάλλει ἐπιβλήμα ῥακκοῦς ἀγναφῶν ἐπὶ ἱματίῳ παλαιῷ ἐρί γὰρ τὸ πληρῶμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χίρον σχίσμα γίνεται· <sup>17</sup>οὐδὲ βάλλουσιν οἶνον νεοῦ εἰς ἀσκούς παλαιούς· εἰ δὲ μὴγε ρηγνύνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νεοῦ εἰς ἀσκούς καινοὺς καὶ ἀμφοτέροι συντηροῦνται· <sup>18</sup>Ταῦτα

Pet 20 αὐτοῦ λαλόντος αὐτοῖς ἰδοὺ ἀρχῶν εἰσελθὼν προσέκυνει αὐτῷ λέγων ὅτι ἡ θυ||γατήρ μου ἀρτί ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπιθες τὴν χεῖρα σου ἐπ' αὐτήν καὶ ζήσεται <sup>19</sup>καὶ ἐγερθεὶς ὁ ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ· <sup>20</sup>Καὶ ἰδοὺ γυνὴ αἱμορροῦσα δώδεκα ἔτη προσελθούσα ὀπισθεν ἠψάτο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· <sup>21</sup>ἐλεγε γὰρ ἐν ἑαυτῇ εἰ μόνον ἀψομαι τοῦ ἱματίου αὐτοῦ σωθήσομαι <sup>22</sup>Ὁ δὲ ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτήν εἶπεν θάρσει θυγατήρ ἡ πίστις σου σεσώκεν σε καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκεῖ | <sup>23</sup>καὶ ἐλθὼν ὁ ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχόντος καὶ ἰδὼν τοὺς αὐλητάς καὶ τὸν ὄχλον θορυβούμενον λέγει <sup>24</sup>ἀναχωρεῖτε οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ <sup>25</sup>ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκρατήσεν τῆς χειρὸς αὐτῆς· Καὶ ἠγέρθη τὸ κοράσιον <sup>26</sup>καὶ ἐξηλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην· <sup>27</sup>Καὶ παραγοντὶ ἐκίθεν τῷ ἰησοῦ ἠκολούθησαν αὐτῷ

ix 16 ἐπιβάλλει 1<sup>o</sup> erasum 21 ἀψομαι] ο in ω mutatum 22 ἐκεῖ] sic ex errore scribae

ix 13 ἐλεον Σ id. καὶ ουσίαν Σ 18 τὴν χεῖρα ἐπ' αὐτήν Σ 23 ἐλεγεν Σ  
26 ἡ φήμη αὐτῆς Σ



δυο τυφλοι κραζοντες και λεγοντες ελεησον ημας κυριε υιε  
 δαυιδ || <sup>23</sup>Εισελθοντι δε αυτω εις την οικιαν προσηλθον αυτω Pet 21  
 οι τυφλοι· Και λεγει αυτοις ο ιησους πιστευετε οτι δυναμε  
 τουτο ποιησε λεγουσιν αυτω ναι κυριε <sup>29</sup>Τοτε ηψατο των  
 οφθαλμων αυτων λεγων κατα την πιστιν υμων γενηθητω υμιν  
<sup>30</sup>και ηνεωχθησαν αυτων οι οφθαλμοι και ενεβριμησατο αυτοις  
 ο ιησους λεγων ορατε μηδισ γινωσκετω· <sup>31</sup>οι δε εξελθοντες  
 διεφημισαν αυτον εν ολη τη γη εκεινη <sup>32</sup>αυτων δε εξερχομενων  
 ιδου προσηνεγκαν αυτω | ανθρωπον κωφον δαιμονιζομενον·  
<sup>33</sup>και εκβληθεντος του δαιμονιου ελαλησεν ο κωφος και εθau-  
 μασαν οι οχλοι λεγοντες ουδεποτε εφανη ουτως εν τω ισραηλ·  
<sup>34</sup>Οι δε φαρισαιοι ελεγον εν τω αρχοντι των δαιμονιων εκ-  
 βαλλει τα δαιμονια· <sup>35</sup>Και περιηγεν ο ιησους τας πολις  
 πασας και τας κωμας διδασκων εν ταις συναγωγαίς αυτων·  
 και κηρυσσων το ευαγγελιον της βασιλειας και θεραπειων  
 πασαν νοσον και πασαν μαλακιαν <sup>36</sup>ιδων || δε τους οχλους ο Pet 22  
 ιησους εσπλανχνισθη περι αυτων οτι ησαν ως προβατα μη  
 εχοντα ποιμενα· <sup>37</sup>Τοτε λεγει τοις μαθηταις αυτου ο μεν  
 θερισμος πολυς οι δε εργαται ολιγοι· δεηθετε ουν του κυριου  
 του θερισμου οπως εκβαλη εργατας εις τον θερισμον αυτου·

X. Και προσκαλεσαμενος τους δωδεκα μαθητας αυτου·  
 εδωκεν αυτοις εξουσιαν πνευματων ακαθαρτων ωστε εκβαλλειν  
 αυτα και θεραπευειν πασαν νοσον και πασαν μαλακιαν· | <sup>2</sup>Των  
 δε δωδεκα αποστολων τα ονοματα εστιν ταυτα· πρωτος σιμων  
 ο λεγομενος πετρος και ανδρεας ο αδελφος αυτου· ιακωβος ο  
 του ζεβεδεου και ιωαννης ο αδελφος αυτου <sup>3</sup>φιλιππος και  
 βαρθολομεος θωμας και ματθεος ο τελωνης· ιακωβος ο του  
 αλφειου και λεββεος ο επικληθεις θαδδεος· <sup>4</sup>σιμων· ο καναναιος  
 και ιουδας ισκαριωτης ο και παραδους αυτον· <sup>5</sup>Τουτους  
 τους δωδεκα απεστειλεν ο ιησους παραγγιλας αυτοις λεγων εις  
 ο||δον εθνων μη απελθητε και εις πολιν σαμαριτων μη εισελθητε Pet 23  
<sup>6</sup>πορευεσθε δε μαλλον προς τα προβατα τα απολωλοτα οικου  
 ισραηλ· <sup>7</sup>πορευομενοι δε κηρυσσετε λεγοντες οτι ηγγικεν εφ  
 υμας η βασιλεια των ουρανων <sup>8</sup>Ασθενουντας θεραπευετε

x 7 των] ω ex o factum

ix 27 ιησυν υιε δαυιδ Σ

36 ησαν] ησαν εσκυλμενοι και εριμμενοι Σ

x 4 κανανιτης Σ

5 παραγγειλας λεγων Σ

νεκρους ἐγίρετε λεπρους καθαρίζετε δαιμονεῖα ἐκβαλλετε· δω-  
 ραίαν ἐλάβετε δωραίαν δοτε <sup>9</sup>μη κτήσησθε χρυσόν· μηδε  
 ἀργυρόν· μηδε χαλκόν εἰς τὰς ζώνας ὑμῶν <sup>10</sup>μη πήραν εἰς  
 ὁδόν· μηδε δύο χιτῶνας· μη|δε ὑποδήματα· μητε ραβδούς  
 ἀξίος γὰρ ὁ ἐργατῆς τῆς τροφῆς αὐτοῦ ἐστίν· <sup>11</sup>Εἰς ἣν δ  
 ἀν πολὺν ἡ κώμην εἰσελθῆτε ἐξετάσατε τίς ἐν αὐτῇ ἀξίος ἐστίν  
 κακεὶ μίνατε ἕως ἀν ἐξελθῇτε ἐκεῖθεν· <sup>12</sup>Εἰσερχόμενοι δὲ εἰς

τὴν οἰκίαν ἀσπασασθε αὐτήν· <sup>13</sup>καὶ εἰ μὲν ἡ οἰκία ἀξία  
 ἐλθᾶτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν εἰ μὴ ἡ ἀξία ἡ εἰρήνη  
 ὑμῶν πρὸς ὑμᾶς ἐπιστραφῇτω <sup>14</sup>Καὶ ὅς ἀν μὴ δεξῇται ὑμᾶς  
 μηδε ἀκουσῇ τοὺς λόγους ὑμῶν ἐξερχόμενοι || τῆς οἰκίας ἡ τῆς  
 πόλεως ἐκείνης ἐκτιναξέτε τὸν κονιορτόν τῶν ποδῶν ὑμῶν·

<sup>15</sup>ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἐστὶ· γῆ· σοδομῶν καὶ γομμοράς  
 ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ <sup>16</sup>Ἴδου ἐγὼ ἀποστελλῶ  
 ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων γίνεσθε οὖν φρονιμοὶ ὡς οἱ  
 ὄφεις· καὶ ἀκεραῖοι ὡς αἱ περιστέραι· <sup>17</sup>Προσεχετε δὲ ἀπο

τῶν ἀνθρώπων παραδώσωσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν  
 ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν | ὑμᾶς <sup>18</sup>καὶ ἐπὶ ἡγε-  
 μονίας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐνεκὲν ἐμοῦ εἰς μαρτυρίον  
 αὐτοῖς καὶ τοῖς ἔθνεσιν <sup>19</sup>Ὅταν δὲ παραδώσουσιν ὑμᾶς μὴ

μεριμνήσητε πῶς ἢ τί λαλήσητε δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ  
 τῇ ὥρᾳ τί λαλήσετε· <sup>20</sup>οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ  
 πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν <sup>21</sup>παραδώσει δὲ  
 ἀδελφὸς ἀδελφόν εἰς θάνατον καὶ πατὴρ τέκνον· καὶ ἐπανα-  
 στησόντε τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς <sup>22</sup>καὶ  
 ἐσεσ||θε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα μου· ὁ δὲ ὑπο-  
 μίνας εἰς τέλος οὗτος σωθήσεται· <sup>23</sup>Ὅταν δὲ διώκουσιν ὑμᾶς

ἐν τῇ πόλει ταύτῃ φεύγετε εἰς τὴν ἀλλήν· ἀμὴν γὰρ λέγω ὑμῖν  
 οὐ μὴ τελεσῇτε τὰς πόλεις τοῦ Ἰσραὴλ ἕως εἰς ἐλθῇ ὁ υἱὸς  
 τοῦ ἀνθρώπου· <sup>24</sup>Οὐκ ἐστὶν μαθητῆς ὑπὲρ τοῦ διδασκαλοῦ·

οὐδὲ δούλος ὑπὲρ τοῦ κυρίου αὐτοῦ· <sup>25</sup>ἀρκετόν τῳ μαθητῇ ἵνα  
 γενῇται ὡς ὁ διδασκαλὸς αὐτοῦ καὶ ὁ Δούλος ὅς ὁ κύριος  
 αὐτοῦ εἰ τὸν οἰκοδεσποτὴν Βεελζεβούλ | ἐπεκαλεσάντο ποσῶ

x 15 ἐστὶ· γῆ· σοδομῶν] *dubium utrum ἐστὶ· γῆ· σοδομῶν* an  
 ἐστὶ τῇ· σοδομῶν *parte sinistra litterae τ erasa. Lectio prior preferenda*  
 25 ὅς] ο ἰν ω *eadem manu mutatum*

x 10 μὴτε ὑποδήματα Σ 13 ἐπιστραφῇτω Σ 14 ὅσοι ἀν μὴ δεχόνται ὑμᾶς  
 μηδε ἀκουσῶσιν Σ 19 ὑμῖν *sub lineam additum* Σ *id. λαλήσετε]* λαλήσητε Σ

Pet 24

Pet 25

μαλλον τους οικιακους αυτου. <sup>26</sup>Μη ουν φοβηθητε αυτους ουδεν γαρ εστιν κεκαλυμμενον ο ουκ αποκαλυφθησεται· και κρυπτον ο ου γνωσθησεται· <sup>27</sup>Ο λεγω υμιν εν τη σκοτια ειπατε εν τω φωτι και ο εις το ους ακουετε κηρυξατε επι των δωματων· <sup>28</sup>και μη φοβηθητε απο των αποκτενοντων το σωμα· την δε ψυχην μη δυναμενων αποκτιναι· φοβηθητε δε μαλλον τον δυναμενον και ψυχην και ||

*Desunt folia duo usque ad xi 4.*

ποκριθεις ο ιησους ειπεν αυτοις πορευθεντες απαγγιλατε Pet 26  
ιωαννη α ακουετε και βλεπετε· <sup>5</sup>τυφλοι αναβλεπουσιν και χωλοι περιπατουσιν· λεπροι καθαριζοντε και κωφοι ακουουσιν· νεκροι εγιροντε και πτωχοι ευαγγελιζοντε <sup>6</sup>και μακαριος εστιν ος εαν μη σκανδαλισθη εν εμοι· <sup>7</sup>τουτων δε πορευομενων Ηρξατο ο ιησους λεγειν τοις οχλοις περι ιωαννου τι εξηλθατε εις την ερημον θεασασθε καλαμον υπο ανεμου σαλευομενον· <sup>8</sup>αλλα τι εξηλθατε ιδειν | ανθρωπον εν μαλακοις ιματιοις ημφιεσμενον ιδου οι τα μαλακα φορουντες εν τοις οικois των βασιλειων εισιν· <sup>9</sup>αλλα τι εξηλθατε ιδειν προφητην ναι λεγω υμιν και περισσοτερον προφητου· <sup>10</sup>Ουτος γαρ εστιν περι ου γεγραπται· ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου ος κατασκευασει την οδον σου εμπροσθεν σου· <sup>11</sup>Αμην λεγω υμιν ουκ εγηγερται εν γεννητοις γυναικων μιζων ιωαννου του βαπτιστου ο δε μικροτερος εν τη βασιλεια των ουρα||νων μιζων αυτου εστιν <sup>12</sup>Απο δε των ημερων Pet 27  
ιωαννου του βαπτιστου εως αρτι η βασιλεια των ουρανων βιαζεται και βιασται αρπαζουσιν αυτην <sup>13</sup>παντες γαρ οι προφηται και ο νομος εως ιωαννου προεφητευσαν <sup>14</sup>και ει θελετε δεξασθε αυτος Εστιν ηλιας ο μελλων ερχεσθαι <sup>15</sup>ο εχων ωτα ακουειν ακουετω <sup>16</sup>τινι δε ομοιωσω την γενεαν ταυτην· ομοια εστιν παιδιοις καθημενοις εν αγοραις και προσφωνουσιν τοις ετεροις αυτων <sup>17</sup>και λεγουσιν | ηυλησαμεν υμιν και ουκ ορχησασθε εθρηνησαμεν υμιν και ουκ εκοψασθε· <sup>18</sup>ηλθεν γαρ ιωαννης μητε εσθιων μητε πινων και λεγουσιν

xi 7 σαλευομενον] ον supra lineam eadem manu scriptum

δαιμονιον εχει· <sup>19</sup>ηλθεν ο υιος του ανθρωπου εσθιων και πινων· και λεγουσιν ιδου ανθρωπος φαγος και οينوποτης τελωνων φιλος και αμαρτωλων και εδικαιωθη η σοφια απο των τεκνων αυτης· <sup>20</sup>Τοτε ηρξατο ο ιησους ονειδιζειν τας πολεις εν αις εγενοντο αι πλεισται δυναμεις αυτου οτι ου μετενοησαν· <sup>21</sup>ου||αι σοι χοραζιν ουαι σοι βηθσαιδα οτι ει εν τυρω και σιδωνι εγενοντο αι δυναμεις αι γενομεναι εν υμιν παλαι αν εν σακκω και σποδω μετενοησαν <sup>22</sup>πλην λεγω υμιν οτι γη σοδομων ανεκτοτερον εσται εν ημερα κρισεως η υμιν <sup>23</sup>και συ καπερναουμ· η εως του ουρανου υψωθεισα εως αδου καταβιβασθησθι· Οτι ει εν σοδομοις εγενοντο αι δυναμεις αι γενομεναι εν σοι εμεναν αν μεχρι της σημερον <sup>24</sup>πλην λεγω υμιν γη σοδομων ανεκτοτερον | εσται εν ημερα κρισεως η σοι· <sup>25</sup>Εν εκεινω τω καιρω αποκριθεις ο ιησους ειπεν εξομολογουμεν σοι πατερ κυριε του ουρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων· και απεκαλυψας αυτα νηπιοις <sup>26</sup>ναι ο πατηρ οτι ουτως εγενετο ευδοκια εμπροσθεν σου· <sup>27</sup>Παντα μοι παρεδοθη υπο του πατρος μου· και ουδεις επιγινωσκει τον πατερα ει μη ο υιος ουδε τον υιον τις επιγινωσκει ει μη ο πατηρ και ω εαν βουλεται ο υιος αποκαλυψαι· <sup>28</sup>δευ||τε προς με παντες οι κοπιωντες και πεφορτισμενοι καγω αναπαυσω υμας <sup>29</sup>αρατε τον ζυγον μου εφ υμας και μαθετε απ εμου οτι πραος ειμι και ταπινος τη καρδια και ευρησετε αναπαυσιν ταις ψυχαις υμων <sup>30</sup>ο γαρ ζυγος μου χρηστος και το φορτιον μου ελαφρον εστιν·

XII. Εν εκεινω τω καιρω επορευθη ο ιησους τοις σαββασιν δια των σποριμων οι δε μαθηται αυτου επινασαν και ηρξαντο τιλλιν σταχυας και εσθιειν· <sup>2</sup>οι δε φαρισαιοι ιδοντες ειπον αυτω ιδου | οι μαθηται σου ποιουσιν ο ουκ εξεστιν ποιειν εν σαββατω· <sup>3</sup>ο δε ειπεν αυτοις ουκ ανεγνωτε τι εποιησεν δαυιδ οτε επινασεν και οι μετ αυτου <sup>4</sup>πως εισηλθεν εις τον οικον του θεου και τους αρτους της προθεσεως εφαγεν· ους ουκ εξον ην αυτω φαγειν ουδε τοις μετ αυτου ει μη τοις

xi 22 οτι γη σοδομων] in rasura vocum τυρω και σιδωνι scriptum

xi 22 πλην λεγω υμιν τυρω και σιδωνι Σ 23 εμενον Σ 24 οτι in  
 margine additum post υμιν Σ 27 τον υιον ει μη ο πατηρ ουδε τον πατερα τις  
 επιγινωσκει ει μη ο υιος Σ: vide prolegg xii 3 αυτος in margine additum  
 post επινασεν Σ

Pet 28

Pet 29



ιερευσιν μονοις <sup>5</sup>Ἡ οὐκ ἀνεγνώτε ἐν τῷ νόμῳ ὅτι τοῖς  
σαββασίν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σαββατὸν βεβηλοῦσιν καὶ  
ἀναιτιοὶ εἰσιν· <sup>6</sup>λέγω δὲ ὑμῖν ὅτι τοῦ || ἱεροῦ μίζων ἐστὶν ὡδὲ· Pet 30  
<sup>7</sup>εἰ δὲ ἐγνώκιτε τί ἐστὶν ἐλεος θέλω καὶ οὐ θύσιαν οὐκ ἀν-  
κατεδικασάτε τοὺς ἀναιτίους· <sup>8</sup>κύριος γὰρ ἐστὶν τοῦ σαββατοῦ  
ὁ υἱὸς τοῦ ἀνθρώπου· <sup>9</sup>Καὶ μεταβάς ἐκεῖθεν ὁ ἰησοῦς ἦλθεν  
εἰς τὴν συναγωγὴν αὐτῶν· <sup>10</sup>καὶ ἰδοὺ ἀνθρώπος ἦν ἐκεῖ ἐχῶν  
τὴν χεῖρα ξηρὰν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες εἰ ἐξέστιν  
τοῖς σαββασεῖν θεραπεύειν ἵνα κατηγορησῶσιν αὐτοῦ· <sup>11</sup>Ὁ  
δὲ εἶπεν αὐτοῖς τίς ἐστὶ ἐξ ὑμῶν ἀνθρώπος ὃς ἐξεῖ προβάτῳ  
ἐν καὶ εἰ ἐνπέσῃ τούτῳ | τοῖς σαββασεῖν εἰς βοθρὸν οὐχ εἰ  
κρατήσῃ αὐτὸ καὶ ἐγείρῃ· <sup>12</sup>ποσῶ οὖν διαφέρει ἀνθρώπος προ-  
βάτου ὥστε ἐξέστιν τοῖς σαββασεῖν καλῶς ποιεῖν· <sup>13</sup>Τότε  
λέγει τῷ ἀνθρώπῳ ἐκτίνον σου τὴν χεῖρα καὶ ἐξέτινεν καὶ  
ἀπεκατεστάθῃ ὑγιὴς ὡς ἡ ἀλλή· <sup>14</sup>οἱ δὲ Φαρισαῖοι συν-  
βουλίου ἐλάβον κατ' αὐτοῦ ἐξελθόντες ὅπως αὐτὸν ἀπολεσῶσιν·  
<sup>15</sup>ὁ δὲ ἰησοῦς γινούς ἀνεχώρησεν ἐκεῖθεν· Καὶ ἠκολούθησαν  
αὐτῷ ὄχλοι καὶ ἐθεράπευσεν αὐτοὺς πάντας· <sup>16</sup>καὶ ἐπετιμήσεν  
αὐτοῖς ἵνα μὴ || φαναιρὸν αὐτὸν ποιήσωσιν· <sup>17</sup>ὅπως πληρωθῇ Pet 31  
τὸ ρηθὲν ὑπὸ ἡσαίου τοῦ προφήτου λέγοντος· <sup>18</sup>ἰδοὺ ὁ παῖς μου  
ὃν ἠρέτησα ὁ ἀγαπητὸς μου εἰς ὃν εὐδοκήσεν ἡ ψυχὴ μου·  
θήσω τὸ πνεῦμα μου ἐπ' αὐτὸν καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγ-  
γέλει· <sup>19</sup>οὐκ ἐρίσει οὐδὲ κραυγασεῖ· οὐδὲ ἀκουσεῖ τίς ἐν  
πλατεῖαις τὴν φωνὴν αὐτοῦ· <sup>20</sup>καλαμὸν συντετριμμένον οὐ  
κατεαξεί καὶ λίνον τυφόμενον οὐ σβεσσει ἕως ἂν ἐκβαλῇ εἰς  
νίκος τὴν κρίσιν· <sup>21</sup>καὶ τῷ ὀνόματι αὐτοῦ ἔθνη | ἐλπιοῦσιν·  
<sup>22</sup>Τότε προσηνεχθὴ αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κῶφος  
καὶ ἐθεράπευσεν αὐτὸν ὥστε τὸν τυφλὸν καὶ κῶφον καὶ λαλῖν  
καὶ βλέπιν· <sup>23</sup>καὶ ἐξίσταντο πάντες οἱ ὄχλοι λέγοντες μὴτι οὗτος  
ἐστὶν ὁ υἱὸς δαυίδ·· <sup>24</sup>Οἱ δὲ φαρισαῖοι ἀκουσάντες εἶπον οὗτος  
οὐκ ἐκβαλλεῖ τὰ δαιμόνια εἰ μὴ ἐν τῷ βεελζεβούλ ἀρχοῖ· τι τῶν  
δαιμονίων· <sup>25</sup>Ἰδὼς δὲ ὁ ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς

xii 9 ἐκεῖθεν] ex errore scribae

15 ὄχλοι] codex οχ|λοι λοι

ad finem lineae extra seriem litterarum eadem manu additum et πολ ad initium  
sequentis

xii 6 μείζον Σ

7 ἔλεον Σ

15 ὄχλοι πολλοὶ Σ

19 ταῖς πλατεῖαις Σ

20 ἐκβαλῇ] 'vocis huius in margine suppletæ ultimam syllabam bibliopagus  
abscisit' Σ

22 τὸν κῶφον καὶ τυφλὸν Σ



Pet 32 *πασα βασιλεια μερισθαισα καθ εαυτης ερημου||ται και πασα  
 πολις η οικια μερισθαισα καθ εαυτης ου σταθησεται.* <sup>26</sup>*και ει ο  
 σατανας τον σαταναν εκβαλλει εφ εαυτον εμερισθη πως ουν  
 σταθησεται η βασιλεια αυτου* <sup>27</sup>*και ει εγω εν βεελζεβουλ  
 εκβαλλω τα δαιμονια· οι υιοι υμων εν τινει εκβαλουσιν· δια  
 τουτο αυτοι υμων εσοντε κριται.* <sup>28</sup>*ει δε εν δακτυλω θεου εγω  
 εκβαλλω τα δαιμονια αρα εφθασεν εφ υμας η βασιλεια του  
 θεου* <sup>29</sup>*η πως δυναται τις εισελθειν εις την οικιαν του ισχυρου  
 και τα σκευη αυτου αρπασαι | εαν μη πρωτον δηση τον ισχυρον  
 και τοτε την οικιαν αυτου διαρπασει.* <sup>30</sup>*ο μη ων μετ εμου κατ  
 εμου εστιν και ο μη συναγων μετ εμου σκορπιζει.* <sup>31</sup>*Δια  
 τουτο λεγω υμιν πασα αμαρτια και βλασφημια αφεθησεται  
 τοις ανθρωποις η δε του πνευματος βλασφημια ουκ αφεθησεται  
 τοις ανθρωποις.* <sup>32</sup>*και ος εαν ειπη λογον κατα του υιου του  
 ανθρωπου αφεθησεται αυτω· ος δ αν ειπη κατα του πνευματος  
 του αγιου ουκ αφεθησεται αυτω ουτε εν τουτω τω αιωνει ουτε  
 εν τω μελλοντι* <sup>33</sup>*η ποιησατε || το δενδρον καλον και τον καρπον  
 αυτου καλον η ποιησατε το δενδρον σαπρον και τον καρπον  
 αυτου σαπρον· εκ γαρ του καρπου το δενδρον γινωσκεται·*  
<sup>34</sup>*γεννηματα εχιδνων πως δυνασθε αγαθα λαλειν πονηροι οντες  
 εκ γαρ του περισσεν...ς της καρδιας το στομα λ.λει·*  
<sup>35</sup>*Ο αγαθος ανθρωπος εκ του αγαθου θησαυμου εκβαλλει τα  
 αγαθα· και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου  
 προφερει τα πονηρα.* <sup>36</sup>*Λεγω δε υμιν οτι παν ρημα αργον  
 ο εαν λαλησωσιν οι ανθρωποι | αποδωσωσιν περι αυτου  
 λο... εν ημερα ...σεως* <sup>37</sup>*εκ ... .ων λογων ... δικαιωθηση  
 ... εκ των λο... σου καταδικασθηση.* <sup>38</sup>*Τοτε απεκριθησαν  
 τινες των γραμματεων και φαρισεων λεγοντες διδασκαλε  
 θελομεν απο σου σημιον ιδειν.* <sup>39</sup>*ο δε Αποκριθεις ειπεν  
 αυτοις γενεα πονηρα και μυχαλις σημιον επιζητει και σημιον  
 ου δοθησεται αυτη ει μη το σημειον ιωνα του προφητου* <sup>40</sup>*ωσπερ  
 γαρ ην ιωνας εν τη κοιλεια του κητους τρις ημε||*

*Desunt folia duo usque ad xiii 4.*

ω θϚ

xii 28 δακτυλω θεου] codex ΔΑΚΤΥΛ

xii 26 εαυτον] 'ο in rasura scriptum' Σ 28 ει δε εν πνευματι θεου Σ  
 36 αποδωσουσιν Σ 38 απεκριθησαν αυτω Σ

κατεφαγεν αυτα· <sup>5</sup>αλλα δε επεσεν επι τα πετρωδη οπου Pet 34  
ουκ ειχε γην πολλην· και ευθως εξανetiλεν δια το μη εχιν  
βαθος γης <sup>6</sup>ηλιου δε ανατιλαντος εκανματισθη και δια το μη  
εχιν ριζαν εξηρανθη· <sup>7</sup>αλλα δε επεσεν επι τας ακανθας κ..  
νεβησαν .. ....θαι και απ....ξαν αυτα· <sup>8</sup>.... δε επεσ...πι  
την γη. ... καλην κα. ...δου καρπον ο μεν εκατον ο δε εξη-  
κοντα ο δε τριακοντα <sup>9</sup>ο εχων ωτα ακουειν ακουετω· <sup>10</sup>Και  
προσελθοντες οι μαθηται | ..... αυτω ..... ν παρα.....  
λαλις αυ.... <sup>11</sup>. δε απο.....ις ειπεν .....ς οτι ν... ..δοται  
...ναι τα μυστηρ.α της βασιλειας των ουρανων εκεινοις δε  
ου δεδοται· <sup>12</sup>Οστις γαρ εχει δοθησεται αυτω και .ερισευ-  
θησεται· οστις δε ουκ εχει και ο εχει αρθησεται απ αυτου  
<sup>13</sup>Δια τουτο εμ παραβολαις λαλω αυτοις οτι βλεποντες ου  
βλεπουσιν· και ακουοντες ουκ ακουουσιν ουδε συνιουσιν <sup>14</sup>και  
αναπληρουται αυτοις η προφητια ησαιου η λεγουσα || ακοη Pet 35  
ακουσητε και ου μη συνητε και βλεποντες βλεψητε και ου  
μη ιδητε <sup>15</sup>επαχυνθη γαρ η καρδια του λαου τουτου και τοις  
ωσιν βαρεως ηκουσαν και τους οφθαλμους αυτων εκαμμυσαν·  
μηποτε ιδωσιν τοις οφθαλμοις και τοις ωσιν ακουσωσιν και  
.η καρδια συνωσι και επ.στρεψουσι και ..σομαι αυτ...  
<sup>16</sup>Υμων δε μ...ριοι οι οφθ..μοι οτι βλεπουσι και τα ωτα  
υμων οτι ακουουσιν· <sup>17</sup>Αμην γαρ λεγω υμιν οτι πολλοι  
προφηται και δικαιοι επ..υμησαν ....ν α βλεπε.. .αι ουκ  
ιδαν ... .κουσαι . ..ουετε και ... ηκουσαν <sup>18</sup>.....ν ακου...ε  
..ν παραβολ.ν του σπιρο..ος· <sup>19</sup>παντ.. ακουοντος τον λογον  
της βασιλειας και μη συνι..τος ερχε... ο πονηρος και αρπαζει  
το εσπαρμενον εν τη καρδια αυτου ουτος εστιν ο παρα την  
οδον σπαρις· <sup>20</sup>Ο δε επι τα πετρωδη σπαρις ουτος εστιν ο  
τον λογον ακουων και ευθυς μετα χαρας λαμβανων αυτον·  
<sup>21</sup>ουκ εχει δε || ριζαν εν εαυτω αλλα προσκαιρος εστιν· γενο- Pet 36  
μενης δε θλιψεως η διωγμου δια τον λογον ευθυς σκανδαλι-  
ζεται· <sup>22</sup>Ο δε εις τας ακανθας σπαρις ουτος εστιν ο τον λογον  
ακουων· και η μεριμνα του αιωνος τουτου και η απατη του  
πλουτου συνπνιγι τον λογο. και ακαρπος ..νεται· <sup>23</sup>Ο δε  
επι τη. .αλην γην σ..ρις ουτος εστιν ο τον λογον ακουων  
και συνιων· ος δη καρποφορει και ποιει ο μεν εκατον· ο δε

ἐξηκοντα ο δε | τριακοντα· <sup>24</sup> Ἀλλην παραβολην παρεθηκεν αυτοις λεγων ομοιωθη η βασιλεια των ουρανων ανθρωπω σπιραντι καλον σπερμα εν τω αγρω αυτου <sup>25</sup> εν δε τω καθευδιν τους ανθρωπους ηλθεν αυτου ο εκθρος και επεσπирεν ζιζανια ανα μεσον του σιτου και απηλθεν <sup>26</sup> οτε δε εβλαστησεν ο χορτος και καρπον εποιησεν· τοτε εφανησαν και τα ζιζανια <sup>27</sup> Προσελθοντες δε οι δουλοι του οικοδεσποτου ειπον αυτω κυριε ουχει καλον σπερμα εσπирας εν τω σω αγρω ποθεν || ουν εχει ζιζανια· <sup>28</sup> ο δε εφη αυτοις εκθρος ανθρωπος τουτο εποιησεν· οι δε δουλοι ειπαν αυτω θελις ουν απελθοντες συλλεξωμεν αυτα· <sup>29</sup> ο δε εφη αυτοις ου μηποτε συλλεγοντες τα ζιζανια εκριζωσητε αμα αυτοις . . . . . <sup>30</sup> ... τε συναυξανεσθαι αμφοτερα μεχρι του θερισμου· και εν καιρω του θερισμου ερω τοις θερισταις συλλεξατε πρωτον τα ζιζανια και δησατε αυτα εις δεσμας προς το κατακαυσαι αυτα τον δε σιτον συναγαγετε εις την απο . . . . . | <sup>31</sup> Ἀλλην παραβολην ελαλησεν αυτοις λεγων ομοια εστιν η βασιλεια των ουρανων κοκκω σιναπεως ον λαβων ανθρωπος εσπирεν εν τω αγρω αυτου <sup>32</sup> ο μικροτερον μεν εστιν παντων των σπερματων οταν δε αυξηθη μιζων των λαχανων εστιν και γινεται δενδρον ωστε ελθειν τα πετινα του ουρανου και κατασκηνοουν εν τοις κλαδοις αυτου· <sup>33</sup> Ἀλλην παραβολην ελαλησεν αυτοις ομοια εστιν η βασιλεια των ουρανων ζυμη ην λαβουσα γυνη εκρυψεν εις αλευ||

*Deest folium usque ad xiii 41.*

Pet 38 τους αγγελους αυτου και συλλεξουσιν εκ της βασιλειας αυτου παντα τα σκανδαλα και τους ποιουντας την ανομιαν και βαλουσιν αυτους εις την καμινον του πυρος <sup>42</sup> εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων· <sup>43</sup> τοτε οι δικαιοι εκλαμψουσιν ως ο ηλιος εν τη βασιλεια του πατρος αυτων ο εχων ωτα ακουειν ακουετω <sup>44</sup> Παλιν ομοια εστιν η βασιλεια των ουρανων θησαυρω κεκρυμμενω εν αγρω ον ευρων ανθρωπος εκρυψεν και | απο της χαρας αυτου υπαγι και παντα οσα εχει πωλει και αγοραζει τον αγρον εκεινον· <sup>45</sup> Παλιν ομοια εστιν

xiii 26 χορτος] eadem manu scriptum in rasura vocis εκθρος ex errore scriptae 27 δε] extra seriem litterarum eadem manu scriptum

xiii 25 εκθρος Σ 26 εφανη Σ 27 τω οικοδεσποτη Σ id. τα in margine additum Σ 28 ειπον Σ 30 ' συλλαξατε codex ' Σ

η βασιλεια των ουρανων ανθρωπω εμπορω ζητουντι καλους μαργαριτας <sup>46</sup>ος ευρων ενα πολυτιμον μαργαριτην απελθων πεπρακεν παντα οσα ειχειν και ηγορασεν αυτον· <sup>47</sup>Παλιν ομοια εστιν η βασιλεια των ουρανων σαγηνη βληθειση εις την θαλασσαν και εκ παντος γενους συναγαγουση <sup>48</sup>ην οτε επληρωθη α||ναβιβασαντες επι τον αιγιαλον και καθισαντες Pet 39 συνελεξαν τα καλα εις αγγη τα δε σαπρα εξω εβαλον <sup>49</sup>ουτως εσται εν τη συντελεια του αιωνος τουτου εξελευσονται οι αγγελοι και αφοριουσιν τους πονηρους εκ μεσου των δικαιων <sup>50</sup>και βαλουσιν αυτους εις την καμινον του πυρος εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων· <sup>51</sup>Λεγει αυτοις ο ιησους συνηκατε παντα ταυτα λεγουσιν αυτω ναι κυριε <sup>52</sup>ο δε ιησους ειπεν αυτοις δια τουτο πας γραμματευσ | μαθητευθεις τη βασιλεια των ουρανων· ομοιος εστιν ανθρωπω οικοδεσποτη οστις εκβαλλει εκ του θησαυρου αυτου καινα και παλαια· <sup>53</sup>και εγενετο οτε ετελεσεν ο ιησους τας παραβολας ταυτας μετρηεν εκειθεν· <sup>54</sup>Και ελθων εις την πατριδα αυτου εδιδασκεν αυτους εν τη συναγωγη αυτων· ωστε εκπλησσεσθαι αυτους και λεγιν ποθεν τουτω η σοφια αυτη και αι δυναμεις <sup>55</sup>ουχ ουτος εστιν ο του τεκτονος υιος ουχ η μητηρ αυτου λεγεται μαριαμ·|| και οι αδελφοι αυτου ιακωβος και ιωσηφ και σιμων και ιουδας Pet 40 <sup>56</sup>και αι αδελφαι αυτου ουχει πασαι παρ ημιν εισιν ποθεν ουν τουτω παντα ταυτα <sup>57</sup>και εσκανδαλιζοντο εν αυτω· Ο δε ιησους ειπεν αυτοις ουκ εστιν προφητης ατιμος ει μη εν τη πατριδει αυτου και εν τη οικεια αυτου <sup>58</sup>και ουκ εποιησεν εκει δυναμεις πολλας δια την απιστιαν αυτων

XIV. Εν εκεινω τω καιρω ηκουσεν ηρωδης ο τετραρχης την ακοην ιησου <sup>2</sup>και ειπε τοις παισιν αυτου ουτος εστιν ιωαννης ο βαπτιστης αυτος ηγερθη απο των νεκρων και δια τουτο αι δυναμεις ενεργουσειν εν αυτω <sup>3</sup>Ο γαρ ηρωδης κρατησας τον ιωαννην εδησεν αυτον και εθετο εν φυλακη δια ηρωδιαδα την γυναικα φιλιππου του αδελφου αυτου <sup>4</sup>ελεγεν γαρ αυτω ο ιωαννης ουκ εξεστιν σοι εχειν αυτην· <sup>5</sup>Και θελων αυτον αποκτειναι εφοβηθη τον οχλον επιδη ως προφητην αυτον ειχον· <sup>6</sup>Γενεσεων δε γενομενων ||

xiv 1 τετραρχης] ρ 1<sup>o</sup> supra lineam additum

xiii 48 αγγια Σ 51 ταυτα παντα Σ 51 εκπλησσεσθαι Σ 56 ταυτα παντα Σ  
xiv 5 'post εφοβηθη voces αυτον αποκτειναι ex errore repetitae, sed punctis



*Desunt folia tria usque ad xiv 31.*

Pet 41 τὸ αὐτοῦ καὶ λέγει αὐτῷ ὀλιγοπίστε εἰς τί ἐδίστασας  
<sup>32</sup>Καὶ ἐμβαντῶν αὐτῶν εἰς τὸ πλοῖον ἐκοπάσεν ὁ ἀνέμος <sup>33</sup>οὐ  
 δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες ἀληθῶς θεοῦ  
 υἱὸς εἶ. <sup>34</sup>καὶ διαπερασαντες ἦλθον ἐπὶ τὴν γῆν γενησαρετ  
<sup>35</sup>Καὶ ἐπιγνοντες αὐτ.. οἱ ἄνδρες τοῦ τοποῦ ἐκινου ἀπεστίλαν  
 εἰς ὅλην τὴν περιχώρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας  
 τοὺς κακῶς ἐχοντας <sup>36</sup>καὶ παρεκαλοῦν αὐτὸν ἵνα μόνον ἀψonte  
 τοῦ κρασπέδου τοῦ ἱματίου | αὐτοῦ· καὶ ὅσοι ἠψαντο διέσω-  
 θησαν·

XV. Τότε προσερχοντε τῷ ἰησοῦ οἱ ἀπὸ ἱεροσολυμῶν  
 γραμματεῖς καὶ φάρισαι· λέγοντες <sup>2</sup>διατί οἱ μαθηταὶ σου  
 παραβαίνουνσιν τὴν παραδοσιν τῶν πρεσβυτέρων· οὐ γὰρ νιπ-  
 τουντε τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup>Ὁ δὲ  
 ἀποκριθεὶς εἶπεν αὐτοῖς διατί καὶ ὑμῖς παραβαίνετε τὴν ἐν-  
 τολὴν τοῦ θεοῦ διὰ τὴν παραδοσιν ὑμῶν. <sup>4</sup>ὁ γὰρ θεὸς ἐνετίλατο  
 λέγων. τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ  
 Pet 42 κακολογῶν || πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ <sup>5</sup>ὑμῖς δὲ  
 λέγετε· ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ δῶρον· ὁ εἰς  
 ἐμοῦ ὠφεληθῇ· καὶ οὐ μὴ τιμῇσιν τὸν πατέρα αὐτοῦ ἢ τὴν  
 μητέρα αὐτοῦ. <sup>6</sup>καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν  
 παραδοσιν ὑμῶν <sup>7</sup>ὑποκριταὶ καλῶς προεφῆτευσεν περὶ ὑμῶν  
 ἡσαΐας λέγων <sup>8</sup>ἐγγιζὶ μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ  
 τοῖς χίλεσιν με τίμα ἢ δὲ καρδίᾳ αὐτῶν πορρῶ ἀπεχεῖ ἀπ' ἐμοῦ·  
<sup>9</sup>μάτην δὲ σεβόντε με διδασκόντες διδασκαλίας ἐνταλμάτα ἀν-  
 θρώπων <sup>10</sup>Καὶ προσκαλε|σαμενός τὸν ὄχλον εἶπεν αὐτοῖς  
 ἀκούετε καὶ συνιετε· <sup>11</sup>οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοῖνοι  
 τὸν ἄνθρωπον ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο  
 κοῖνοι τὸν ἄνθρωπον <sup>12</sup>Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ  
 εἶπον αὐτῷ· οἶδας ὅτι οἱ φάρισαι ἀκούσαντες τὸν λόγον  
 ἐσκανδαλισθήσαν· <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς πᾶσα

xiv 35 αὐτ..] membrana lacerata

superpositis improbatae sunt; τὸν ὄχλον, in ipso textu omissum, in margine  
 legeretur nisi vocem ὄχλον bibliopegus abscidisset' Σ xv 3 ἐντολὴν] 'inter  
 εντ et ὁλ rasura trium litterarum' Σ 4 ὁμ σου 2<sup>ο</sup> Σ 8 ἐγγιζὶ] ἐγγιζει  
 'correctio obscura in fine; videtur ei ex ο factum' Σ



φυτια ην ουκ εφυτευσεν ο πατηρ μου ο ουρανιος εκριζωθησεται·  
αφετε αυτους· <sup>14</sup>Οδηγοι εισιν τυφλοι τυφλων ||

*Desunt folia duo usque ad xv 31.*

κωφους ακουοντας και λαλουντας· κυλλους υγιεις· και χω- Pet 43  
λους περιπατουοντας· και τυφλους βλεποντας και εδοξασαν  
τον θεον ισραηλ· <sup>32</sup>Ο δε ιησους προσκαλεσαμενος τους  
μαθητας αυτου ειπεν σπλαγχνιζομαι επι τον οχλον οτι ηδη  
ημεραι τρις προσμενουσιν μοι και ουκ εχουσιν τι φαγωσιν και  
απολυσαι αυτους νηστις ου θελω μηποτε εκλυθωσιν εν τη οδω·  
<sup>33</sup>Και λεγουσιν αυτω οι μαθηται αυτου ποθεν ημιν εν ερημια  
αρτοι τοσουτοι· ωσ|τε χορτασαι οχλον τοσουτον· <sup>34</sup>Και  
λεγει αυτοις ο ιησους ποσους αρτους εχετε οι δε ειπον επτα  
και ολιγα ιχθυδεια <sup>35</sup>και εκελευσεν τοις οχλοις αναπεσιν επι  
την γην· <sup>36</sup>Και λαβων τους επτα αρτους και τους ιχθυας  
ευχαριστησας εκλασεν και εδωκεν τοις μαθηταις αυτου· οι δε  
μαθηται τω οχλω <sup>37</sup>και εφαγον παντες και εχορτασθησαν και  
ησαν το περισεινον των κλασματος· επτα σπυριδας πληρεις·  
<sup>38</sup>οι δε εσθιοντες ησαν τετρακισχιλει ||

*Desunt folia octo usque ad xviii 5.*

ονοματι μου εμε δεχεται· <sup>6</sup>Ος δ αν σκανδαλιση ενα των Pet 46  
μικρων τουτων των πιστευοντων εις εμε συμφερει αυτω ινα  
κρεμασθη μυλος ονικος επι τον τραχηλον αυτου· και κατα-  
ποντισθη εν τω πελαγι της θαλασσης <sup>7</sup>Οuai τω κοσμω  
απο των σκανδαλων· αναγκη γαρ ελθειν τα σκανδαλα πλην  
ουαι τω ανθρωπω εκεινω δι ου το σκανδαλον ερχεται <sup>8</sup>ει δε η  
χειρ σου Η ο πους σου σκανδαλειζι σε εκκοψον αυτα και  
βαλε απο σου· καλον σοι εστιν εισ|ελθιν εις την ζωην χωλον  
η κυλλον η δυο χειρας η δυο ποδας εχοντα βληθηναι εις το  
πυρ· το αιωνιον· <sup>9</sup>Και ει οφθαλμος σου σκανδαλιζει σε εξελε  
αυτον και βαλε απο σου· καλον σοι εστιν μονοφθαλμον εις την  
ζωην εισελθειν η δυο οφθαλμους εχοντα βληθηναι εις την  
γεενναν του πυρος· <sup>10</sup>Ορατε μη καταφρονησητε ενος των

xv 32 οχλον inter lineas scriptum  
litt. extra seriem litt. scriptum

xviii 8 εισελθιν εις] ελθιν εις parvis

Pet 47

μικρων τουτων λεγω γαρ υμιν οτι οι αγγελοι αυτων· εν ουρανοις δια παντος βλεπουσιν το προσωπον του πατρος μου του || εν ουρανοις <sup>11</sup>ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος <sup>12</sup>Τι υμιν δοκει εαν γενηται τινι ανθρωπω εκατον προ.. τα και πλανηθη .ν εξ αυτων ουχει αφεις τα ενενηκοντα εννεα· επι τα ορη πορευθεις ζητι το πλανωμενον <sup>13</sup>και εαν γενηται ευριν αυτο αμην λεγω υμιν· οτι χαιρει επ αυτω μαλλον η επι τοις ενενηκοντα εννεα τοις μη πεπλανημενοις· <sup>14</sup>ουτως ουκ εστιν θελημα εμπροσθεν του πατρος μου του εν ουρανοις ινα αποληται εν των μικρων τουτων· <sup>15</sup>εαν | δε αμαρτηση εις σε ο αδελφος σου υπαγε και ελεγχον αυτον μεταξυ σου και αυτου μονου· εαν σου ακουση εκερδησας τον αδελφον σου <sup>16</sup>Εαν δε μη ακουση σου παραλαβε μετα σεαυτου· ετι ενα η δυο ινα επι στοματος δυο μαρτυρων η τριων σταθη παν ρημα <sup>17</sup>εαν δε παρακουση αυτων ειπε τη εκκλησια εαν δε και της εκκλησιας καταφρονησει· εσται σοι ωσπερ ο εθνικος και ο τελωνης· <sup>18</sup>Αμην γαρ λεγω υμιν οσα εαν δησητε επι της γης εσται || δεδεμενα εν τω ουρανω και οσα εαν λυσητε επι της γης εσται λελυμενα εν τω ουρανω <sup>19</sup>Παλιν δε λεγω υμιν οτι εαν δυο υμων συμφωνησουσιν επι της γης περι παντος πραγματος ου εαν αιτησουντε γενησεται αυτοις παρα του πατρος μου του εν τοις ουρανοις <sup>20</sup>οπου γαρ εισιν δυο η τρις συνηγμενοι εις το εμον ονομα εκει ειμι εν μεσω αυτων <sup>21</sup>Τοτε προσελθων αυτω ο πετρος ειπεν κυριε ποσακεις αμαρτησει εις εμε ο αδελφος μου και α|φησω αυτω εως επτακις <sup>22</sup>λεγει αυτω ο ιησους ου λεγω σοι εως επτακις αλλ εως εβδομηκοντακις επτα· <sup>23</sup>Δια τουτο ομοιωθη η βασιλεια των ουρανων ανθρωπω βασιλει· ος ηθελησεν συναραι λογον μετα των δουλων αυτου· <sup>24</sup>αρξαμενου δε αυτου συναιριν προσηνεχθη αυτω εις οφιλετης μυριων ταλαντων <sup>25</sup>μη εχοντος δε αυτον αποδουναι εκελευσεν αυτον ο κυριος αυτου παραθηναι και την γυναικα αυτου και τα τεκνα και παντα οσα ειχεν και αποδοθηναι ||

Pet 48

*Desunt folia duo usque ad xix 6.*

Vat 1

εισιν δυο αλλα σαρξ μια ο ουν ο θεος συνεξευξεν ανθρωπος

xviii 10 εν ουρανοις 1<sup>ο</sup> parvis litteris inter lineas scriptum

xviii 10 om εν ουρανοις 1<sup>ο</sup> Σ id. του εν τοις ουρανοις Σ 19 παλιν λεγω Σ  
21 κε in margine additum Σ id. αμαρτηση Σ

μη χωριζετω· <sup>7</sup>λεγουσιν αυτω τι ουν μωυσης ενετιλατο ημιν  
 δουναι βιβλιον αποστασιου και απολυσαι αυτην· <sup>8</sup>Λεγει  
 αυτοις οτι μωυσης προς την σκληροκαρδιαν υμων επετρεψεν  
 υμιν απολυσαι τας γυναικας υμων απ αρχης δε ου γεγονεν  
 ουτως· <sup>9</sup>Λεγω δε υμιν οτι ος αν απολυση την γυναικα  
 αυτου μη επι πορνια ποιει αυτην μοιχευθηναι και ο απο-  
 λελυμενην γαμων μοιχεται <sup>10</sup>λε|γουσιν αυτω οι μαθηται αυτου  
 ει ουτως εστιν η αιτια του ανθρωπου μετα της γυναικος ου  
 συμφερει γαμησαι <sup>11</sup>Ο δε ειπεν αυτοις ου παντες χωρουσιν  
 τον λογον τουτον αλλ οis δεδοται· <sup>12</sup>εισιν γαρ ευνουχοι οιτινες  
 εκ κοιλειας μητρος εγεννηθησαν ουτως· και εισιν ευνουχοι οι-  
 τινες ευνουχισθησαν υπο των ανθρωπων· και εισιν ευνουχοι  
 οιτινες ευνουχισαν εαυτους δια την βασιλειαν των ουρανων·  
 ο δυναμενος χωριν χωρειτω <sup>13</sup>τοτε προσηνε||

*Desunt folia tria usque ad xx 6.*

αυτοις τι ωδε εστηκατε ολην την ημεραν αργοι· <sup>7</sup>λεγουσιν Vat 2  
 αυτω οτι ουδεις ημας εμισθωσατο· Λεγει αυτοις· υπαγετε  
 και υμεις εις τον αμπελωνα και ο εαν η δικαιον λημψεσθε  
<sup>8</sup>Οψιας δε γενομενης· λεγει ο κυριος του αμπελωνος τω επι-  
 τροπω αυτου καλεσον τους εργατας και αποδος αυτοις τον  
 μισθον· αρξαμενος απο των εσχατων εως των πρωτων· <sup>9</sup>Και  
 ελθοντες οι περι την ενδεκατην ωραν ελαβον ανα δηναριον |  
<sup>10</sup>ελθοντες δε και οι πρωτοι ενομισαν οτι πλειον λημψοντε και  
 ελαβον και αυτοι το ανα δηναριον· <sup>11</sup>λαβοντες δε εγογγυζον  
 κατα του οικοδεσποτου <sup>12</sup>λεγοντες οτι ουτοι οι εσχατοι μιαν  
 ωραν εποιησαν και ισους ημιν αυτους εποιησας τοis βαστα-  
 σασει το βαρος της ημερας και τον καυσωνα· <sup>13</sup>Ο δε  
 αποκριθεις ειπεν ενι αυτων ετερε ουκ αδικω σε· ουχει δηναριου  
 συνεφωνησας μοι· <sup>14</sup>αρων το σου και υπαγε· θελω δε τουτω τω  
 εσχατω || δουναι ως και σοι· <sup>15</sup>η ουκ εξεστιν μοι ποιησαι ο θελω Vat 3  
 εν τοis εμοis· η ο οφθαλμος σου πονηρος εστιν οτι εγω αγαθος  
 ειμει <sup>16</sup>ουτως εσοντε οι εσχατοι πρωτοι και οι πρωτοι εσχατοι  
 πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι· <sup>17</sup>και αναβαινων  
 ο ιησους εις ιερολυμα παρελαβεν τους δωδεκα μαθητας κατ  
 ιδειαν εν τη οδω και ειπεν αυτοis <sup>18</sup>ιδου αναβαινομεν εις

xix 9 ποιει αυτην μοιχευθηναι] και γαμηση αλλην μοιχεται (haec omnia in  
 rasura) ∑ xx 7 αμπελωνα μου (vide Prolegom p. liii) ∑ 13 συνεφωνησα σοι ∑

ιεροσολυμα και ο υιος του ανθρωπου παραδοθησεται τοις  
 αρχιερευσιν και γραμματευσιν | και κατακρινουσιν αυτον  
 θανατω <sup>19</sup> και παραδωσουσιν αυτον τοις εθνεσιν· εις το εμ-  
 πεξαι· και μαστιγωσαι και σταυρωσαι και τη τριτη ημερα  
 εγερθησεται· <sup>20</sup> Τότε προσηλθεν αυτω η μητηρ των υιων  
 ξεβεдайου μετα των υιων αυτης προσκυνουσα και αιτουσα τι  
 παρ αυτου· <sup>21</sup> Ο δε ειπεν αυτη τι θελεις· η δε λεγει αυτω  
 ειπε ινα καθισωσιν ουτοι οι δυο υιοι μου εις εκ δεξιων σου και  
 εις εξ ευωνυμων σου εν τη βασιλεια σου· <sup>22</sup> απο||κριθεις δε ο  
 ιησους ειπεν ουκ οιδατε τι αιτισθε δυνασθε πιειν το ποτηριον ο  
 εγω μελλω πινειν· η το βαπτισμα ο εγω βαπτιζομαι βαπτι-  
 σθηναι· λεγουσιν αυτω δυναμεθα· <sup>23</sup> και λεγει αυτοις το μεν  
 ποτηριον μου πιεσθε και το βαπτισμα ο ... βαπτιζο... βαπτι-  
 σθ...θε· το δε ....σαι εκ δε.... μου και ε...ωνυμω....κ  
 εστιν ε... δουναι· α...ς ητοιμα.... υπο το. .... <sup>24</sup> και  
 ακ.....τες .. .. . σ. .... . <sup>25</sup> . . . . . ς |  
 . ροσκαλε...ενος αυ.... ειπεν· ...ατε οτι οι ...οντες των ...ων  
 κατα....ευουσιν ...ων· και οι ...αλοι κατε...σιαζουσιν ...ων·  
<sup>26</sup> ουχ ου... εσται εν ....λλ· ος εα. ....ν υ... ..γεν.....  
 ...αι υμων διακονος <sup>27</sup> και ος εαν θελη εν υμιν ειναι πρωτος  
 εσται υμων δουλος· <sup>28</sup> Ωσπερ ο υιος του ανθρωπου ουκ ηλθε  
 διακονηθηναι αλλα διακονησαι και δουναι την ψυχην αυτου  
 λυτρον αντι πολλων <sup>29</sup> Και εκπορευο||μενων αυτων απο  
 ιεριχω ηκολουθησεν αυτω οχλος πολυς· <sup>30</sup> Και ιδου δυο  
 τυφλοι καθημενοι παρα την οδον ακουσαντες οτι ιησους παραγι·  
 εκραξαν λεγοντες ελεησον ημας κυριε ιησου υιε δαυιδ· <sup>31</sup> οι δε  
 οχλοι επετιμησαν αυτοις ινα σιωπησουσιν· οι δε μιζων εκραζον  
 λεγοντες ελεησον ημας κυριε υιε δαυιδ· <sup>32</sup> και στας ο ιησους  
 εφωνησεν αυτους και ειπεν τι θελετε ποιησω υμιν· <sup>33</sup> λεγουσιν  
 αυτω κυριε ινα ανοιχθωσιν ημων οι οφθαλμοι <sup>34</sup> σπλαγχνις|θεις  
 δε ο ιησους ηψατο των οφθαλμων αυτων· και ευθεως ανε-  
 βλεψαν αυτων οι οφθαλμοι και ηκολουθησαν αυτω·

XXI. Και οτε ηγγισαν εις ιεροσολυμα και ηλθον εις βηθ-  
 σφαγη προς το ορος των ελαιων τοτε απεστιλεν ο ιησους δυο  
 μαθητας <sup>2</sup> λεγων αυτοις πορευθητε εις την κωμην την απεναντι

xx 21 δυο] 'δ videtur erasum; voluitne υιοι absque δυο?' Σ 23 om μου  
 3ο Σ 26 om δε Σ xxi 1 βηθφαγη ('post θ rasura unius litterae, cf  
 Mc 11, 1') Σ

Pet 181

Vat 4



υμων και ευθews ευρησετε ονον δεδεμενην και πωλον μετ αυτης  
 λυσαντες αγαγετε μοι· <sup>3</sup>και εαν τις υμιν ειπη τι ερειτε οτι ο  
 κυριος αυτων || χρειαν εχει· ευθews δε αποστελλει αυτους· Vat 5  
<sup>4</sup>Τουτο δε ολον γεγοιεν ινα πληρωθη το ρηθεν δια του προφητου  
 λεγοντος <sup>5</sup>ειπατε τη θυγατρι σιων· ιδου ο βασιλευς σου ερχεται  
 σοι πραυς και επιβεβηκως επι ονον και επι πωλον υιον υπο-  
 ζυγιου· <sup>6</sup>Πορευθεντες δε οι μαθηται και ποιησαντες καθως  
 προσεταξεν αυτοις ο ιησους <sup>7</sup>ηγαγον την ονον και τον πωλον·  
 και επεθηκαν επανω αυτων τα ιματια αυτων και εκαθισεν  
 επανω | αυτων· <sup>8</sup>ο δε πλιστος οχλος εστρωσαν εαυτων τα  
 ιματια εν τη οδω αλλοι δε εκοπτον κλαδους εκ των δενδρων  
 και εστρωννουν εν τη οδω <sup>9</sup>Οι δε οχλοι οι προαγοντες και  
 οι ακολουθουντες εκραζον λεγοντες ωσαννα τω υιω δαυιδ ευλο-  
 γημενος ο ερχομενος εν ονοματι κυριου ωσαννα εν τοις υψισ-  
 τοις· <sup>10</sup>Και εισελθοντος αυτου εις ιεροσολυμα εσισθη πασα η  
 πολις λεγουσα τις εστιν ουτος· <sup>11</sup>Οι δε οχλοι ελεγον οτι  
 ουτος εστιν ιησους ο προ||φητης ο απο ναζαρετ της γαλιλαιας· Vat 6  
<sup>12</sup>Και εισηλθεν ο ιησους εις το ιερον του θεου και εξεβαλεν  
 παντας τους πωλουντας και αγοραζοντας εν τω ιερω και τας  
 τραπεζας των κολλυβιστων κατεστρεψεν και τας καθεδρας των  
 πωλουντων τας περιστερας· <sup>13</sup>και λεγει αυτοις γεγραπται ο  
 οικος μου οικος προσευχης κληθησεται υμις δε εποιησεται  
 αυτον σπηλαιον ληστων· <sup>14</sup>και προσηλθον αυτω χωλοι και  
 τυφλοι εν τω ιερω και εθεραπευσεν | αυτους· <sup>15</sup>Ιδοντες δε οι  
 αρχιερεις και οι γραμματεις τα θαυμασια α εποιησεν και τους  
 παιδας τους κραζοντας εν τω ιερω και λεγοντας ωσαννα τω υιω  
 δαυιδ ηγανακτησαν <sup>16</sup>και ειπον αυτω ακουεις τι ουτοι λεγουσιν·  
 ο δε ιησους λεγει αυτοις ναι ουδεποτε ανεγνωτε οτι εκ στοματος  
 νηπιων και θηλαζοντων κατηρτισω αινον· <sup>17</sup>Και καταλιπων  
 αυτους εξηλθεν εξω της πολεως εις βηθανιαν και ηυλισθη εκει·  
<sup>18</sup>πρωιας Δε επαναγων εις την πολιν επεινασεν· <sup>19</sup>και ||

*Desunt folia ut videtur triginta duo usque ad xxvi 57.*

τεροι συνηχθησαν· <sup>58</sup>ο δε πετρος || ακολουθει αυτω απο Lond 1  
 μακροθεν· εως της αυλης του αρχιερεως· και εισελθων εσω  
 εκαθητο μετα των υπηρετων ιδειν το τελος <sup>59</sup>Οι δε αρ-

xxi 5 επι 2<sup>o</sup> erasum Σ 8 εκ] ε videtur ex κ factum Σ 11 om οτι Σ  
 13 γεγραπται οτι Σ id. αυτον εποιησατε Σ 15 και τους παιδας κραζοντας  
 ('das in ras scrip. Codex τους κραζοντας sed τους punctis superpositis im-  
 probatum') Σ



χειρεις και οι πρεσβυτεροι και ολον το συνεδριον εξητουν  
 ψευδομαρτυριαν κατα του ιησου οπως αυτον θανατωσουσιν·  
<sup>60</sup> και ουκ ηυρον πολλων ψευδομαρτυρων προσελθοντων·  
 Τστερον δε προσελθοντες δυο τινες ψευδομαρτυρες <sup>61</sup>ειπον  
 ουτος εφη δυναμε καταλυσαι τον ναον του θεου και δια | τριων  
 ημερων οικοδομησαι αυτον <sup>62</sup>και αναστας ο αρχιερευσ ειπεν  
 αυτω ουδεν αποκρινη τι ουτοι σου καταμαρτυρουσιν· <sup>63</sup>ο δε  
 ιησους εσιωπα· και αποκριθεις ο αρχιερευσ ειπεν αυτω εξορ-  
 κιζω σε κατα του θεου του ζωντος ινα ημιν ειπης ει συ ει ο  
 χριστος ο υιος του θεου του ζωντος· <sup>64</sup>λεγει αυτω ο ιησους  
 συ ειπας πλην λεγω     Τμιν απαρτι οψεσθε τον υιον του  
 ανθρωπου εκαθημενον εκ δεξιων της δυναμεως και ερχομενον  
 επι των νεφελων του ουρανου· <sup>65</sup>τοτε ο αρχιερευσ διερ||

*Desunt folia quattuor usque ad xxvii 26.*

Lond 2 τον δε ιησουν φραγελλωσας παρεδωκεν αυτοις ινα σταυ-  
 ρωθη <sup>27</sup>Τοτε οι στρατιωται του ηγεμονος παραλαβοντες  
 τον ιησουν εις το πραιτωριον συνηγαγον επ αυτον ολην την  
 σπιραν <sup>28</sup>και εκδυσαντες αυτον περιεθηκαν αυτω χλαμυδα  
 κοκκινην <sup>29</sup>και πλεξαντες στεφανον εξ απανθων εθηκαν επι  
 την κεφαλην αυτου και καλαμον εν τη δεξια αυτου· και γο-  
 νυπετησαντες εμπροσθεν αυτου ενεπαιζον αυτω λεγοντες· χαιρε  
 ο βασιλευς των ιουδαιων· <sup>30</sup>Και εμπτυσαν|τες εις αυτον  
 ελαβον τον καλαμον και ετυπτον εις την κεφαλην αυτου· <sup>31</sup>και  
 οτε ενεπεξαν αυτω εξεδυσαν αυτον την χλαμυδα· και ενεδυσαν  
 αυτον τα ιματια αυτου·     Και απηγαγον αυτον εις το σταυ-  
 ρωσαι· <sup>32</sup>εξερχομενοι δε ηυρον ανθρωπον κυρηνεον ονοματι  
 σιμονα τουτον ηγγαρευσαν ινα αρη τον σταυρον αυτου·  
<sup>33</sup>Και ελθοντες εις τοπον λεγομενον γολγοθαν ο εστιν λεγο-  
 μενον κρανιου τοπος <sup>34</sup>Εδωκαν αυτω πιειν οξος μετα χολης  
 μεμιγμενον και γεν||

*Desunt folia septem usque ad finem evangelii secundum  
 Matthaeum.*

xxvi 60 s. m. addit ουκ ηυρον post προσελθοντων litteris vs vocis υστερον in υκ  
 mutatis     xxvii 33 λεγομενον 2<sup>o</sup> in ερμηνεομενον mutatum litteris ερμη extra  
 seriem litterarum additis

xxvi 59 οπως in rasura scriptum Σ     id. θανατωσωσιν (αυα et ωσιν in rasura) Σ  
 60 πολλων]+δε in margine additum Σ     id. προσελθοντων ου ηυρον (omnia  
 haec excepta syllaba προσ in rasura) Σ     64 καθημενον Σ

## SECUNDUM MARCUM.

*Desunt folia viginti ab initio evangelii usque ad v 20.*

οσα εποιησεν αυτω ο ιησους και παντες εθαυμαζον· <sup>21</sup>Και Pet 1  
διαπερασαντος του ιησου εν τω πλοιω παλιν εις το περαν  
συνηχθη οχλος πολυς προς αυτον και ην παρα την θαλασσαν·  
<sup>22</sup>και ιδου ερχεται εις των αρχισυναγωγων ονοματι ιαειρος και  
ιδων τον ιησουν πιπτει παρα τους ποδας αυτου <sup>23</sup>και παρεκαλει  
αυτον πολλα λεγων οτι το θυγατριον μου εσχατως .... ινα  
ελθ...πειθης .... τας χειρας οπως σωθη και ζησεται <sup>24</sup>και  
απηλθεν μετ αυτου και ηκολουθει αυτω οχλος πολυς και  
συνεθλιβον αυτον <sup>25</sup>Και γυνη τις ουσα εν ρυσει αιματος  
ετη δω...κα <sup>26</sup>πολλα ...ουσα υπο ....ων ιατρων ... ..ανησ...  
...αρ αυτης παντα και μη...ν ωφεληθεισα αλλα μαλλον εις το  
χιρον ελθουσα <sup>27</sup>ακουσασα περι του ιησου ελθουσα εις τον  
οχλον οπισθεν ηψατο του ιματιου αυτου· <sup>28</sup>ελεγε γαρ εν εαυτη  
οτι καν των ιματιων αυτου αψομε σωθησομε· <sup>29</sup>και ευθεως  
εξηρανθη η πηγη του αιματος αυτης και εγνω τω || σωματι οτι Pet 2  
ιατε απο της μασστιγος <sup>30</sup>Και ευθεως ο ιησους επιγνους εν  
εαυτω την εξ αυτου δυναμιν εξελθουσαν· επιστραφεις εν τω  
οχλω ελεγεν τις μου ηψατο των ιματιων· <sup>31</sup>και λεγουσιν αυτω  
οι μαθηται αυτου· βλεπεις τον οχλον συνθλιβοντα σε και  
λεγεις τις μου ηψατο <sup>32</sup>και περιεβλεπετο ιδειν την τουτο ποιη-

v 23 ff membrana lacerata  
scribæ

29 μασστιγος] σ 1<sup>ο</sup> bis scriptum ex errore

Pet 3

σασαν <sup>33</sup>η δε γυνη φοβηθεισα και τρεμουσα ηδυεια το γεγονος επ αυτη ηλθεν και προσεπεσεν αυτω και ειπεν αυτω πασαν την α|ληθειαν· <sup>34</sup>ο δε ειπεν αυτη θυγατερ η πιστις σου σεσωκεν σε πορευου εις ειρηνην και εισθαι υγιης απο της μαστιγος σου· <sup>35</sup>Ετι αυτου λαλουντος ερχονται απο του αρχισυναγωγου λεγοντες οτι η θυγατηρ σου απεθανεν τι σκυλλεις τον διδασκαλον· <sup>36</sup>Ο δε ιησους ακουσας ευθεως τον λογον λαλουμενον· λεγει τω αρχισυναγωγω· μη φοβου μονον πιστευε <sup>37</sup>και ουκ αφηκεν ουδενα αυτω συνακολουθησαι ει μη πετρον· και ιακωβον και ιωαννην τον || αδελφον ιακωβου· <sup>38</sup>και ερχεται εις τον οικον του αρχισυναγωγου· και θεωρι θορυβον και κλαιοντας και αλαλαζοντας πολλα· και εισελθων λεγει αυτοις τι θορυβισθαι και κλαιεται· <sup>39</sup>το παιδιον ουκ απεθανεν αλλα καθευδει και κατεγελων αυτου· <sup>40</sup>ο δε εκβαλων παντας παραλαμβανει τον πατερα του παιδιου και την μητερα και τους μετ αυτου και εισπορευεται οπου ην το παιδιον ανακιμενον <sup>41</sup>και κρατησας της χειρος του παιδιου λεγει αυτη ταλιθα κουμ· ο εσ|τιν μεθρμηνευομενον το κορασιον σοι λεγω εγειρε <sup>42</sup>και ευθεως ανεστη το κορασιον και περιεπατι ην γαρ ετων δωδεκα και εξεστησαν εκστασει μεγαλη <sup>43</sup>και διεστιλατο αυτοις πολλα ινα μηδεις γνω τουτο και ειπεν δοθηναι αυτη φαγιν·

Pet 4

VI. Και εξηλθεν εκιθεν και ηλθεν εις την πατριδα αυτου και ακολουθουσιν αυτω οι μαθηται αυτου και γενομενου σαββατου· <sup>2</sup>ηρξατο εν τη συναγωγη διδασκειν· και πολλοι ακουσαντες εξεπλησ||σουτο λεγοντες ποθεν τουτω ταυτα· και τις η σοφια η δοθεισα αυτω και αι δυναμεις τοιαυται δια των χειρων αυτου γινονται· <sup>3</sup>ουχ ουτος εστιν ο τεκτων· ο υιος μαριας αδελφος δε ιακωβου και ιωση και ιουδα και σιμωνος· και ουκ εισιν αι αδελφαι αυτου ωδε προς ημας και εσκανδαλιζοντο εν αυτω· <sup>4</sup>Ελεγεν δε αυτοις ο ιησους οτι ουκ εστιν προφητης ατιμος ει μη εν τη πατριδει αυτου· και εν τοις συγγενευσειν αυτου και εν τη οικεια αυτου· | <sup>5</sup>και ουκ εδυνατο εκει ουδεμιαν δυναμιν ποιησαι ει μη ολιγοις αρρωστοις επειθεις τας χειρας εθεραπευσεν <sup>6</sup>και εθαυμαζεν δια την απιστιαν αυτων· Και

v 41 μεθρμηνευομενον] η 1<sup>o</sup> in e mutatum

v 36 τον λογον ευθεως Σ 37 αυτω ουδενα Σ 40 κατακειμενον Σ  
 vi 3 τεκτων· ο] 'inter τε et κτων rasura trium vel quattuor litterarum, itemque  
 post κτων duarum fere litterarum; post ο erasum σ' Σ

περιηγεν τας κωμας κυκλω διδασκων <sup>7</sup>Και προσκαλιται  
τους δωδεκα και ηρξατο αυτους αποστελλειν δυο δυο και εδιδου  
αυτοις εξουσιαν των πνευματων των ακαθαρτων· <sup>8</sup>και παρ-  
ηγγιλεν αυτοις ινα μηδεν ερωσιν εις οδον ει μη ραβδον μονον  
μη πηραν· μη αρτον· μη εις την ζωνην || χαλκον <sup>9</sup>αλλα· υπο- Pet 5  
δεδεμενους σανδαλεια και μη ενδεδυσθαι δυο χιτωνα <sup>10</sup>Και  
ελεγεν αυτοις οπου εαν εισελθητε εις οικιαν εκει μενετε εως  
αν εξελθητε εκιθεν <sup>11</sup>Και οσοι εαν μη δεχονται υμας μηδε  
ακουσωσιν υμων εκπορευομενοι εκειθεν εκτιναξατε τον χουν τον  
υποκατω των ποδων υμων εις μαρτυριον αυτοις αμην λεγω υμιν  
ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη  
πολει | εκεινη· <sup>12</sup>Και εξελθοντες εκηρυσσον ινα <sup>13</sup>μετανοη-  
σουσιν· και δαιμονια πολλα εξεβαλλον· και ηλιφον ελαιω  
πολλους αρρωστους και εθεραπευοντο <sup>14</sup>Και ηκουσεν ο  
βασιλευς ηρωδης φανερον γαρ εγενετο το ονομα αυτου· και  
ελεγεν οτι ιωαννης ο βαπτιζων εκ νεκρων ηγερθη και δια τουτο  
αι δυμεις ενεργουσιν εν αυτω· <sup>15</sup>Αλλοι δε ελεγον οτι ηλιας  
εστιν· αλλοι δε ελεγον οτι προφητης εστιν ως εις των προ-  
φητων· || <sup>16</sup>ακουσας δε ο ηρωδης ειπεν οτι ον εγω απεκεφαλισα Pet 6  
ιωαννην ουτος εστιν· αυτος ηγερθη απο των νεκρων· <sup>17</sup>Αυτος  
γαρ ο ηρωδης αποστιλας εκρατησεν τον ιωαννην και εδησεν  
αυτον εν φυλακη δια ηρωδιαδα την γυναικα φιλιππου του  
αδελφου αυτου οτι αυτην εγαμησεν· <sup>18</sup>Ελεγεν γαρ ο ιωαννης  
τω ηρωδη οτι ουκ εξεστιν σοι εχειν την γυναικα του αδελφου  
σου· <sup>19</sup>η δε ηρωδιας ενιχεν αυτω και ηθελεν αυτον αποκτιναι·  
και ουκ ηδυνατο <sup>20</sup>ο γαρ | ηρωδης εφοβιτο τον ιωαννην ιδως  
αυτον ανδρα δικαιον και αγιον και συνετηρει αυτον· και ακου-  
σας αυτου πολλα εποιει και ηδεως αυτου ηκουεν <sup>21</sup>Και  
γενομενης ημερας ευκαιρου οτε ηρωδης τοις γενεσιοις αυτου  
διπνον εποιει τοις μεγιστασιν αυτου και τοις χειλιαρχοις και  
τοις πρωτοις της γαλιλαιας <sup>22</sup>και εισελθουσης της θυγατρος  
αυτης της ηρωδιαδος και ορχησαμενης και αρεσασης τω ηρωδη  
και τοις συνανακιμενοις ει||πεν ο βασιλευς τω κορασιω αιτησε Pet 7  
με ο εαν θελεις και δωσω σοι <sup>23</sup>και ωμοσεν αυτη οτι ο εαν με

vi 14 δυμεις] sic ex errore scribae



αιτηση δωσω σοι εως ημισυ της βασιλειας μου· <sup>24</sup>η δε εξελ-  
θουσα ειπεν τη μητρι αυτης τι αιτησωμε η δε ειπεν την  
κεφαλην ιωαννου του βαπτιστου <sup>25</sup>και εισελθουσα ευθως μετα  
σπουδης προς τον βασιλεα· ητησατο λεγουσα· θελω ινα δος  
μοι εξαυτης επι πινακει την κεφαλην ιωαννου του βαπτιστου·  
<sup>26</sup>και περιλυπος γενομενος ο βασιλευς δια τους ορκους | και  
τους συνανακιμενους ουκ ηθελησεν αθετησαι αυτην <sup>27</sup>και ευθεως  
αποστιλας ο βασιλευς σπεκουλατορα επεταξεν ενεχθηναι την  
κεφαλην αυτου· <sup>28</sup>Ο δε απελθων απεκεφαλισεν αυτον εν τη  
φυλακη και ηνεγκεν την κεφαλην αυτου επι πινακει Και  
εδωκεν αυτην τω κορασιω και το κορασιον εδωκεν αυτην τη  
μητρι αυτης <sup>29</sup>και ακουσαντες οι μαθηται αυτου· ηλθον και  
ηραν το πτωμα αυτου και εθηκαν αυτο εν μνημιω· <sup>30</sup>Και  
Pet 8 συναγου||ται οι αποστολοι προς τον ιησουν και απηγγιλαν αυτω  
παντα οσα εποιησαν και οσα εδιδασαν· <sup>31</sup>Και ειπεν αυτοις  
δευτε υμις αυτοι κατ ιδιαν εις ερημον τοπον και αναπανεσθαι  
ολιγον· ησαν γαρ οι ερχομενοι και οι υπαγοντες πολλοι και  
ουδε φαγειν ευκαιρουν <sup>32</sup>Και απηλθον εις ερημον τοπον εν  
τω πλοιω κατ ιδιαν· <sup>33</sup>και ιδον αυτους υπαγοντας και επεγνω-  
σαν αυτους πολλοι και πεζη απο πασων των πολεων· συνε-  
δραμον εκει και προηλθον | αυτοις και συνηλθον προς αυτον·  
<sup>34</sup>και εξελθων ο ιησους ιδεν οχλον πολυν και εσπλανχμισθη  
επ αυτοις οτι ησαν ως προβατα μη εχοντα ποιμενα· και ηρξατο  
διδασκειν αυτους πολλα <sup>35</sup>Και ηδη ωρας πολλης γενομενης  
προσηλθον αυτω οι μαθηται αυτου λεγοντες οτι ερημος εστιν  
ο τοπος· και ηδη ωρα πολλη <sup>36</sup>απολυσον αυτους ινα απελθοντες  
εις τους κυκλω αγρους και κωμας αγορασωσειν εαυτοις αρτους·  
Pet 9 τι γαρ φαγουσιν ουκ εχουσιν <sup>37</sup>ο δε || αποκριθεις ειπεν αυτοις  
δοτε αυτοις υμις φαγειν· και λεγουσιν αυτω απελθοντες αγορα-  
σωμεν διακοσιων δηναριων αρτους και δωσωμεν αυτοις φαγειν·  
<sup>38</sup>Ο δε λεγει αυτοις ποσους αρτους εχετε υπαγετε και ειδετε και  
γνοντες λεγουσιν αυτω πεντε και δυο ιχθυας <sup>39</sup>και επεταξεν  
αυτοις ανακλιναι παντας συμποσια συμποσια επι τω χλωρω  
χορτω <sup>40</sup>και ανεπεσαν πρασιαι πρασιαι ανα εκατον και ανα  
πεντηκοντα· <sup>41</sup>και λαβων τους πεντε αρτους και τους | δυο

vi 23 αιτησης Σ  
γάρ ερχομενοι Σ

25 εισελθουσα δε Σ  
33 προσηλθον Σ

31 αυτοι υμεις Σ  
36 εαυτους Σ

id. ησαν  
37 δωμεν Σ



ιχθυας αναβλεψας εις τον ουρανον ευλογησεν και κατεκλασεν  
 τους αρτους και εδιδου τοις μαθηταις αυτοι ινα παραθωσιν  
 αυτοις και τους δυο ιχθυας εμερισεν πασιν <sup>42</sup> και εφαγον παντες  
 και εχορτασθησαν <sup>43</sup> και ηραν κλασματων δωδεκα κοφινους  
 πληρεις και απο των ιχθυων <sup>44</sup> και ησαν οι φαγοντες τους  
 αρτους πεντακισχειλιοι ανδρες <sup>45</sup> Και ευθεως ηναγκασεν τους  
 μαθητας αυτου εμβηναι εις το πλοιον και προαγιν || αυτον εις Pet 10  
 το περαν προς βηθσαιδαν· εως αυτος απολυση τον οχλον  
<sup>46</sup> Και αποταξαμενος αυτοις απηλθεν εις το ορος προσευξασθαι·  
<sup>47</sup> Οψιας δε γενομενης ην το πλοιον εν μεσω της θαλασσης και  
 αυτος μονος επι της γης <sup>48</sup> και ιδεν αυτους βασανιζομενους εν τω  
 ελαυνιν· ην γαρ ο ανεμος εναντιος αυτοις και περι τεταρτην  
 φυλακην της νυκτος ερχεται προς αυτους περιπατων επι της  
 θαλασσης· και ηθελεν παρελθειν αυτους <sup>49</sup> οι δε | ιδοντες αυτον  
 περιπατουντα επι της θαλασσης εδοξαν φαντασμα ειναι και  
 ανεκραξαν <sup>50</sup> παντες γαρ αυτον ιδον και εταραχθησαν και ευθεως  
 ελαλησεν μετ αυτων ο ιησους και λεγει αυτοις θαρσητε εγω  
 ειμι μη φοβισθε <sup>51</sup> Και ανεβη προς αυτους εις το πλοιον και  
 εκοπασεν ο ανεμος· και λιαν εν εαυτοις εκ περισσου εξισταντο  
 και εθαυμαζον <sup>52</sup> ου γαρ συνηκαν επι τοις αρτοις· ην γαρ αυτων  
 η καρδια πεπωρωμενη <sup>53</sup> Και διαπερασαντες ηλθον επι την ||  
 γην γεννησαρεθ και προσορμισθησαν εκει· <sup>54</sup> Και εξελθοντων Pat 1  
 αυτων εκ του πλοιου ευθεως επιγοντες αυτον <sup>55</sup> περιδραμοντες  
 ολην την περιχωρον εκεινην ηρξαντο επι τοις κραβαττοις τους  
 κακως εχοντας περιφερειν οπου ηκουον οτι εκει εστιν <sup>56</sup> και  
 οπου αν εισεπορευετο εις κωμας η πολεις η αγρους εν ταις  
 αγοραις επιθουν τους ασθενουντας και παρεκαλουν αυτον ινα  
 καν κρασπεδου του ιματιου αυτου αψονται και όσοι αν ηπτοντο  
 αυτου διεσωζοντο |

VII. Και συναγονται προς αυτον οι φαρισαιοι και τινες  
 των γραμματεων οι ελθοντες απο ιεροσολυμων <sup>2</sup> και ιδοντες  
 τινας των μαθητων αυτου κοιναις χερσιν τουτ εστιν ανιπτοις  
 εσθιοντας τους αρτους εμεμψαντο <sup>3</sup> οι γαρ· φαρισαιοι και  
 παιτες οι ιουδαιοι εαν μη πυγμα νιψονται τας χειρας χειρας  
 ουκ εσθιουσιν κρατουιτες την παραδοσιν των πρεσβυτερων

<sup>4</sup> και απο αγορας εαν μη βαπτισονται ουκ εσθιουσιν και αλλα πολλα εστιν α παρελαβον κρατειν ||

*Desunt folia duo usque ad vii 20.*

Pat 2 εκπορευομενον εκεινο κοινοι τον ανθρωπον· <sup>21</sup> εσωθεν γαρ εκ της καρδιας των ανθρωπων οι διαλογισμοι οι κακοι εκπορευονται· μοιχειαι· πορνειαι· φονοι· <sup>22</sup> κλοπαι· πλεονεξιαι· πονηριαι· δολος· ασελγεια· οφθαλμος· πονηρος· βλασφημια· υπερηφανεια· αφροσυνη· <sup>23</sup> παντα ταυτα τα πονηρα εσωθεν εκπορευονται και κοινοι τον ανθρωπον· <sup>24</sup> Και εκειθεν αναστας απηλθεν εις τα μεθορια τυρου και σιδωνος και εισελθων εις οικιαν ουδενα ηθελεν | γνωμαι και ουκ ηδυνηθη λαβειν· <sup>25</sup> ακουσασα γαρ γυνη περι αυτου ης ειχεν το θυγατριον αυτης πνευμα ακαθαρτον ελθουσα προσεπεσεν προς τους ποδας αυτου· <sup>26</sup> ην δε η γυνη ελληνις συραφοινικισσα τω γενει· και ηρωτα αυτον ινα το δαιμονιον εκβαλη εκ της θυγατρος αυτης· <sup>27</sup> Ο δε ιησους ειπεν ααυτη· αφες πρωτον χορτασθηναι τα τεκνα· ου γαρ καλον εστιν λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις· <sup>28</sup> η δε απεκριθη και λεγει αυτω || ναι κυριε και γαρ τα κυναρεια υποκατω της τραπέζης εσθιει απο των ψυχραιων των παιδιων· <sup>29</sup> Και ειπεν αυτη ο ιησους δια τουτον τον λογον υπαγε εξεληλυθεν το δαιμονιον εκ της θυγατρος σου· <sup>30</sup> και απελθουσα εις τον οικον αυτης ευρεν το δαιμονιον εξεληλυθος· και την θυγατερα βεβλημενην επι της κλινης· <sup>31</sup> Και παλιν εξελθων εκ των οριων τυρου και σιδωνος ηλθεν προς την θαλασσαν της γαλιλαιας ανα μεσον των οριων δεκαπο|λεως· <sup>32</sup> και φερουσιν αυτω κωφον μογγιλαλον και παρακαλουσιν αυτον ινα επιθη αυτω τας χειρας· <sup>33</sup> και απολαβομενος αυτον απο του οχλου κατ ιδειαν εβαλεν τους δαστυλους αυτου εις τα ωτα αυτου και πτυσας ηψατο της γλωσσης αυτου· <sup>34</sup> και αναβλεψας εις τον ουρανον εστεναξεν· και λεγει αυτω εφθαθα ο εστιν διανοιχθητι· <sup>35</sup> και ευθεως διηνοιχθησαν αυτου αι ακοαι και ελυθη ο δεσμος της γλωσσης αυτου και ελαλει ορθως· <sup>36</sup> και δι||εστιλατο αυτοις ινα μηδενι ειπωσιν οσον δε αυτος αυτοις διεστελλετο αυτοι μαλλον περισσοτερον εκηρυσσον· <sup>37</sup> και υπερπερισως εξεπλησσοντο· Λεγοντες καλως vii 27 ααυτη ex errore scribae 35 αι ακοαι in rasura litterarum οι οφθαλ

Pat 4

παντα πεποιηκεν και τους κωφους ποιει ακουειν και τους αλαλους λαλιν

VIII. Εν εκειναις ταις ημεραις παλιν πολλου οχλου οντος και μη εχοντων τι φαγωσιν προσκαλεσαμενος τους μαθητας λεγει αυτοις <sup>2</sup>σπλαγχνιζομε επι τον οχλον οτι ηδη ημεραι τρις προσμενουσιν μοι και ουκ εχωσιν τι φαγωσιν· <sup>3</sup>και εαν απολυσω αυτους υηστεις εις οικον αυτων εγλυθησονται εν τη οδω τινες γαρ αυτων μακροθεν ηκασιν· <sup>4</sup>και απεκριθησαν αυτω οι μαθηται αυτου ποθεν τουτοις δυνησεται τις ωδε χωρτασαι αρτων επ ερημιας· <sup>5</sup>και επηρωτα αυτους ποσους εχετε αρτους οι δε ειπαν επτα· <sup>6</sup>Και παρηγγιλεν τω οχλω αναπεσειν επι της γης και λαβων τους επτα αρτους ευχαριστησας εκλασεν και εδιδου τοις μαθηταις αυτου ινα πα||ραθωσειν και παρεθηκαν τω Pat 5 οχλω <sup>7</sup>και ειχον ιχθυδεια ολιγα και αυτα ευλογησας ειπεν παραθειναι αυτοις <sup>8</sup>εφαγον δε και εχορτασθησαν και ηραν περισσευματα κλασματων επτα σπυριδας <sup>9</sup>ησαν δε οι φαγοντες ως τετρακισχειλιοι και απελυσεν αυτους <sup>10</sup>Και εμβας ευθεως εις το πλοιον μετα των μαθητων αυτου ηλθεν εις τα ορη δαλμανουθα <sup>11</sup>και Εξηλθον οι φαρισαιοι και ηρξαντο συζητειν αυτω ζητουντες παρ αυτου σημιον απο του ουρανου | πιραζοντες αυτον· <sup>12</sup>Και αναστεναξας τω πνευματι αυτου λεγει τι η γενεα αυτη σημιον επιζητι· αμην λεγω υμιν· ει δοθησεται τη γενεα ταυτη σημιον <sup>13</sup>και καταλιπων αυτους εμβας παλιν εις το πλοιον· απηλθεν εις το περαν· <sup>14</sup>και επελαθοντο λαβειν αρτους· και ει μη ενα αρτον ουκ ειχον μεθ εαυτων εν τω πλοιω· <sup>15</sup>Και διεστελλετο αυτοις λεγων ορατε βλεπετε απο της ζυμης των φαρισεων και της ζυμης ηρωδου <sup>16</sup>Και ελογιζοντο προς αλληλους || λεγοντες οτι αρτους ουκ Pat 6 εχομεν· <sup>17</sup>και γινους ο ιησους λεγει αυτοις τι διαλογιζεσθε οτι αρτους ουκ εχετε· ουπω νοειτε ουδε συνειετε· πεπωρωμενην εχετε την καρδιαν υμων· <sup>18</sup>οφθαλμους εχοντες ου βλεπετε και ωτα εχοντες ουκ ακουετε· ουπω νοειτε <sup>19</sup>οτε τους πεντε αρτους εκλασα εις τους πεντακισχιλειους· ποσους κοφινους πληρεις κλασματων ηρατε· λεγουσιν αυτω δωδεκα· <sup>20</sup>Οτε δε και

viii 17 καρδιαν υμων] υμων bis scriptum, 1<sup>o</sup> erasum est

τους επτα εις τους τετρακισχιλειους ποσων σπυ|ριδων πληρω-  
 ματα κλασματων ηρατε· οι δε ειπον επτα <sup>21</sup> και ελεγεν πως ουπω  
 συνειετε· <sup>22</sup> Και ερχεται εις βηθσαιδα· και φερουσιν αυτω  
 τυφλον και παρακαλουσιν αυτον ινα αυτου αφηται· <sup>23</sup> Και  
 επιλαβομενος της χειρος του τυφλου εξηγαγεν αυτον εξω της  
 κωμης και πτυσας εις τα ομματα αυτου επιθεις τας χειρας  
 αυτω επηρωτησεν αυτον ει τι βλεπει· <sup>24</sup> και Αναβλεψας λεγει  
 βλεπω τους ανθρωπους οτι ως δενδρα ορω περιπατουντας·  
 Pat 7 <sup>25</sup> ειτα παλιν || επεθηκεν τας χειρας αυτου επι τους οφθαλμους  
 αυτου και εποιησεν αυτον αναβλεψαι και απεκατεσταθη και  
 ενεβλεψεν τηλαυγως απαντας· <sup>26</sup> και απεστειλεν αυτον εις οικον  
 αυτου λεγων μηδε εις την κωμην εισελθης μηδε ειπης τινι εν τη  
 κωμη <sup>27</sup> Και εξηλθεν ο ιησους και οι μαθηται αυτου εις τας  
 κωμας καισαριας της φιλιππου· Και εν τη οδω επηρωτα τους  
 μαθητας αυτου λεγων αυτοις τινα με λεγουσιν οι ανθρωποι ειναι  
<sup>28</sup> Οι δε απεκριθησαν· ιωαννην | τον βαπτιστην αλλοι δε ηλιαν  
 αλλοι δε ενα των προφητων· <sup>29</sup> Και αυτος λεγει αυτοις υμεις  
 δε τινα με λεγετε ειναι· Και αποκριθεις ο πετρος λεγει αυτω  
 συ ει ο χριστος <sup>30</sup> και επετιμησεν αυτοις ινα μηδενι λεγωσιν  
 περι τουτου· <sup>31</sup> και ηρξατο διδασκιν αυτους οτι δει τον υιον του  
 ανθρωπου πολλα παθειν· και αποδοκιμασθηναι· υπο των πρεσ-  
 βυτερων και αρχιερων και γραμματεων και αποκτανθηναι και  
 μετα τρις ημερας αναστηναι <sup>32</sup> και παρρησια ελαλει τον λογον ||

*Deest folium usque ad ix 1.*

Pat 8 τοις αμην λεγω υμιν οτι εισιν τινες των ωδε εστηκοτων οιτινες  
 ου μη γευσονται θανατου εως αν ιδωσιν την βασιλειαν του θεου  
 εληλυθειαν εν δυναμει· <sup>2</sup> και μεθ ημερας εξ παραλαμβανει ο  
 ιησους τον πετρον και τον ιακωβον και ιωαννην και αναφερει  
 αυτους εις ορος υψηλον κατ ιδιαν μονους· και μετεμορφωθη  
 εμπροσθεν αυτων <sup>3</sup> και τα ιματια αυτου εγενοντο στιλβοντα  
 λευκα δειαν ως χιων οια γναφους επι της γης ου δυ|ναιται  
 λευκαναι ουτως <sup>4</sup> και ωφθη αυτοις ηλιας συν μωυσει και ησαν  
 συλλαλουντες τω ιησου <sup>5</sup> Και αποκριθεις ο πετρος λεγει  
 αυτω ραββει καλον εστιν ημας ωδε ειναι και ποιησωμεν

viii 21 ελεγεν] + αυτοις Σ  
 σιμων πετρος ειπεν Σ

25 αυτου τας χειρας Σ  
 30 περι τουτου] περι αυτου Σ

29 ο πετρος λεγει]  
 ix 3 δειαν] λιαν Σ



σκηνας τρις συ μιαν και μωυσει μιαν και ηλια μιαν <sup>6</sup>ου γαρ ηδει τι λαλησει ησαν γαρ εκφοβοι· <sup>7</sup>εγενετο δε νεφελη επι-σκιαζουσα αυτοις και ηλθεν φωνη εκ της νεφελης· ουτος εστιν ο υιος μου ο αγαπητος αυτου ακουετε· <sup>8</sup>και εξαπινα περι-βλεψα||μενοι· ουκετι ουδενα ειδον ει μη τον ιησουν μονον μεθ <sup>Pat 9</sup>εαυτων· <sup>9</sup>και καταβαινοντων αυτων απο του ορους διεστιλατο αυτοις ινα μηδενει διηγησυντε· α ιδον ει μη οταν ο υιος του ανθρωπου εκ νεκρων αναστη· <sup>10</sup>Και τον λογον εκρατησαν προς εαυτους συζητουντες τι εστιν το εκ νεκρων αναστηναι· <sup>11</sup>Και επηρωτων αυτον λεγοντες οτι λεγουσιν οι γραμματεεις οτι ηλιαν δει ελθειν πρωτον· <sup>12</sup>Ο δε αποκριθεις ειπεν αυτοις ηλιας μεν ελθων πρωτος αποκαθιστα | παντα και πως γεγραπ-ται επι τον υιον του ανθρωπου ινα πολλα παθη και εξουθενηθη· <sup>13</sup>αλλα λεγω υμιν οτι ηλιας ηδη εληλυθεν· και εποιησαν αυτω οσα ηθελησαν καθως γεγραπται επ αυτον· <sup>14</sup>Και ελθων προς τους μαθητας ιδεν οχλον πολυν περι αυτους και γραμ-ματεεις συζητουντας αυτοις <sup>15</sup>και ευθεως πας ο οχλος ιδων αυτον εξεθαμβηθη· και προστρεχοντες ησπαζοντο αυτον· <sup>16</sup>και επηρωτησεν τους γραμματεεις· τι συζητιτε προς αυτους <sup>17</sup>και απο||κριθεις εις εκ του οχλου ειπεν διδασκαλε ηνεγκα τον υιον <sup>Pat 10</sup>μου προς σε εχοντα πνευμα ααλον <sup>18</sup>και οπου αν αυτον κατα-λαβη· ρησσει αυτον και αφριζει και τριζι τους οδοντας αυτου και ξηρενεται· και ειπον τοις μαθηταις σου· ινα αυτο εκ-βαλωσιν και ουκ ισχυσαν· <sup>19</sup>Ο δε αποκριθεις λεγει αυτω γενεα απιστος εως ποτε προς υμας εσομαι· εως ποτε ανεξομαι υμων φερετε αυτον προς με· <sup>20</sup>και ηνεγκαν αυτον προς αυτον και ιδων αυτον ευθεως το | πνευμα εσπαραξεν αυτον και πεσων επι της γης εκυλιετο αφριζων· <sup>21</sup>Και επηρωτησεν τον πατερα αυτου ο ιησους ποσος χρονος εστιν αφ ου τουτο γεγοιει αυτω ο δε ειπεν εκ παιδοθεν· <sup>22</sup>και πολλακεις αυτον και εις πυρ εβαλεν και εις υδατα ινα απολεση αυτον· αλλ ει τι δυνασαι βοηθησον ημιν σπλαγχνισθεις εφ ημας· <sup>23</sup>Ο δε ιησους ειπεν αυτω το ει δυνη· παντα δυνατα τω πιστευοντι· <sup>24</sup>και ευθεως

ix 17 ααλον sic 23 δυνη πιστευσαι in margine scriptum eadem manu

ix 9 καταβαινοντων δε Σ 11 επηρωτων Σ 17 πνευμα ααλον] πνευμα ααλον text. In margine 'littera α vocis πνευμα erasa; videtur voluisse πνευμα λαλον' Σ



Pat 11 κραξας ο πατηρ του παιδιου μετα δακρυ||ων ελεγεν· πιστευω κυριε βοηθει μου τη απιστια· <sup>25</sup>ιδων δε ο ιησους οτι επισυν-  
 τρεχει οχλος επετιμισεν τω πνευματι τω ακαθαρτω λεγων αυτω  
 το πνευμα το αλαλον και κωφον· εγω σοι επιτασσω εξελθε εξ  
 αυτου και μηκετι εισελθης εις αυτον <sup>26</sup>και κραξαν και πολλα  
 σπαραξαν αυτον εξηλθεν και εγενετο ωσει νεκρος ωστε πολλους  
 λεγειν οτι απεθανεν· <sup>27</sup>Ο δε ιησους κρατησας αυτον της χει-  
 ρος ηγирεν αυτον και ανεστη· <sup>28</sup>Και ελθοντα αυτον εις οικον  
 οι μαθηται αυτου | επηρωτων αυτον κατ ιδιαν οτι ημεις ουκ  
 ηδυννηθημεν εκβαλειν αυτο <sup>29</sup>και ειπεν αυτοις τουτο το γενος εν  
 ουδενι δυναται εξελθειν ει μη εν προσευχη και νηστια <sup>30</sup>Και  
 εκειθεν εξελθοντες παρεπορευοντο δια της γαλιλαιας και ουκ  
 ηθελεν ινα τις γνω <sup>31</sup>εδιδασκεν γαρ τους μαθητας αυτου και  
 ελεγεν αυτοις οτι ο υιος του ανθρωπου παραδιδοται εις χειρας  
 ανθρωπων και αποκτενουσιν αυτον και αποκταυθεις τη τριτη  
 Pat 12 ημερα αναστησεται <sup>32</sup>οι δε ην||γνοουν το ρημα και εφοβουντο  
 αυτον επερωτησαι· <sup>33</sup>Και ηλθεν εις καπερναουμ και εν τη  
 οικια γεναμενος επηρωτα αυτους τι εν τη οδω προς εαυτους  
 διελογιζεσθε· <sup>34</sup>οι δε εσιωπουν προς αλληλους γαρ διελεχθησαν  
 εν τη οδω τις μιζων· <sup>35</sup>Και καθισας εφωνησεν τους δωδεκα  
 και λεγει αυτοις ει τις θελει πρωτος ειναι εσται παντων εσχατος  
 και παντων διακονος <sup>36</sup>Και λαβων παιδιον εστησεν αυτο εν  
 μεσω αυτων και εναγκαλισαμε|νος αυτο ειπεν αυτοις· <sup>37</sup>ος εαν εν  
 των τοιουτων παιδιων δεξηται επι τω ονοματι μου εμε δεχεται  
 Και ος εαν εμε δεξηται ουκ εμε δεχητε αλλα τον αποστιλαντα  
 με <sup>38</sup>Απεκριθη δε αυτω ιωαννης λεγων διδασκαλε ειδαμεν τινα  
 εν τω ονοματι σου εκβαλλοντα δαιμονια ος ουκ ακολουθει ημιν  
 και εκωλυσαμεν αυτον οτι ουκ ακολουθει ημιν· <sup>39</sup>Ο δε ιησους  
 ειπεν μη κωλυετε αυτον· ουδεις γαρ εστιν ος ποιησει δυναμιν επι  
 Pat 13 τω ο||νοματι μου και δυνησεται ταχυ κακολογησε με· <sup>40</sup>ος γαρ·  
 ουκ εστιν καθ υμων υπερ υμων εστιν· <sup>41</sup>Ος γαρ αν ποτιση  
 υμας ποτηριον υδατος εν ονοματι οτι χριστου εστε αμην λεγω  
 υμιν ου μη απολεση τον μισθον αυτου· <sup>42</sup>και ος αν σκανδαλιση

ix 37 Post δεξηται rasura litterae, ut videtur, δ

ix 28 επηρωτων Σ id, αυτο] αυτον Σ 32 ηγνοουν Σ 37 δεχητε]  
 δεχεται Σ 38 ιωαννης] pr ο Σ

ενα των μικρων τουτων των πιστευοντων εις εμε· καλον εστιν  
 αυτω μαλλον ει περικιτε λιθος μυλικος περι τον τραχηλον  
 αυτου και βεβληται εις την θαλασσαν <sup>43</sup>Και εαν σκανδα-  
 λιξη σε η χειρ σου αποκοψον αυτην καλον σοι εστιν κυλλον  
 εις την ζωην εισελθειν η τας δυο χειρας εχοντα απελθειν εις  
 την γεενναν εις το πυρ το αζβεστον <sup>44</sup>οπου ο σκωληξ αυτων ου  
 τελευτα και το πυρ ου σβεννυτε· <sup>45</sup>και εαν ο πους σου σκανδα-  
 λειξη σε αποκοψον αυτον καλον εστιν σοι εισελθειν εις την  
 ζωην χωλον η τους δυο ποδας εχοντα βληθηναι εις γεενναν εις  
 το πυρ το ασβεστον <sup>46</sup>οπου ο σκωληξ αυτων ου τελευτα και το  
 πυρ ου σβεννυται· <sup>47</sup>και εαν ο οφθαλμος σου || σκαιδαλιξη σε Pat 14  
 εκβαλε αυτον καλον σοι εστιν μονοφθαλμον εισελθειν εις την  
 βασιλειαν του θεου η δυο οφθαλμους εχοντα βληθηναι εις την  
 γεενναν του πυρος· <sup>48</sup>Οπου ο σκωληξ αυτων ου τελευτα και  
 το πυρ ου σβεννυται· <sup>49</sup>πας γαρ πυρι αλισθησεται και πασα  
 θυσια αλι αλισθησεται· <sup>50</sup>Καλον το αλας εαν δε το αλας  
 αναλον γεινηται εν τινι αυτο αρτυσεται εχετε εν εαυτοις αλας  
 και ειρηνευεται εν αλαηλοις·

X. Κακιθεν· αναστας ηλθεν εις | τα ορια της ιουδαιας  
 δια του περαν του ιορδανου· συμπορευονται παλιν οχλοι προς  
 αυτον· και ως ιωθει παλιν εδιδασκεν αυτους· <sup>2</sup>Και προσ-  
 ελθοντες οι φαρισαιοι επηρωτησαν αυτον ει εξεστιν ανδρι γυ-  
 ναικα απολυσαι πιραζοντες αυτον· <sup>3</sup>Ο δε αποκριθεις ειπεν  
 αυτοις τι υμιν ενετιλατο μωυσης <sup>4</sup>οι δε ειπον μωυσης επετρεψεν  
 βιβλιον αποστασιου γραφαι και απολυσαι αυτην· <sup>5</sup>Και  
 αποκριθεις ο ιησους ειπεν αυτοις προς την || σκληροκαρδιαν Pat 15  
 υμων επετρεψεν υμιν την εντολην ταυτην· <sup>6</sup>απο δε αρχης  
 κτισεως αρσεν και θηλυ εποιησεν αυτους ο θεος και ειπεν  
<sup>7</sup>ενεκεν τουτου καταλιφει ανθρωπος τον πατερα και την  
 μητερα και προσκολληθησεται τη γυναικει αυτου <sup>8</sup>και εσουνται  
 οι δυο εις σαρκα μιαν· ωστε ουκετι εισιν δυο αλλα μια σαρξ·  
<sup>9</sup>ο ουν ο θεος συνεξευξεν ανθρωπος μη χωριζετω· <sup>10</sup>Και εν  
 τη οικια παλιν οι μαθηται αυτου περι τουτου επερωτησαν

ix 42 om τουτων Σ 45 σοι εστιν Σ id. δυο] 'δ super π scrip-  
 tum' Σ id. γεενναν] pr την Σ x 1 και εκειθεν Σ id. ηλθεν]  
 ερχεται Σ id. δια του περαν] om δια (ante τον rasura trium litterarum) Σ  
 id. συμπορευονται] pr και Σ 4 om αυτην Σ 7 τον πατερα]+αυτου Σ  
 10 επηρωτησαν Σ

αυτον· <sup>11</sup>Και λεγει αυτοις | ος εαν απολυση την γυναικα  
αυτου και γαμηση αλλην μοιχεται· επ αυτην· <sup>12</sup>και εαν γυνη  
απολυση τον ανδρα αυτης και γαμηθη αλλω μοιχεται· <sup>13</sup>Και  
προσεφερον αυτω παιδια ινα αφηται αδτων· οι δε μαθηται  
επετιμων τοις προσφερουσιν <sup>14</sup>ιδων δε ο ιησους ηγανακτησεν  
και ειπεν αυτοις αφετε τα παιδια ερχεσθαι προς εμε μη κωλυ-  
ετε αυτα των γαρ τοιουτων εστιν η βασιλεια του θεου· <sup>15</sup>αμην  
λεγω υμιν· ο· εαν μη δεξηται την βασιλει||αν του θεου ως διον  
ου μη εισελθη εις αυτην· <sup>16</sup>και εναγκαλισαμενος αυτα τιθις τας  
χειρας επ αυτα κατηλογι αυτα· <sup>17</sup>Και εκπορευομενου αυτου  
εις οδον προσδραμων εις και γονυπετησας αυτον επηρωτα αυτον  
διδασκαλε αγαθε τι ποιησω ινα ζων αιωνιον κληρονομησω <sup>18</sup>ο  
δε ιησους ειπεν αυτω τι με λεγεις αγαθον ουδεις αγαθος ει μη  
εις ο θεος <sup>19</sup>τας εντολας οιδας μη μοιχευσης· μη φονευσης μη  
κλεψης· μη ψευδομαρτυρησης μη αποστερησης τιμα | τον  
πατερα σου και την μητερα σου <sup>20</sup>ο δε αποκριθεις ειπεν αυτω  
διδασκαλε ταυτα παντα εφυλαξαμην εκ νεοτητος μου· τι ετι  
υστερω <sup>21</sup>Ο δε ιησους εμβλεψας αυτω ηγαπησεν αυτον και  
ειπεν αυτω ει θελεις τελιος ειναι εν σοι υστερει υπαγε οσα εχεις  
πωλησον και δος πτωχοις και εξεις θησαυρον εν ουρανω και  
δευρο ακολουθει μοι αρας τον σταυρον· <sup>22</sup>Ο δε στυγνασας  
επι τω λογω απηλθεν λυπουμενος· ην γαρ εχων κτηματα  
πολλ||α· <sup>23</sup>και περιβλεψαμενος ο ιησους λεγει τοις μαθηταις  
αυτου πως δυσκολως οι τα χρηματα εχοντες εις την βασιλειαν  
του θεου εισελουσονται· <sup>24</sup>οι δε μαθηται εθαμβουντο επι τοις  
λογοις αυτου· Ο δε ιησους παλιν αποκριθεις λεγει αυτοις  
τεκνια πως δυσκολον εστιν τους πεποιθотας επι χρημασιν εις  
την βασιλειαν του θεου εισελθειν· <sup>25</sup>ευκοπωτερον εστιν καμηλον  
δια τρυμαλιας ραφιδος εισελθιν η πλουσιον εις την βασιλειαν  
του θεου εισελ|θειν· <sup>26</sup>οι δε περισως εξεπλησοντο λεγοντες προς  
εαυτους και τις δυναται σωθηναι· <sup>27</sup>εμβλεψας δε αυτοις ο  
ιησους λεγει· παρα ανθρωποις τουτο αδυνατον αλλ ου παρα  
θεω παντα γαρ δυνατα εστιν παρα τω θεω· <sup>28</sup>Ηρξατο δε ο

x 19 μη αποστερησης τιμα] στερησης τιμα in margine scriptum eadem manu

x 14 με Σ	15 ο] ος Σ	id. δ.ον] παιδιον Σ	16 κατηλογι]
ηυλογει (inter αυτα et ηυλογει rasura trium litterarum) Σ			19 om μη
αποστερησης Σ	24 αποκριθεις παλιν Σ		

Pat 16

Pat 17

πετρος λεγειν αυτω· ιδου ημεις αφηκαμεν· παντα και ηκολου-  
 θησαμεν σοι <sup>29</sup>Και αποκριθεις ο ιησους ειπεν· αμην λεγω  
 υμιν· ουδεις εστιν ος αφηκεν οικιαν η αδελφους η αδελφας η  
 πατερα η μητερα· η γυναικα η τεκνα· η αγρους ενεκεν εμου  
 και ενε||κεν του ευαγγελιου <sup>30</sup>εαν μη λαβη εκατονταπλασιονα Pat 18  
 νυν εν τω καιρω τουτω· οικιας· και αδελφους και αδελφας·  
 και πατερας και μητερας· και τεκνα και αγρους· μετα διωγμων  
 και εν τω αιωνι τω ερχομενω ζων αιωνιον <sup>31</sup>πολλοι δε εσονται  
 πρωτοι εσχατοι και οι εσχατοι πρωτοι· <sup>32</sup>Ησαν δε εν τη οδω  
 αναβαινοντες εις ιεροσολυμα και ην προαγων αυτους ο ιησους  
 και εθαμβουντο και ακολουθουντες εφοβουντο· Και παρα-  
 λαβων παλιν τους | δωδεκα ηρξατο αυτοις λεγειν τα μελλοντα  
 αυτω συμβαινειν <sup>33</sup>οτι ιδου αναβαινομεν εις ιεροσολυμα και ο  
 υιος του ανθρωπου παραδοθησεται τοις αρχιερευσειν και γραμ-  
 ματευσιν και κατακρινουσιν αυτον θανατω και παραδωσουσιν  
 αυτον τοις εθνεσιν <sup>34</sup>και εμπαιξουσιν αυτω· και μαστιγωσου-  
 σιν και εμπτυσουσιν αυτω και αποκτενουσιν αυτον και τη  
 τριτη ημερα αναστησεται· <sup>35</sup>Και προσπορευοντε αυτω ιακω-  
 βος και ιω||αννης υιοι· ζεβεδαιοι λεγοντες διδασκαλε θελομεν Pat 19  
 ινα ο εαν σε αιτησωμεν ποιησης ημιν· <sup>36</sup>Ο δε ειπεν αυτοις  
 τι θελετε ποιησαι με υμιν· <sup>37</sup>οι δε ειπον αυτω· δος ημιν ινα εις  
 εκ δεξιων σου και εις εξ ευωνυμων σου καθισωμεν εν τη δοξη  
 σου· <sup>38</sup>Ο δε ιησους ειπεν αυτοις· ουκ οιδατε τι αιτισθε  
 δυνασθε πιειν το ποτηριον ο εγω πινω η το βαπτισμα ο εγω  
 βαπτιζομαι βαπτισθηναι <sup>39</sup>οι δε ειπον αυτω δυναμεθα· ο δε  
 ιησους ειπεν αυτοις το μεν | ποτηριον ο εγω πινω πиеσθε και το  
 βαπτισμα ο εγω βαπτιζομε βαπτισθησεσθε· <sup>40</sup>το δε καθισαι εκ  
 δεξιων μου και εξ ευωνυμων ουκ εστιν εμον δουναι· αλλ οis  
 ητοιμασται <sup>41</sup>και ακουσαντες οι δεκα ηρξαντο αγαλιακτιν περι  
 ιακωβου και ιωαννου· <sup>42</sup>Ο δε ιησους προσκαλεσαμενος αυτους  
 λεγει αυτοις οιδατε οτι οι δοκουντες αρχειν των εθνων κατα-  
 κυριεuousιν αυτων· και οι μεγαλοι κατεξουσιαζουσιν αυτων·  
<sup>43</sup>ουχ ουτως δε εσται εν υμιν· αλλ ος ||

*Desunt folia duo usque ad xi 7.*

x 34 εμπτυσουσιν] Inter τ et υ rasura litterae ο



- Pat 20 αυτω τα ιματια αυτων και εκαθισεν επ αυτω <sup>8</sup>πολλοι δε τα ιματια αυτων εστρωσαν εν τη οδω αλλοι δε στυβαδας εκοπτον εκ των δενδρων και εστρωννουν εν τη οδω. <sup>9</sup>Και οι προαγοντες και οι ακολουθουντες εκραζον λεγοντες ωσαννα ευλογημενος ο ερχομενος εν ονοματι κυριου <sup>10</sup>ευλογημενη η ερχομενη βασιλεια εν ονοματι κυριου του πατρος ημων δαυιδ ωσαννα εν τοις υψιστοις. <sup>11</sup>Και εισηλθεν εις ιεροσολυμα ο ιησους και εις το ιερον και | περιβλεψαμενος παντα οψιας ηδη ουσης της ωρας εξηλθεν εις βηθανιαν μετα των δωδεκα. <sup>12</sup>Και τη επαυριον εξελθοντων αυτων απο βηθανιας επινασεν <sup>13</sup>και ιδων συκην απο μακροθεν εχουσαν φυλλα· ηλθεν ει αρα τι ευρησει εν αυτη· και ελθων επ αυτην ουδεν ευρεν ει μη φυλλα μονον· ου γαρ καιρος συκων. <sup>14</sup>Και αποκριθεις ειπεν αυτη· μηκετι εκ σου εις τον αιωνα· μηδεις καρπον φαγοι· και ηκουον οι μαθηται αυτου· || <sup>15</sup>Και ερχονται παλιν εις ιεροσολυμα· και εισελθων ο ιησους εις το ιερον· ηρξατο εκβαλλιν τους πωλουντας και τους αγοραζοντας εν τω ιερω και τας τραπεζας των κολλυβιστων εξεχεεν και τας καθεδρας των πωλουντων τας περιστερας κατεστρεψεν <sup>16</sup>και ουκ ηφien ινα τις διενεγκη· σκευος δια του ιερου <sup>17</sup>και εδιδασκεν λεγων αυτοις ου γεγραπται οτι ο οικος μου οικος προσευχης κληθησεται πασιν τοις εθνεσιν· υμις δε εποιησατε | αυτον σπηλαιον ληστων <sup>18</sup>Και ηκουσαν οι γραμματεις και οι αρχιερεις και εξητουν πως αυτον απολεσωσιν· εφοβουντο γαρ αυτον οτι πας ο οχλος εξεπλησσετο επι τη διδαχη αυτου. <sup>19</sup>Και οτε οψε εγενετο εξεπορευετο εξω της πολεως <sup>20</sup>και πρωει παραπορευομενοι ιδον την συκην εξηραμενην εκ ριζων <sup>21</sup>και αναμνησθεις ο πετρος λεγει αυτω ραββι ιδε η συκη ην κατηρασω εξηρανθη. <sup>22</sup>Και αποκριθεις ο ιησους λεγει αυτοις εχετε || πιστιν θεου <sup>23</sup>αμην λεγω υμιν οτι ος αν ειπη τω ορει τουτω αρθητι και βληθητι εις την θαλασσαν και μη διακριθη εν τη καρδια αυτου αλλα πιστευση οτι ο λαλει γινεται εσται αυτω ο εαν ειπη. <sup>24</sup>δια τουτο Λεγω υμιν παντα οσα εαν προσευχομενοι αιτισθε
- Pat 21
- Pat 22

xi 8 εστρωσαν] Inter ε et σ rasura litterae ι 10 κυριου in rasura duarum vel trium litterarum auro scriptarum argento scriptum

xi 13 αρα] 'syllaba ρα supra lineam scripta' Σ id. καιρος] pr ην Σ  
15 εξεχεεν ('fort. εξεχεεν codex vide Prolegom. p. liv') Σ 23 αμην] + γαρ Σ



πιστευετε οτι λαμβανετε και εσται υμιν· <sup>25</sup>Και οταν στη-  
κηται προσευχομενοι αφιετε ει τι εχετε κατα τινος ινα και ο  
πατηρ υμων ο εν τοις ουρανοις αφη υμιν τα παραπτωματα υμων  
<sup>26</sup>ει δε υμεις ουκ α|φιετε· ουδε ο πατηρ υμων ο εν ουρανω αφησει  
τα παραπτωματα υμων· <sup>27</sup>Και ερχονται παλιν εις ιεροσο-  
λυμα· και εν τω ιερω περιπατουντος αυτου· ερχοντε προς  
αυτον οι αρχιερεις και οι γραμματεις και οι πρεσβυτεροι· <sup>28</sup>και  
λεγουσιν αυτω εν ποια εξουσια ταυτα ποιεις και τις σοι την  
εξουσιαν ταυτην εδωκεν ινα ταυτα ποιεις· <sup>29</sup>Ο δε ιησους  
αποκριθεις ειπεν αυτοις επερωτησω υμας καγω ενα λογον και  
αποκριθητε μοι και ερω υμιν εν ποια ε||ξουσια ταυτα ποιω <sup>30</sup>το Pat 23  
βαπτισμα ιωαννου εξ ουρανου ην η εξ ανθρωπων αποκριθηται  
μοι· <sup>31</sup>οι δε ελογιζοντο προς εαυτους λεγοντες εαν ειπωμεν εξ  
ουρανου ερει διατι ουν ουκ επιστευσαται αυτω· <sup>32</sup>αλλ ειπωμεν  
εξ ανθρωπων φοβουμεθα τον οχλον παντες γαρ ειχον τον  
ιωαννην ως προφητην· <sup>33</sup>και αποκριθεντες τω ιησου λεγουσιν  
ουκ οιδαμεν· Και ο ιησους λεγει αυτοις ουδε εγω λεγω υμιν  
εν ποια εξουσια ταυτα ποιω

XII. Και ηρξατο λεγειν αυτοις εν παραβολαις | ανθρωπος  
εφυτευσεν αμπελωνα και περιεθηκεν αυτω φραγμα και ωρυξεν  
υπολημιον· και ωκοδομησεν πυργον· και εξεδото αυτον γεωργοις  
και απεδημησεν <sup>2</sup>και απεστειλεν προς τους γεωργους δουλον τω  
καιρω ινα παρα των γεωργων λαβη απο τ.. καρπων του αμ-  
πελωνος· <sup>3</sup>οι δε λαβοντες αυτον εδιραν και απεστιλαν κενον·  
<sup>4</sup>και παλιν απεστειλεν προς αυτους αλλον δουλον· κακινον λιθο-  
βολησαντες εκεφαλαιωσαν και απεστιλαν ητιμωμενον || <sup>5</sup>και Pat 24  
παλιν αλλον απεστειλεν κακινον απεκτιναν· και πολλους αλλους·  
τους μεν δερουντες τους δε αποκτενοντες· <sup>6</sup>ετι ουν ενα υιον εχων  
αγαπητον αυτου απεστειλεν και αυτον προς αυτους εσχατον  
λεγων εντραπησουντε τον υιον μου· <sup>7</sup>εκεινοι δε οι γεωργοι  
ιδοντες αυτον ειπον προς εαυτους ουτος εστιν ο κληρονομος <sup>8</sup>και  
λαβοντες αυτον απεκτιναν· και εξεβαλον αυτον εξω του | αμ-  
πελωνος <sup>9</sup>τι ουν ποιησει ο κυριος του αμπελωνος· ελευσεται και  
απολεσει τους γεωργους εκεινους· και δωσει τον αμπελωνα

αλλοις· <sup>10</sup> ουδε την γραφην ταυτην ανεγνωτε λιθον ου απεδοκι-  
 μασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γωνιας  
<sup>11</sup> παρα κυριου εγενετο αυτη και εστιν θαυμαστη εν οφθαλμοις  
 ημων· <sup>12</sup> Και εξητουν αυτον κρατησαι και εφοβηθησαν τον  
 οχλον εγνωσαν γαρ οτι προς αυτους την παραβολην ειπεν και  
 αφεν||τες αυτον απηλθον· <sup>13</sup> και αποστελουσιν προς αυτον τινας  
 των φαρισεων και των ηρωδιανων ινα αυτον αγρευσωσιν λογω·  
<sup>14</sup> Οι δε ελθοντες λεγουσιν αυτω· διδασκαλε οίδαμεν οτι αληθης  
 ει· και ου μελι σοι περι ουδενος ου γαρ βλεπεις εις προσωπον  
 ανθρωπων αλλ επ αληθειας την οδον του θεου διδασκεις· ειπε  
 ουν ημιν· εξεστιν κησσον καισαρι δουναι η ου δωμεν η μη  
 δωμεν· <sup>15</sup> Ο δε ειδως αυτων την υποκρισιν ειπεν αυ|τοις τι  
 με πιραζετε υποκριται φερετοι μοι δηναριον ινα ιδω <sup>16</sup> οι δε  
 ηνεγκαν και λεγει αυτοις τινος εστιν η ικων αυτη και η επιγραφη  
 οι δε ειπον αυτω καισαρος· <sup>17</sup> Και αποκριθεις ο ιησους ειπεν  
 αυτοις αποδοτε τα καισαρος κεσαρει· και τα του θεου τω θεω  
 και εθαυμασαν επ αυτω· <sup>18</sup> Και ερχοντε σαδδουκαιιοι προς  
 αυτον οιτινες λεγουσιν αναστασιν μη ειναι· και επηρωτησαν  
 αυτον λεγοντες <sup>19</sup> διδασκαλε μωυσης εγραψεν ημιν οτι εαν τινος  
 αδελφος ||

*Desunt folia undecim usque ad xiv 25.*

Pat 26 λεγω υμιν οτι ουκετι ου μη πιω εκ του γε.νηματος της αμπελου  
 εως της ημερας εκεινης οταν αυτο πινω καινον .. η βασιλεια  
 ... θεου <sup>26</sup> Και υ...σαντες εξηλθον εις .. ορος των ελ...ων  
<sup>27</sup> και λεγε. .. τοις ο ιησους οτι ...τες σκανδαλ..θησεσθαι εν  
 εμοι εν τη νυκτι ταυτη· γεγραπτε γαρ παταξω τον ποιμενα και  
 διασκορπισθησονται τα προβατα <sup>28</sup> αλλα μετα το εγερθηναι με  
 προαξω υμας εις ..ν γαλιλαιαν <sup>29</sup> .ε πετρος Εφ. .υτω και  
 ει παντες σκανδαλισθησονται | αλλ ουκ εγω <sup>30</sup> Και λεγει αυτω  
 ο ιησους αμην λεγω σοι οτι συ σημερον εν τη νυκτι ταυτη πριν  
 η δις αλεκτορα φωνησαι· τρις απαρνηση με <sup>31</sup> Ο δε πετρος  
 εκ περισ. υ ελεγεν μα..ον εαν δεη μ...υ. αποθανιν σοι ου μη  
 σε απαρνησομε· ωσαυτως δε και παντες ελεγον <sup>32</sup> Και  
 ερχονται εις χωριον ου το ονομα γεσσημανει· Και λεγ.. τοις

μαθ...ς αυτου καθ...τε ωδε ε...πελθων προσευχωμαι<sup>33</sup> και  
πα.αλαμβανει τον .ετρον και .ακωβον και || ιωαννην μεθ εαυτου Pat 27  
και ηρξατο εκθαμβεισθε και αδημονειν<sup>34</sup> Και λεγει αυτοις  
περιλυπος εστιν η ψυχη μου ... θανατου' ....ατε ωδε κα.  
.ρηγορειτε<sup>35</sup> και προελθων μικ... Επεσεν επ. ... γης και  
προ.ηυχετο ινα ε. δυνατον εστιν παρελθη απ αυτου η ωρα.  
<sup>36</sup>και ελεγεν αββα ο πατηρ παντα δυνατα σοι παρενεγκε τουτο  
το ποτηριον απ εμου πλην αλλ ου τι εγω θελω αλλα τι συ<sup>37</sup>  
και ερχεται και ευρ..κει αυτους καθευδοντας και λεγει τω  
πετρω σιμων κα|θευδεις· ουκ ισχυσας μιαν ωραν γρηγορησαι<sup>38</sup>  
γρηγορειτε και προσευχεσθε ινα μη εισελθητε εις πιασμον<sup>39</sup>  
Το μεν πνευμα προθυμον η δε σαρξ ασθενης<sup>40</sup> Και παλιν  
απελθων π...ηυξατο τον αυ... λογον ειπων<sup>41</sup> και υποστρεψας  
ευρεν αυτους καθευδοντας παλιν· ησαν γαρ οι οφθαλμοι αυτων  
καταβαρυνομενομενοι και ουκ ηδισαν τι αυτ. ..οκριθωσ..  
<sup>42</sup>Και ερχεται το τριτον και λε.ει αυτοις κα.ευδεται το .οιπον  
και αναπαυσθαι || απεχει ηλθεν η ωρα ιδου παραδιδετε ο υιος Pat 28  
του ανθρωπου· εις χιρας των αμαρτωλων<sup>43</sup> εγυρεσθε αγωμεν  
ιδου ο παραδιδους με ηγγικεν<sup>44</sup> Και ευθεως ετι αυτου  
λαλουντος παραγινεται ιουδας εις των δωδεκα και μετ αυτου  
οχλος πολυς μετα μαχαιρων και ξυλων παρα των αρχιερων  
και γραμματεων και των πρεσβυτερων<sup>45</sup> Δε· δωκει δε ο  
παραδιδους αυτον συσσημον λεγων· ον εαν φιλησω αυτος εστιν<sup>46</sup>  
κρατησεται αυτον και απαγαγετε αυτον ασφαλως<sup>47</sup> Και  
ελθων ευθεως προσελθων τω ιησου λεγει αυτω | ραββι· ραββι·  
και κατεφιλησεν αυτον<sup>48</sup> οι δε επεβαλον αυτω τας χειρας  
αυτων και εκρατησαν αυτον<sup>49</sup> Εις δε τις των παρεστηκοτων  
σπασαμενος την μαχαιραν επαισεν τον δουλον του αρχιερεως  
και αφιλεν αυτου το ωτιον<sup>50</sup> Και αποκριθεις ο ιησους ειπεν  
αυτοις ως επι ληστην εξηλθατε μετα μαχαιρων και ξυλων  
συλλαβιν με·<sup>51</sup> καθ ημεραν ημην προς υμας εν τω ιερω δι-  
δασκων και ουκ εκρατησατε με αλλ ινα πληρωθωσιν αι γραφαι  
των προφητων<sup>52</sup> Τότε οι μαθηται αφεντες αυτον εφυγον

xiv 32 εως]+αν Σ id. προσευξωμαι Σ 35 προελθων επεσεν] προσελθων  
επεσεν επι προσωπον Σ 36 το ποτηριον τουτο Σ id. ου το εγω θελω αλλ οτι  
συ Σ 40 om παλιν Σ 43 om ευθεως Σ id. γραμματεων] pr των Σ  
44 συσσημον]+αυτοις Σ id. αν Σ 49 om των προφητων Σ 50 τοτε]  
στε text. (in margine 'fort. τοτε codex; vide Prolegom. p. liv') Σ id. εφυγον]  
pr παντες Σ

- Pat 29 <sup>51</sup>και εις || τις νεανισκος ηκολουθησεν αυτω περιβεβλημενος σινδωνα επι γυμνου και κρατουσιν αυτον οι νεανισκοι· <sup>52</sup>ο δε καταλιπων την σινδωνα γυμνος εφυγεν απ αυτων· <sup>53</sup>Και απηγαγον τον ιησουν προς τον αρχιερεα και συνερχοντε αυτων παντες οι αρχιερεις και οι πρεσβυτεροι και οι γραμματεις· <sup>54</sup>Και ο πετρος απο μακροθεν ηκολουθησεν αυτω εως εσω εις την αυλην του αρχιερεως και ην συνκαθημενος και θερμενομενος μετα των υπηρετων προς το φως· <sup>55</sup>Οι δε αρχιερεις και ολον το συν|εδριον εξητουν κατα του ιησου μαρτυριαν εις το θανατωσαι αυτον· και ουχ ευρισκον <sup>56</sup>πολλοι γαρ εψευδομαρτυρουν κατ αυτου και ισαι αι μαρτυριαι ουκ ησαν <sup>57</sup>Και τιναις ανασταντες εψευδομαρτυρουν κατ αυτου λεγοντες <sup>58</sup>οτι ημεις ηκουσαμεν αυτου λεγοντος οτι εγω καταλυσω τον ναον τουτου τον χιροποιητον· και αλλον αχιροποιητον δια τριων ημερων οικοδομησω <sup>59</sup>και ουδε ουτως ιση ην η μαρτυρια αυτων <sup>60</sup>Και αναστας ο αρχιερευσ εις μεσον επηρωτησεν τον ιησουν || λεγων· ουκ αποκρινη ουδεν τι ουτοι σου καταμαρτυρουσιν· <sup>61</sup>ο δε εσιωπα και ουδεν απεκρινατο Παλιν ο αρχιερευσ επηρωτα αυτον και λεγει αυτω συ ει ο χριστος ο υιος του ευλογητου· <sup>62</sup>Ο δε ιησους ειπεν εγω ειμει· και οψεσθαι τον υιον του ανθρωπου εκ δεξιων καθημενον της δυναμεως και ερχομενον μετα των νεφελων του ουρανου· <sup>63</sup>Ο δε αρχιερευσ διαρηξας τους χιτωνας αυτου λεγει· τι ετι χριαν εχομεν μαρτυρων <sup>64</sup>ηκουσεται παντες της βλασφημιας αυτου τι υμιν δοκει | Οι δε παντες κατεκριναν αυτον ειναι ενχον θανατου· <sup>65</sup>Και ηρξαντο τινες εμπτυνειν αυτω και περικαλυπτειν το προσωπον αυτου και κολαφιζειν αυτον και λεγειν αυτω προφητευσον ημιν χριστε τις εστιν ο πεσας σε· και οι υπηρεται ραπισμασιν αυτον ελαβον <sup>66</sup>Και ουτος του πετρου εν τη αυλη κατω ερχεται μια των παιδισκων του αρχιερεως <sup>67</sup>και ιδουσα τον πετρον θερμενομενον εμβλεψασα αυτω λεγει και συ μετα του ναζαρηνου ιησου ησθα· || <sup>68</sup>ο δε ηρνησατο λεγων ουκ οйда ουδε επισταμαι συ τι λεγισ Και εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν <sup>69</sup>και η παιδισκη ιδουσα αυτον παλιν ηρξατο λεγειν τοις παρεστηκοσιν οτι ουτος εξ αυτων εστιν· <sup>70</sup>ο δε παλιν ηρνησατο και μετα μικρον παλιν οι παρεστωτες
- Pat 30
- Pat 31



ελεγον τω πετρω αληθως εξ αυτων ει και γαρ γαλιλαιος ει και η λαλια σου δηλοι <sup>71</sup>ο δε ηρξατο αναθεματιζειν και ομνυειν οτι ουκ οίδα τον ανθρωπον ον λεγεται <sup>72</sup>και εκ δευτερου αλεκτωρ | εφωνησεν· Και ανεμνησθη ο πετρος το ρημα ο ειπεν αυτω ο ιησους οτι πριν αλεκτωρα φωνησε δις· απαρνηση με τρις· και επιβαλων εκλαιεν·

XV. Και ευθεως επι το πρωι συμβουλευειον ποιησαντες οι αρχιερεις μετα των πρεσβυτερων και γραμματεων και ολον το συνεδριον δησαντες τον ιησουν· Απηγαγον και παρεδωκαν τω πιλατω· <sup>2</sup>Και επηρωτησεν αυτον ο πιλατος συ ει ο βασιλευς των ιουδαιων· Ο δε ιησους αποκριθεις ειπεν αυτω συ λεγεις <sup>3</sup>και κατηγορουν || αυτου οι αρχιερεις πολλα· αυτος Pat 32 δε ουδεν απεκρινατο· <sup>4</sup>Ο δε πιλατος παλιν επηρωτησεν αυτον λεγων ουκ αποκρινη ουδεν ειδε ποσα σου καταμαρτυρουσιν <sup>5</sup>ο δε ιησους ουκετι ουδεν απεκριθη· ωστε θαυμαζειν τον πιλατον· <sup>6</sup>κατα δε εορτην απελυεν αυτοις ενα δεσμιον ονπερ ητουνο· <sup>7</sup>ην δε ο Λεγομενος βαραββας μετα των στασιαστων δεδεμενος οιτινες εν τη στασει φονον πεποιηκισαν· <sup>8</sup>και αναβοησας ο οχλος ηρξατο αιτισθαι καθως αι εποιει | αυτοις <sup>9</sup>ο δε πιλατος απεκριθη αυτοις λεγων θελετε απολυσω υμιν τον βασιλεα των ιουδαιων· <sup>10</sup>εγινωσκειν γαρ οτι δια φθονον παρεδοκεισαν αυτον οι αρχιερεις· <sup>11</sup>Οι δε αρχιερεις ανεσισαν τον οχλον ινα μαλλον τον βαραββαν απολυση αυτοις· <sup>12</sup>ο δε Πιλατος αποκριθεις παλιν ειπεν αυτοις τι ουν θελεται ποιησω ον λεγεται βασιλεα των ιουδαιων· <sup>13</sup>οι δε παλιν εκραξαν σταυρωσον αυτον· <sup>14</sup>ο δε Πιλατος λεγει αυτοις τι γαρ κακον εποιησεν οι δε περισσοτερως || εκραξαν σταυρωσον αυτον <sup>15</sup>Ο Pat 33 δε πιλατος βουλομενος τω οχλω το ικανον ποιησαι απελυσεν αυτοις τον βαραββαν και παρεδωκεν τον ιησουν φραγελλωσας ινα σταυρωθη <sup>16</sup>Οι δε στρατιωται απηγαγον αυτον εσω της αυλης ο εστιν πραιτωριον και συνκαλουσιν ολην την σπιραν <sup>17</sup>και ενδυουσιν αυτον πορφυραν και περιτιθασειν αυτω πλεξαντες ακανθινον στεφανον· <sup>18</sup>και ηρξαντο ασπαζεσθαι αυτον και λεγειν χαιρε ο βασιλευς των ιουδαιων· <sup>19</sup>και ετυπτον αυτου | την κεφαλην καλαμω· και ενεπτυνον αυτω· και τιθεντες τα

xiv 72 om δις Σ

xv 7 συνστασιαστων Σ

10 παρεδωκισαν Σ

14 λεγει] ελεγεν Σ

19 την κεφαλην αυτου Σ



γονατα προσεκυνουν αυτω <sup>20</sup>Και οτε ενεπεξαν αυτω εξεδυσαν αυτον την πορφυραν και ενεδυσαν αυτον τα ιματια τα ιδεια και Εξαγουσιν αυτον ινα σταυρωσουσιν αυτον <sup>21</sup>και αγγαρευουσιν τινα σιμωνα κυρηνεον ερχομενον απο αγρου του πατερα αλεξανδρου και ρουφου ινα αρη τον σταυρον αυτου· <sup>22</sup>Και φερουσιν αυτον επι τον γολγοθαν τοπον ο εστιν μεθερμηνεομενος κρανιου τοπος <sup>23</sup>Και εδιδουν αυ||

*Deest folium usque ad versum 33 eiusdem capituli.*

Pet 180 <sup>24</sup>και τη ωρα τη ενατη ανεβοησεν ο ιησους φωνη μεγαλη λεγων· ελωι ελωι λαμα σαβαχθαι ο εστι μεθερμηνεομενον· ο θεος μου ο θεος μου εις τι με εγκατελιπες <sup>25</sup>και τινες των παρεστηκοτων ακουσαντες ελεγον ιδου ηλιαν φωνει· <sup>26</sup>Δραμων δε εις και γεμισας σπογγον οξους περιθεις καλαμω εποτιζεν αυτον λεγων· αφεται ιδωμεν ει ερχεται ηλιας καθελειν αυτον <sup>27</sup>Ο δε ιησους αφεις φωνην μεγαλην εξεπνευσεν <sup>28</sup>Και ιδου το καταπετασμα του ναου εσχισθη | εις δυο απο ανωθεν εως κατω· <sup>29</sup>ιδων δε ο κεντυριων Ο παρεστηκως εξ εναντιας αυτου οτι ουτως κραξας εξεπνευσεν· ειπεν αληθως ο ανθρωπος ουτος υιος ην θεου <sup>40</sup>Ησαν δε και γυναικες απο μακροθεν θεωρουσαι εν αις ην και μαρια η μαγδαληνη και μαρια η ιακωβου του μικρου και ιωση μητηρ· και <sup>41</sup>σαλωμη αι και οτε ην εν τη γαλιλαια ηκολουθουν αυτω και διηκουουν και αλλαι πολλαι αι συναναβαισαι αυτω εις ιεροσολυμα <sup>42</sup>Και ηδη οψιας γενομενης ||

*Desunt folia tria usque ad finem evangelii.*

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xv 34 εβοησεν Σ 36 περιθεις [τε καλαμω] (membrana lacerata periit) Σ  
40 ην μαρια η μαγδαληνη Σ 41 ηκολουθησαν Σ

## SECUNDUM LUCAM.

*Desunt folia undecim ab initio evangelii usque ad ii 23.*

γεγραπται εν νομω κυριου οτι παν αρσεν διανυγων μητραν Pet 49  
αγιον τω κυριω κληθησεται. <sup>24</sup>και του δουναι θυσιαν κατα το  
ειρημενον εν νομω κυριου ζευγος τρυγονων η δυο νεοσσους  
περιστερων <sup>25</sup>Και ην ανθρωπος εν ιερουσαλημ· ω ονομα  
συμεων. και ο ανθρωπος ουτος δικαιος και ευλαβης προσ-  
δεχομενος παρακλησιν του ισραηλ και πνευμα αγιον ην επ  
αυτον <sup>26</sup>και ην αυτω κεχρηματισμενον υπο του πνευματος του  
αγιου μη ιδειν θανατον πριν η ιδειν τον χριστον κυριου <sup>27</sup>και  
ηλθεν εν τω πνευματι εις το ιερον | και εν τω εισαγαγιν τους  
γονεις το παιδιον ιησουν του ποιησαι αυτους κατα το ειθισμενον  
του νομου περι αυτου <sup>28</sup>και αυτος εδεξατο αυτο εις τας αγκαλας  
αυτου και ευλογησε τον θεον και ειπεν. <sup>29</sup>νυν απολνεις τον  
δουλον σου δεσποτα κατα το ρημα σου εν ειρηνη <sup>30</sup>οτι ιδον  
οι οφθαλμοι μου το σωτηριον σου <sup>31</sup>ο ητοιμασας κατα προσωπον  
παντων των λαων <sup>32</sup>φως εις αποκαλυψιν εθνων και δοξαν λαου  
σου ισραηλ· <sup>33</sup>Και ην ο ιωσηφ και η μητηρ θαυμαζοντες  
επι τοις λαλουμε|νοις περι αυτου <sup>34</sup>και ευλογησεν αυτους συμεων Pet 50  
και ειπεν προς μαριαμ την μητερα αυτου ιδου ουτος κειται εις  
πτωσιν και αναστασιν πολλων εν τω ισραηλ· και εις σημειον  
αντιλεγομενον <sup>35</sup>και σου δε αυτης την ψυχην διελευσεται  
ρομφαια· οπως αν αποκαλυφθωσιν εκ πολλων καρδιων δια-  
λογισμοι. <sup>36</sup>Και ην αννα προφητις θυγατηρ φανουηλ εκ  
φυλης ασηρ αυτη προβεβηκυια εν ημεραις πολλαις. ζησασα  
μετα ανδρος ετη επτα απο της παρθενειας αυτης· <sup>37</sup>και αυτη  
χηρα εως ετων | ογδοηκοντα τεσσαρων· η ουκ αφιστατο απο

του ιερου νηστειαις και δεησεσι λατρευουσα νυκτα και ημεραν·  
<sup>38</sup>Και αυτη τη ωρα επιστασα ανθρωπολογειτο τω θεω και  
 ελαλει περι αυτου πασι τοις προσδεχομενοις λυτρωσιν εν  
 ιερουσαλημ <sup>39</sup>Και ως ετελεσαν παντα κατα τον νομον  
 κυριου υπεστρεψαν εις την γαλιλαιαν εις την πολιν εαυτων  
 ναζαρετ· <sup>40</sup>Το δε παιδιον ηυξανε και εκραταιουτο πνευματι  
 πληρουμενον σοφιας και χαρις θεου ην επ αυτο <sup>41</sup>Και  
 επορευοντο οι γονεις αυ|του κατ ετος ειερουσαλημ τη εορτη του  
 πασχα· <sup>42</sup>Και οτε εγενετο ετων δωδεκα αναβαντων αυτων  
 εις ιερουσαλημ κατα το εθος της εορτης <sup>43</sup>και τελιωσαντων τας  
 ημερας· εν τω υποστρεφιν αυτους απεμεινεν ιησους ο παις εν  
 ιεροσολυμοις και ουκ εγνω ιωσηφ και η μητηρ αυτου· <sup>44</sup>νομι-  
 σαντες δε εν τη συνοδια αυτον ειναι ηλθον ημερας οδον και  
 ανεζητουν αυτον εν τοις συγγενευσι και τοις γνωστοις· <sup>45</sup>και  
 μη ευροντες αυτον υπεστρεψαν εις ιερουσαλημ ζητουντες αυ-  
 τον <sup>46</sup>Και εγενετο μ.|θ ημερας τρεις ευρον αυτον εν τω ιερω  
 καθεζομενον εμμεσω των διδασκαλων και ακουοντα αυτων. και  
 επερωτωντα αυτους <sup>47</sup>Εξισταντο δε παντες οι ακουοντες  
 αυτου επι τη συνεσει και ταις αποκρισεσιν . . . . <sup>48</sup>και ιδοντες  
 αυτον εξεπλαγησαν. και προς αυτον η μητηρ αυτου ειπεν·  
 τεκνον τι εποιασας ημιν ουτως: ιδου ο πατηρ σου και εγω  
 οδυνωμενοι εξητουμεν σε <sup>49</sup>Και ειπεν προς αυτους· τι οτι  
 εξητειτε με ουκ ηδειτε οτι εν τοις του || πατρος μου δει ειναι  
 με· <sup>50</sup>και αυτοι ου συνηκαν το ρημα ο ελαλησεν αυτοις· <sup>51</sup>Και  
 κατεβη μετ αυτων· και ηλθεν εις ναζαρατ· και ην υποτασσο-  
 μενος αυτοις: και η μητηρ αυτου διετηρει παντα τα ρηματα  
 ταυτα εν τη καρδια αυτης· <sup>52</sup>και ιησους προεκοπτεν σοφια και  
 ηλικια και χαριτι παρα θεω και ανθρωποις·

III. Εν ετει πεντεκαιδεκατω της ηγεμονιας τιβεριου και-  
 σαρος ηγεμονευοντος ποντιου πιλατου της ιουδαιας· και τετταρ-  
 χουντος της γαλιλαιας ηρωδου φιλιππου δε | του αδελφου  
 αυτου τετταρχουντος της ιτουραιας και τραχωνιτιδος χωρας  
 και λυσανιου <sup>2</sup>της σαβιλινης τετταρχουντος· επι αρχιερεως  
 αννα και καιαφα εγενετο ρημα θεου επι ιωαννην τον ζαχαριου  
 υιον εν τη ερημω <sup>3</sup>Και ηλθεν εις πασαν περιχωρον του  
 ιορδανου κηρυσσων βαπτισμα μετανοιας εις αφεσιν αμαρτιων.  
<sup>4</sup>Ως γεγραπται εν βιβλω λογων ησαιου του προφητου λεγοντος

φωνη βοωντος εν τη ερημω ετοιμασεται την οδον κυριου ευθειας  
 ποιε... || <sup>5</sup>τριβους αυτου πασα φαραγξ· πληρωθησεται· και Pet 53  
 παν ορος και βουνος ταπεινωθησονται και εσται τα σκολια  
 εις ευθειαν και αι τραχειαι εις οδους λειας <sup>6</sup>και οψεται πασα  
 σαρξ· το σωτηριον του θεου· <sup>7</sup>Ελεγεν ουν τοις .....νοις  
 οχλοις βαπτισθηναι υπ αυτον· γεννηματα εχιδνων τις υπεδειξεν  
 υμιν φυγιν απο της μελλουσης οργης· <sup>8</sup>ποιησεται ουν καρπους  
 αξιους της μετανοιας και μη αρξησθε λεγειν εν εαυτοις πατερα  
 εχομεν τον ..... | γαρ υμιν οτι δυναται ο θεος εκ των  
 λιθων τουτων εγειραι τεκια τω αβρααμ <sup>9</sup>Ηδη δε και η  
 αξινη προς την ριζαν των δενδρων κειται· παν ουν δενδρον  
 μη ποιουν καρπον καλον εκκοπτεται και εις πυρ βαλλεται·  
<sup>10</sup>Και επηρωτων αυτον οι οχλοι λεγοντες τι ποιησωμεν·  
<sup>11</sup>Αποκριθεις δε ελεγεν αυτοις ο εχων δυο χιτωνας μεταδοτω  
 τω μη εχοντι και ο εχων βρωματα ομοιως ποιειτω· <sup>12</sup>Ηλθον  
 δε και τελωναι βαπτισθηναι και ειπον προς αυτον δι||δασκαλε Pet 54  
 τι ποιησωμεν· <sup>13</sup>Ο δε ειπεν προς αυτους μηδεν πλεον παρα  
 το διατεταγμενον υμιν πρασσετε <sup>14</sup>Επηρωτων δε αυτον και  
 στρατευομενοι λεγοντες και ημεις τι ποιησωμεν· και ειπεν προς  
 αυτους μηδενα διασεισητε μηδε συκοφαντησητε και αρκεισθαι  
 τοις οψονειοις υμων· <sup>15</sup>Προσδοκωντος δε του λαου και δια-  
 λογιζομενων παντων εν ταις καρδιαις αυτων περι του ιωαννου  
 μηποτε αυτος ειη ο χριστος <sup>16</sup>Απεκρινατο ο ιωαννης πασιν  
 λεγων· εγω μεν | υδατι βαπτιζω υμας· ερχεται δε ο ισχυροτερος  
 μου ου ουκ ειμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου  
 αυτος υμας βαπτισει εν πνευματι αγιω και πυρι· <sup>17</sup>ου το  
 πτυον εν τη χειρι αυτου και διακαθαριει την αλωνα αυτου·  
 και συναξει τον σιτον εις την αποθηκην αυτου το δε αχυρον  
 κατακαυσει πυρι ασβεστω· <sup>18</sup>Πολλα μεν ουν και ετερα  
 παρακαλων ευηγγελιζετο τον λαον· <sup>19</sup>Ο δε ηρωδης ο τετραρ-  
 χης ελεγομενος υπ αυτου περι ηρωδιαδος της || γυναικος του Pet 55  
 αδελφου αυτου και περι παντων ων εποιησεν πονηρων ο ηρωδης  
<sup>20</sup>προσεθηκεν και τουτο επι πασιν· και κατεκλισεν τον ιωαννην  
 εν τη φυλακη <sup>21</sup>Εγενετο δε εν τω βαπτισθηναι απαιτα τον  
 λαον και ιησου βαπτισθεντος και προσευχομενου ανεωχθηναι  
 τον ουρανον <sup>22</sup>και καταβηναι το πνευμα το αγιον σωματικω  
 ειδει ωσει περιστεραν επ αυτον· και φωνην εξ ουρανου γενεσθαι  
 λεγουσαν· συ ει ο υιος μου ο αγαπητος εν σοι ευδοκησα



Pet 56

<sup>23</sup>Και αὐτὸς ἦν | ὁ ἰησοῦς ὥσει ἐτῶν τριακοντα ἀρχόμενος ὡς ἐνομίζετο· <sup>24</sup>υἱὸς τοῦ ἰωσήφ τοῦ ἡλὶ τοῦ ματθᾶν τοῦ λευὶ τοῦ μελχι τοῦ ἰωάννα τοῦ ἰωσήφ <sup>25</sup>τοῦ ματθαθίου τοῦ ἀμῶς τοῦ ναοὺμ τοῦ ἐσλὶμ· τοῦ ναγγαί <sup>26</sup>τοῦ μααθ τοῦ ματθαθίου τοῦ σεμεεὶ τοῦ ἰωσήφ τοῦ ἰουδα <sup>27</sup>τοῦ ζοροβαβελ τοῦ σαλαθιηλ τοῦ νηρι <sup>28</sup>τοῦ μελχι τοῦ ἀδδὶ τοῦ κῶσαμ τοῦ ἐλμαδαμ τοῦ ἦρ <sup>29</sup>τοῦ ἰωσή τοῦ ἐλιέξερ τοῦ ἰωριμ || τοῦ ματθᾶν τοῦ λευὶ <sup>30</sup>τοῦ συμεων τοῦ ἰουδα τοῦ ἰωσήφ τοῦ ἰωάνα τοῦ ἐλιακίμ <sup>31</sup>τοῦ μέλεα τοῦ μαιναν τοῦ ματθᾶν τοῦ νάθαν τοῦ δαβίδ <sup>32</sup>τοῦ ἰεσσαὶ τοῦ ὠβηδ τοῦ σαλμων τοῦ ναασσων <sup>33</sup>τοῦ ἀμινάδαβ τοῦ ἀραμ τοῦ ἀρνὶ τοῦ ἐσρωμ τοῦ φάρες τοῦ ἰουδα <sup>34</sup>τοῦ ἰακώβ τοῦ ἰσαακ τοῦ ἀβραάμ τοῦ θάρρα τοῦ ναχώρ <sup>35</sup>τοῦ σερουχ τοῦ ραγαν τοῦ φαλεκ τοῦ σαλα <sup>36</sup>τοῦ καϊναν | τοῦ ἀρφαξάδ τοῦ σὴμ τοῦ νῶε τοῦ λαμεχ <sup>37</sup>τοῦ μαθουσαλα τοῦ ἐνώχ τοῦ ἱαρεδ τοῦ μελελεηλ τοῦ καϊναν <sup>38</sup>τοῦ ἐνὼς τοῦ σὴθ τοῦ ἀδάμ τοῦ θεοῦ.

IV. Ἰησοῦς δὲ πληρῆς πνεύματος ἁγίου ὑπεστρεψεν ἀπὸ τοῦ ἰορδάνου καὶ ἦγετο ὑπὸ τοῦ πνεύματος εἰς τὴν ἐρημον <sup>2</sup>ἡμέρας τεσσαρεκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου καὶ οὐκ ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· Καὶ συντελεσθεῖσων αὐτῶν ὑστερον ἐπινασεν <sup>3</sup>καὶ εἶπεν ||

*Desunt folia duo usque ad iv 19.*

Pet 57

ἐνιαυτὸν κυρίου δεκτὸν <sup>20</sup>καὶ πτυξας τὸ βιβλίον ἀποδούς τῷ ὑπηρετῇ ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ· <sup>21</sup>Ἠρξάτο δὲ λέγειν πρὸς αὐτοὺς ὅτι σημερον πεπληρωταὶ ἡ γραφὴ ταυτὴ ἐν τοῖς ὤσιν ὑμῶν· <sup>22</sup>Καὶ πάντες ἐμαρτυροῦν αὐτῷ καὶ ἐθαυμάζουν ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ· καὶ ἐλέγον οὐχὶ υἱὸς οὗτος ἐστὶν ἰωσήφ· <sup>23</sup>καὶ εἶπεν πρὸς αὐτοὺς πάντως ἐρεῖτε μοι τὴν | παραβολὴν ταυτὴν ἰατρε θεραπεύσον σεαυτὸν· ὅσα ἤκουσαμεν γενομένα ἐν καπερναοῦμ· ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου· <sup>24</sup>Εἶπεν δὲ ἀμὴν λέγων ὑμῖν ὅτι οὐδεὶς προ-

iii 24 ἰωσήφ 1<sup>o</sup> τοῦ ἰακώβ parvis litteris inter lineas additum 26 σεμεεὶ]  
in rasura p. m. ἰωσήφ id. ἰωσήφ] in rasura p. m. σεμεεὶ id. ἰουδα]  
p. m. ἰωδα In summa pagina parvis litteris τοῦ ἰωάνναν τοῦ ρῆσα additum  
32 τοῦ ὠβηδ] τοῦ βοοοζ parvis litteris inter lineas additum 33 τοῦ ἀρνὶ  
punctis deletum 35 τοῦ φαλεκ] τοῦ ἐβερ parvis litteris inter lineas additum  
iv 20 συναγωγῇ] ο ἰν ω mutatum 21 ταυτὴ ex errore scribae 23 καπερ-  
ναοῦμ] πε in rasura litterarum φα



φήτης δεκτος εστιν εν τη πατριδι αυτου· <sup>25</sup>Επ αληθειας δε λεγω υμιν πολλαι χηραι ησαν εν ταις ημεραις ηλιου εν τω ισραηλ οτε εκλεισθη ο ουρανος επι ετη τρια και μηνας εξ· ως εγενετο λιμος μεγας επι πασαν την γην· <sup>26</sup>και προς ουδεμιαν αυτων επεμφθη ηλιας ει μη εις σαρεφθα της σιδω ||

*Deest folium usque ad iv 36.*

εγενετο θαμβος επι παντας και συνελαλουν προς αλληλους Pet 58 λεγοντες τις ο λογος ουτος οτι εν εξουσια και δυναμει επιτασσει τοις ακαθαρμοις πνευμασι και εξερχονται· <sup>37</sup>και εξεπορευετο ηχος περι αυτου· εις παντα τοπον της περιχωρου· <sup>38</sup>Αναστας δε απο της συναγωγης εισηλθεν εις την οικιαν σιμωνος πενθερα δε του σιμωνος ην συνεχομενη πυρετω μεγαλω Και ηρωτησαν αυτον περι αυτης· <sup>39</sup>και επιστας επανω αυτης επετιμησεν τω πυρετω | και αφηκεν αυτην· παραχρημα δε αναστασα διηκουει αυτω· <sup>40</sup>Δυνοντος δε του ηλιου παντες οσοι ειχον ασθενουντας νοσοις ποικιλαις ηγαγον αυτους προς αυτον· ο δε ενι εκαστω αυτων τας χειρας επιθεις εθεραπευσεν αυτους· <sup>41</sup>εξηρχετο δε και δαιμονια απο πολλων κραζοντα και λεγοντα οτι συ ει ο χριστος ο υιος του θεου και επιτιμων ουκ εια αυτα λαλειν οτι ηδεισαν τον χριστον αυτον ειναι <sup>42</sup>Γενομενης δε ημερας εξελθων επορευθη εις ερημον τοπον και οι οχλοι ||

*Desunt folia duo usque ad v 12.*

με καθαρισαι <sup>13</sup>και εκτινας την χειρα ηψατο αυτου ειπων θελω Pet 59 καθαρισθητι και ευθεως η λεπρα απηλθεν απ αυτου <sup>14</sup>και αυτος παρηγγιλεν αυτω μηδενι ειπειν· αλλα απελθων δειξον σεαυτον τω ιερει και προσενεγκε περι του καθαρισμου σου καθως προσεταξεν μωυσης εις μαρτυριον αυτοις· <sup>15</sup>Διηρχετο δε μαλλλον ο λογος περι αυτου και συνηρχοντο οχλοι πολλοι ακουειν και θεραπευεσθε υπ αυτου απο των ασθениων αυτων· <sup>16</sup>Αυτος δε ην υπο | χωρων εν ταις ερημοις και προσευχομενος· <sup>17</sup>Και εγενετο εν μια των ημερων και αυτος ην διδασκων και ησαν καθημενοι φαρισαιοι και νομοδιδασκαλοι οι ησαν εληλυθοτες εκ πασης κωμης της γαλαιας και ιουδαιας και ιερουσαλημ και δυναμεις κυριου ην εις το ιασθαι αυτους <sup>18</sup>Και ιδου ανδρες

Pet 60

φεροντες επι κλινης ανθρωπον ος ην παραλελυμενος και εξητουν  
 αυτον εισενεγκειν και θειναι ενωπιον αυτου· <sup>19</sup> και μη ευροντες  
 ποιας εισενεγκωσιν || αυτον δια τον οχλον αναβαιντες επι το  
 δωμα δια των κεραμων· καθηκαν αυτον συν τω κλινιδιω εις  
 το μεσον εμπροσθεν του ιησου <sup>20</sup> Και ιδων την πιστιν αυτων  
 ειπεν αυτω ανθρωπε αφεωνται σοι αι αμαρτιαι σου· <sup>21</sup> Και  
 ηρξαντο διαλογιζεσθαι οι γραμματεεις και οι φαρισαιιοι λεγοντες  
 τις εστιν ουτος ος λαλει· βλασφημιας τις δυνατα αφιεναι αμαρ-  
 τιας ει μη μονος ο θεος <sup>22</sup> Επιγνους δε ο ιησους τους διαλο-  
 γισμους αυτων· αποκριθεις ειπεν προς αυτους τι διαλογιζεσθε  
 εν ταις καρδιαις υμων <sup>23</sup> τι εστιν ευκοπωτερον ειπειν αφεωνται  
 σοι αι αμαρτιαι· η ειπειν εγειρε και περιπατει· <sup>24</sup> ινα δε ειδητε·  
 οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι  
 αμαρτιας ειπεν τω παραλυτικω σοι λεγω εγειρε και αρας το  
 κλινιδιον σου πορευου εις τον οικον σου <sup>25</sup> Και παραχρημα  
 αναστας ενωπιον αυτων αρας εφ' ο κατεκειτο απηλθεν εις τον  
 οικον αυτου δοξαζων τον θεον <sup>26</sup> και εκστασις || ελαβεν απαντας  
 και εδοξαζον τον θεον και επλησθησαν φοβου λεγοντες οτι  
 ιδομεν παραδοξα σημερον <sup>27</sup> Και μετα ταυτα εξηλθεν και  
 εθεασατο τελωνην· ονοματι λευειν καθημενον επι τω τελωνιω  
 και ειπεν αυτω ακολουθει μοι <sup>28</sup> και καταλιπων παντα αναστας  
 ηκολουθησεν αυτω <sup>29</sup> Και εποιησεν δοχην μεγαλην λευις  
 αυτω εν τη οικια αυτου και ην οχλος πολυς τελωνων και αμαρ-  
 τωλων οι ησαν μετ αυτων κατακειμενοι· <sup>30</sup> Και εγογγυζον | οι  
 γραμματεεις αυτων και οι φαρισαιιοι προς τους μαθητας αυτου  
 λεγοντες διατι μετα τελωνων και αμαρτωλων εσθιετε και πινετε·  
<sup>31</sup> Και αποκριθεις ο ιησους ειπεν προς αυτους ου χριαν εχουσιν  
 οι υγιαινοντες ιατρον αλλ οι κακως εχοντες <sup>32</sup> ουκ εληλυθα  
 καλεσαι δικαιους αλλα αμαρτωλους εις μετανοιαν· <sup>33</sup> Οι δε  
 ειπαν προς αυτον· διατι οι μαθηται ιωαννου νηστεουσιν πυκνα  
 και δεησεις ποιουνται· ομοιως και οι των φαρισαιων οι δε σοι  
 εσθιουσιν· και πι ||

*Desunt folia viginti tria usque ad ix 8.*

Pet 66

τινων οτι ιωαννης εγηγερται εκ νεκρων· υπο τινων δε οτι ηλιας  
 εφανη αλλων δε οτι προφητης εις των αρχαιων ανεστη· <sup>9</sup> και

ειπεν ηρωδης ιωαννην εγω απεκεφαλισα· τις δε εστιν ουτος περι  
 ου εγω ακουω τοιαυτα και εξητει ιδειν αυτον <sup>10</sup>Και υπο-  
 στρεψαντες οι αποστολοι διηγησαντο αυτω· οσα εποιησαν·  
 Και παραλαβων αυτους υπεχωρησεν κατ ιδειαν εις τοπον  
 ερημον πολεως καλουμενης βηδσαιδα <sup>11</sup>οι δε οχλοι γνουντες  
 ηκολουθησαν αυτω και δεξαμενος | αυτους ελαλει αυτοις τα  
 περι της βασιλειας του θεου και τους χριαν εχοντας θεραπειας  
 ιατο· <sup>12</sup>Η δε ημερα ηρξατο κλινειν· Προσελθοντες δε οι  
 δωδεκα ειπον αυτω απολλυσον τον οχλον ινα απελθοντες εις τας  
 κυκλω κωμας και τους αγρους καταλυσωσιν και ευρωσειν επι-  
 σιτισμον οτι ωδε εν ερημω τοπω εσμεν. <sup>13</sup>Ειπεν δε προς  
 αυτους δοτε αυτοις υμεις φαγειν· οι δε ειπον ουκ εισιν ημιν  
 πλιον ει μη πεντε αρτοι και δυο ιχθυες ει μητι πορευθεντες  
 ημεις· || αγορασωμεν εις παντα τον λαον τουτον βρωματα· <sup>14</sup>ησαν Pet 67  
 γαρ ωσει ανδρες πεντακιςχειλιοι· Ειπεν δε προς τους μαθη-  
 τας αυτου κατακλινετε αυτους κλισιας ανα πεντηκοντα· <sup>15</sup>και  
 εποιησαν ουτως και ανεκλιναν παντας· <sup>16</sup>Λαβων δε τους  
 πεντε αρτους και τους δυο ιχθυας αναβλεψας εις τον ουρανον  
 ευλογησεν αυτους και κατεκλασεν και εδιδου τοις μαθηταις  
 παραθειναι τω οχλω· <sup>17</sup>και εφαγον παντες και εχορτασθησαν  
 και ηρθη το περισσευσαν αυτοις κλασματων κωφινوي δωδεκα·  
<sup>18</sup>Και εγενετο εν τω ειναι αυτον καταμονας προσευχομενον συνη-  
 σαν αυτω οι μαθηται αυτου· και επηρωτησεν αυτους λεγων τινα  
 με λεγουσιν οι οχλοι ειναι· <sup>19</sup>οι δε αποκριθεντες ειπον ιωαννην  
 τον βαπτιστην αλλοι δε ηλιαν αλλοι δε οτι προφητης τις των  
 αρχαιων ανεστη <sup>20</sup>Ειπεν δε αυτοις υμεις δε τινα με λεγετε  
 ειναι Αποκριθεις δε σιμων πετρος ειπεν τον χριστον του  
 θεου ο δε επι ||

*Deest folium usque ad ix 28.*

και παραλαβων πετρον και ιωαννην και ιακωβον· ανεβη εις Pet 68  
 το ορος προσευξασθαι· <sup>20</sup>και εγενετο εν τω προσευχεσθαι  
 αυτον το ειδος του προσωπου αυτου ετερον και ο ιματισ-  
 μος αυτου λευκος εξαστραπτων <sup>30</sup>και ιδου ανδρες δυο συν-  
 ελαλουν αυτω οιτινες ησαν μωυσης και ηλιας <sup>31</sup>οι οφθεντες  
 εν δοξη ελεγον δε την εξοδον αυτου ην ημελλεν πληρουν εν

ιερουσαλημ· <sup>32</sup>Ο δε πετρος και οι συν αυτω διαγρηγορησαν-  
 τειαγρηγορησαντες δε ιδου την δοξαν αυτου· και τους | δυο  
 ανδρας τους συνεστωτας αυτω· <sup>33</sup>Και εγενετο εν τω διαχωρι-  
 ζεσθαι αυτους απ αυτου ειπεν ο πετρος προς τον ιησουν επι-  
 στατα καλον εστιν ημας ωδε ειναι και ποιησωμεν σκηνας τρις  
 μιαν σοι και μιαν μωυσει· και μιαν ηλια μη ειδως ο λεγι  
<sup>34</sup>ταυτα δε αυτου λεγοντος ιδου νεφελη φωτινη επεσκιασεν αυτους  
 εφοβηθησαν δε εν τω εκεινους εισελθειν εις την νεφελην <sup>35</sup>και  
 φωνη εγενετο εκ της νεφελης λεγουσα ουτος εστιν ο υιος μου  
 ο αγαπητος αυτου ακουετε ||

*Desunt folia tria usque ad ix 58.*

Pet 62

κλιναι <sup>59</sup>ειπεν δε προς ετερον ακολουθει μοι ο δε ειπεν· κυριε  
 επιτρεψον μοι απελθοντι πρωτον θαψαι τον πατερα μου·  
<sup>60</sup>Ειπεν δε αυτω ο ιησους αφες τους νεκρους θαψαι τους εαυτων  
 νεκρους συ δε απέλθων διαγγελλε την βασιλειαν του θεου  
<sup>61</sup>ειπεν δε Και ετερος ακολουθησω σοι κυριε πρωτον δε επι-  
 τρεψον μοι αποταξασθαι τοις εις τον οικον μου· <sup>62</sup>Ειπεν δε  
 ο ιησους προς αυτον· ουδεις επιβαλων την χειρα αυτου επ  
 αροτρον και βλεπων εις τα οπισω ευθετος εστιν εις την βασι-  
 λειαν | του θεου

X. Μετα δε τα .τα ανεδιξε· ο κυριος και ετερους εβδο-  
 μηκοντα· και Απεστιλεν αυτους ανα δυο προ προσωπου  
 αυτου εις πασαν πολιν και τοπον ου ημελλεν αυτος ερχεσθαι·  
<sup>2</sup>ελεγεν Ουν προς αυτους ο μεν θερισμος πολυς οι δε εργατε  
 ολιγοι· δεηθητε ουν του κυριου του θερισμου οπως εκβαλη  
 εργατας εις τον θερισμον αυτου· <sup>3</sup>Υπαγετε ιδου εγω απο-  
 στελλω υμας ως αρνας εν μεσω λυκων· <sup>4</sup>Μη βασταζετε  
 βαλλαντιον ||

*Deest folium usque ad x 12.*

Pet 63

ρον εσται η τη πολει εκεινη <sup>13</sup>Οuai σοι χωραζιν ουai σοι  
 βηθσαειδα· οτι ει εν τυρω και σιδωνει εγενοντο· αι δυναμεις·  
 αι γενομεναι εν υμιν παλαι αν εν σακκω και σποδω καθημενοι  
 μετενοησαν <sup>14</sup>πλην τυρω και σιδωνει ανεκτοτερον εσται εν τη

ix 32 διαγρηγορη[σαντειαγρηγορη]σαντες[δε]ιδου litterae uncis inclusae erasae  
 sunt littera ε 1<sup>o</sup> in δ mutata x 13 codex <sup>εγ</sup>εγοντο 14 rasura litt. λε post πλην



κρισει η υμιν· <sup>15</sup>Και συ καπερναουμ· η εως του ουρανου  
 υψωθεισα εως αδου καταβιβασθησθαι <sup>16</sup>Ο ακουων υμων εμου  
 ακουει και ο αθετων υμας εμε αθετει· ο δε εμε αθετων αθετει  
 τον αποστιλαντα με· <sup>17</sup>Υπεστρεψαν | δε οι εβδομηκοντα  
 μετα χαρας λεγοντες κυριε και τα δαιμονια υποτασσεται ημιν  
 εν τω ονοματι σου· <sup>18</sup>Ειπεν δε αυτοις εθεωρουν τον σαταναν  
 ως αστραπην εκ του ουρανου πεσοντα <sup>19</sup>ιδου διδωμι υμιν την  
 εξουσιαν του πατιν επανω οφειων και σκορπιων και επι πασαν  
 την δυναμιν του εχθρου και ουθεν υμας ου μη αδικηση· <sup>20</sup>πλην  
 εν τουτω μη χαιρετε οτι τα πνευματα υμιν υποτασσεται· χαι-  
 ρετε δε οτι τα ονοματα υμων εγγραφη εν τοις || ουρανοις <sup>21</sup>Εν Pet 64  
 αυτη τη ωρα ηγαλλιασατο ο ιησους τω πνευματι και ειπεν  
 εξομολογουμεαι σοι πατερ κυριε του ουρανου και της γης οτι  
 απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας  
 αυτα νηπιοις· ναι ο πατηρ οτι ουτως εγενετο ευδοκια εμπροσθεν  
 σου· <sup>22</sup>και στραφεις προς τους μαθητας ειπεν· Παντα μοι  
 παρεδοθη υπο του πατρος μου· και ουδεις γινωσκει τις εστιν  
 ο πατηρ ει μη ο υιος και τις εστιν ο υιος ει μη ο πατηρ και  
 ω εαν βουληται ο υιος αποκαλυψαι· <sup>23</sup>Και στραφεις προς  
 τους μαθητας κατ ιδειαν ειπεν μακαριοι οι οφθαλμοι οι βλε-  
 ποντες α βλεπετε <sup>24</sup>λεγω γαρ υμιν οτι πολλοι προφηται και  
 βασιλεις ηθελησαν ιδιν α υμεις βλεπετε και ουκ ιδαν· και  
 ακουσαι α ακουετε και ουκ ηκουσαν· <sup>25</sup>Και ιδου νομι...ς τις·  
 ανεστη εκπιραζων αυτον και λεγων διδασκαλε τι ποιησας ζων  
 αιωνιον κληρονομησω· <sup>26</sup>ο δε ειπεν προς αυτον εν τω νομω τι  
 γεγραπται πως αναγινωσκεις <sup>27</sup>Ο δε αποκριθεις || ειπε· Pet 65  
 .γαπησις κυριον τον θεον σου εξ ολης της καρδιας σου· και  
 εξ ολης της ψυχης σου· και εξ ολης της ισχυος σου και εξ  
 ολης της διανοιας σου· και τον πλησιον σου ως εαυτον· <sup>28</sup>ειπεν  
 δε αυτω ορθως απεκριθης τουτο ποιει και ζηση· <sup>29</sup>Ο δε  
 θελων δικαιουν εαυτον· ειπεν προς τον ιησουν και τις εστιν  
 μου πλησιον· <sup>30</sup>υπολαβων δε ο ιησους ειπεν· Ανθρωπος τις·  
 κατεβαινεν απο ιερουσαλημ· εις ιεριχω και λησταις περιεπε-  
 σεν· οι και εκδυσαντες αυτον και πληγας επιθεντες απηλθον |  
 αφεντες ειμηθανη τυγχανοντα· <sup>31</sup>κατα συγκυριαν δε ιερευσ τις  
 κατεβαινεν εν τη οδω εκεινη· και ιδων αυτον αντιπαρηλθεν



<sup>32</sup>ομοίως δε και λευιτης γενομενος κατα τον τοπον ελθων και ιδων αντιπαρηλθεν· <sup>33</sup>σαμαριτις δε τις οδευων ηλθεν κατ αυτον και ιδων αυτον εσπλαγχνισθη <sup>34</sup>και προσελθων κατεδησεν τα τραυματα αυτου επιχεων ελαιον και οινον· επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν αυτον εις πανδοχιον και επεμεληθη αυτου· και ||

*Desunt folia tria usque ad xi 14.*

Pet 179 λαλησεν ο κωφος και εθαυμασαν οι οχλοι· <sup>15</sup>Τινες δε εξ αυτων ειπον εν βεελζεβουλ· αρχοντι των δαιμονιων· εκβαλλει τα δαιμονια· <sup>16</sup>Ετεροι δε πιραζοντες σημιον παρ αυτου εξητουν εξ ουρανον <sup>17</sup>Αυτος δε ιδως αυτων τα διανοηματα ε..εν αυτοις π..α βασιλεια εφ ..υτην μερισθεισα ερημονται· και οικος επι οικον πιπτι· <sup>18</sup>ει δε και ο σατανας εφ εαυτον διεμερισθη· πως σταθησεται η βασιλεια αυτου· οτι λεγετε εν βεελζεβουλ εκβαλειν με τα δαι|μο.ια· <sup>19</sup>ει δε εγω εν .εελζεβουλ εκβαλλω τα δαιμονια· οι υιοι υμων εν τινει εκβαλουσιν· δια τουτο αυτοι υμων εσονται κριται· <sup>20</sup>ει δε εγω εν δακτυλω θεου εκβαλλω τα δαιμονια ara εφθασεν εφ υμας η βασιλεια του θεου <sup>21</sup>οταν ο ισχυρος καθωπλισμενος φυλασει την εαυτου αυλην εν ειρηνη εστιν τα υπαρχοντα αυτου· <sup>22</sup>επαν δε ο ισχυροτερος αυτου· επελθων νικηση αυτον την πανοπλιαν αυτου αιρει εφ η επεποιθει και τα σκυλα αυτου διαδιδωσιν <sup>23</sup>ο μη ων μετ εμου κατ εμου ||

*Desunt folia sex usque ad xii 12.*

Pet 182 ειπειν· <sup>13</sup>Ειπεν δε τις αυτω εκ του οχλου διδασκαλε ειπε τω αδελφω μου· μερισασθαι μετ εμου την κληρονομιαν· <sup>14</sup>Ο δε ειπεν αυτω ανθρωπε τις με κατεστησεν δικαστην η μεριστην εφ υμας <sup>15</sup>Ειπεν δε προς αυτους ορατε και φυλασσεσθε απο πασης πλεονεξιας οτι ουκ εν τω περισευειν τινι η ζωη αυτου εστιν εκ των υπαρχοντων αυτου· <sup>16</sup>Ειπεν δε παραβολην προς αυτους λεγων· Ανθρωπου τινος πλουσιου ευφορησεν η χωρα <sup>17</sup>και διελογιζετο | εν εαυτω λεγων τι ποιησω οτι ουκ εχω που συναξω τους καρπους μου· <sup>18</sup>Και ειπεν τουτο ποιησω καθελω μου τας αποθηκας και μιζοντας οικοδομησω και συναξω εκει παντα τα γενηματα μου και τα αγαθα μου <sup>19</sup>και ερω τη ψυχη μου ψυχη εχεις πολλα αγαθα αποκειμενα εις

ετη πολλα· αναπανου· φαγε· πие ευφραινου <sup>20</sup> Ειπεν δε αυτω  
ο θεος αφρων ταυτη τη νυκτι· την ψυχην σου απαιτουσιν απο  
σου α δε ητοιμασας τινι εσται ουτως ο θησαυριζων εαν ||

*Deest folium usque ad xii 29.*

ριξεσθε· <sup>30</sup> ταυτα γαρ παντα τα εθνη επιζητει· υμων δε ο πατηρ Pet 69  
οιδεν· οτι χρηζετε τουτων απαντων <sup>31</sup> πλην ζηтите την βασι-  
λειαν του θεου και ταυτα παντα προστεθησεται υμιν· <sup>32</sup> Μη  
φοβου το μικρον ποιμνιον οτι ευδοκησεν ο πατηρ υμων δουναι  
υμιν την βασιλειαν· <sup>33</sup> Πωλησεται τα υπαρχοντα υμων και  
δοτε ελεημοσυνην Ποιησατε εαυτοις βαλλαντια μη παλαι-  
ουμενα θησαυρου ανεγλιπτον εν τοις ουρανοις· οπου κλεπτης  
ουκ εγ|γιζει· ουδε σης διαφθειρει· <sup>34</sup> οπου γαρ εστιν ο θησαυρος  
υμων και η καρδια υμων εσται <sup>35</sup> Εστωσαν αι οσφνες υμων  
περιεζωσμεναι· και οι λοιχνοι καιομενοι· <sup>36</sup> και υμις ομοιοι  
ανθρωποις προσδεχομενοις του κεν εαυτων ποτε αναλυση εκ  
των γαμων ινα ελθοντος και κρουσαντος ευθεως ανοιξωσιν  
αυτω <sup>37</sup> Μακαριοι οι δουλοι εκινοι ους ελθων ο κυριος  
ευρησει γρηγορουντας αμην λεγω υμιν οτι περιζωσεται και  
ανακλινει αυ||τους και παρελθων διακονησι αυτοις· <sup>38</sup> και εαν Pet 70  
ελθη εν τη δευτερα φυλακη και εν τη τριτη φυλακη ελθη και  
ευρη ουτως μακαριοι εισιν οι δουλοι εκινοι· <sup>39</sup> Τουτο δε γινω-  
σκεται οτι ει ηδη ο οικοδεσποτης ποια ωρα ο κλεπτης ερχεται  
εγρηγορησεν αν και ουκ αν αφηκεν διορυγηναι τον οικον αυτου  
<sup>40</sup> και υμις ουν γινεσθαι ετοιμοι οτι η ωρα ου δοκιται ο υιος του  
ανθρωπου ερχεται· <sup>41</sup> Ειπεν δε αυτω ο πετρος κυριε προς  
ημας την την παραβολην ταυτην λεγεις | η και προς παντας·  
<sup>42</sup> ειπεν δε Ο κυριος τις αρα εστιν ο πιστος οικονομος ο  
φρονιμος ον καταστησει ο κυριος επι της θεραπιας αυτου του  
δουναι εν καιρω το σιτομετριον· <sup>43</sup> μακαριος ο δουλος εκινος ον  
ελθων ο κυριος αυτου ευρησει ποιουντα ουτως <sup>44</sup> αληθως λεγω  
υμιν οτι επι πασιν τοις υπαρχουσιν αυτου καταστησει αυτον·  
<sup>45</sup> Εαν δε ειπη ο δουλος εκινος εν τη καρδια εαυτου χρονιζει ο  
κυριος μου ερχεσθαι· και αρξεται τυπτιν τους παιδας και τας  
παιδισκας· αισ|θιειν τε και πινιν και μεθυ· κεσθαι· <sup>46</sup> ηξει ο Pet 71  
κυριος του δουλου εκινου εν ημερα η ου προσδο και εν ωρα η

xii 36 κεν] κε aureis litteris scriptum: ν argenteo scriptum et charact. minore

41 την bis scriptum

46 προσδο ex errore scribae

ου γνωσκει και διχοτομηση αυτον· και το μερος αυτου μετα των απιστων θηση· <sup>47</sup>Εκινος δε ο δουλος ο γνους το θελημα του κυριου εαυτου και μη ετοιμασας μηδε ποιησας προς το θελημα αυτου δαρησεται πολλας <sup>48</sup>ο δε μη γνους ποιησας δε αξια πληγων δαρησεται ολιγας παντι δε εδοθη πολυ πολυ ζητηθησεται παρ αυτου και ω παρεθεντο πολυ περισσοτερον αιτησουσιν αυτον <sup>49</sup>πυρ ηλθον βαλειν επι την γην και τι θελω ει ηδη ανηφθη <sup>50</sup>βαπτισμα δε εχω βαπτισθηναι και πως συνεχομε εως ουτου τελεσθη <sup>51</sup>δοκιται οτι ειρηνην παρεγενομην δουναι εν τη γη· ουχει λεγω υμιν αλλ η διαμερισμον <sup>52</sup>εσονται γαρ απο του νυν πεντε εν οικω ενι διαμεμερισμενοι· τρις επι δυσιν και δυο επι τρισιν <sup>53</sup>διαμερισθησεται πατηρ επι υιω και υιος επι πατρι· μητηρ επι θυγατρι· και θυγατηρ επι μητρι πενθερα επι την νυμφην εαυ||της· και νυμφη επι την πενθεραν αυτης <sup>54</sup>Ελεγε δε και τοις οχλοις οταν ιδητε νεφελην ανατελλουσαν απο δυσμων ευθεως λεγεται οτι ομ..ος ερχετα.. ..ι γινεται ου..ς <sup>55</sup>και οταν ..τον πνεο... ..γεται οτ. ...σων εσται και γινεται <sup>56</sup>υποκριται το προσωπον του ουρανου και της γης οιδατε δοκιμαζειν τον δε καιρον τουτον πως ου δοκιμαζεται· <sup>57</sup>τι δε και αφ εαυτων ου κρινεται το δικαιον· <sup>58</sup>Ως γαρ υπαγεις μετα του αντιδικου σου | επ αρχοντα εν τη οδωδος ε. γασιαν απηλλαχθαι απ αυτου μηποτε κατασυρη σε προς τον κριτην και ο κριτης σε παραδω τω πρακτωρει και ο πρακτωρ σε βαλη εις φυλακην <sup>59</sup>λεγω σοι ου μη εξελθης εκιθεν εως ου και το εσχατον λεπτον ..οδως

XIII. ..ρησαν δε τιναις εν αυτω τω καιρω απαγγελοντες αυτω περι των γαλιλαιων ων το αιμα πιλατος εμιξεν μετα των θυσιων αυτων <sup>2</sup>Και αποκριθεις ο ιησους ..πεν αυτοις δοκιται οτι οι γαλιλαι||οι ουτοι....τωλοι πα... ..τας τους γαλιλαιους εγενοντο οτι τοιαυτα πεπονθασιν· <sup>3</sup>ουχει λεγω υμιν αλλ εαν μη μετανοητε παντες ομοιος ωσαυτως απολισθε <sup>4</sup>Η εκινοι οι δεκα και οκτω εφ ους επεσεν ο πυργος εν τω σιλωαμ και .πεκτινεν αυτους· δοκιτε οτι ουτοι οφιλεται εγενοντο παρα παντας τους κατοικουντας εν ιερουσαλημ· <sup>5</sup>ουχι λεγω υμιν αλλ εαν μη μετανοητε παντες ομοιως απολισθαι· <sup>6</sup>Ελεγεν δε ταυτην την παρα|βολην συκην ειχεν τις εν τω αμπελωνει αυτου πεφυτευμενην και ηλθεν ζητων καρπον εν αυτη και ουχ ευρεν· <sup>7</sup>Ειπεν δε προς τον αμπελουργον ιδου

Pet 72

Pet 73

τρια ετη ερχομε ζητων καρπον εν τη συκη ..... ευρισκω  
 εκκοψον αυτην ινατι και την γην καταργι· <sup>8</sup>Ο δε αποκρι-  
 θεις λεγει αυτω· κυριε αφες αυτην και τουτ· .. ετος ... οτου  
 σκαψω περι αυτην και βαλω κοπρια <sup>9</sup>και μεν ποιηση καρπον  
 ει δε μηγε εις το ..... ||ψεις αυτην <sup>10</sup>Ην δε διδασκ... Pet 74  
 εν μια των ... αγωγων εν τοις σαββασιν· <sup>11</sup>και ιδου γυνη πνευ-  
 μα εχουσα ασθειας ετη δεκα και οκτω· και ην συνκυπτουσα  
 και μη δυναμενη αιακυσθαι εις το παντελες· <sup>12</sup>ιδων δε αυτην  
 ο ιησους προσεφ... σεν και ειπεν αυτη· γυναι απολελυσαι της  
 ασθειας σου <sup>13</sup>και επεθηκεν αυτη τας χειρας και παραχρημα  
 ανωρθωθη και εδοξαζεν τον θεον <sup>14</sup>Αποκριθεις δε ο αρχι-  
 συναγωγος αγανακτων οτι τω σαββατω εθεραπευσεν ο ιησους  
 ελεγεν τω οχλω· εξ ημεραι εισιν εν αις δι εργαζεσθε εν ταυταις  
 ουν ερχομενοι θεραπευεσθε και μη τη ημερα του σαββατου·  
<sup>15</sup>Απεκριθη ουν ο ιησους και ειπεν αυτω υποκριτα εκαστος  
 υμων τω σαββατω ου λυει τον βουν αυτου η τον ονον απο της  
 φατνης και απαγαγων ποτιζει· <sup>16</sup>ταυτην δε θυγατερα αβρααμ·  
 ουσαν ην εδησεν ο σατανας ιδου δεκα και οκτω ετη ουκ εδει  
 λυθηναι απο του δεσμου τουτου τη ημερα του σαββατου  
<sup>17</sup>Και ταυτα λεγοντος αυτου κατησχυνοντο παντες οι αν||τικει- Pet 75  
 μενοι αυτω· και πας ο οχλος εχαιρεν επι πασιν τοις ενδοξοις  
 τοις γινομενοις υπ αυτου· <sup>18</sup>Ελεγεν δε αυτοις τινει ομοια  
 εστιν η βασιλεια των ουρανων η τινη ομοιωσω αυτην <sup>19</sup>Ομοια  
 εστι κοκκω σιναπεως ον λαβων ανθρωπος εβαλεν εις κηπον  
 εαυτου και ηυξησεν και εγενετο εις δενδρον μεγα και τα πετινα  
 του ουρανου κατεσκηνωσεν εν τοις κλαδοις αυτου <sup>20</sup>Παλιν  
 ειπεν τινι ομοιωσω την βασιλειαν του θεου <sup>21</sup>ομοια εστιν ζυμη  
 ην λαβουσα γυνη | εκρυψεν εις αλευρου σατα τρια εως ου  
 εξυμωθη ολον <sup>22</sup>Και διεπορευετο κατα πολεις και κωμας  
 διδασκων και ποριαν ποιουμενος εις ιερουσαλημ <sup>23</sup>Ειπεν δε  
 τις αυτω κυριε ει ολιγοι οι σωζομενοι ο δε ειπεν προς αυτους  
<sup>24</sup>αγωνιζεσθε εισελθειν δια της στενης πυλης οτι πολλοι λεγω  
 υμιν ζητησουσιν εισελθειν και ουκ ισχυσωσιν· <sup>25</sup>Αφ ου αν  
 εγερθη ο οικοδεσποτης και αποκλιση την θυραν και αρξησθε  
 εξω εσταιναι και κρουειν την θυραν λεγοντες κυριε || κυριε Pet 76  
 ανοιξον ημειν· και αποκριθεις ερει υμιν ουκ οίδα υμας ποθεν



εσται· <sup>26</sup>τοτε αρξησθαι λεγειν· εφαγομεν ενωπιον σου και επι-  
ομεν και εν ταις πλαταιαις ημων εδιδαξας· <sup>27</sup>Και αποκριθεις  
ερει· λεγω υμιν ουκ οίδα υμας ποθεν εστε αποστητε απ εμου  
παντες εργαται της αδικειας· <sup>28</sup>εκει εστε ο κλαυθμος και ο  
βρυγμος των οδοντων Οταν οψησθαι αβρααμ και ισαακ  
και ιακωβ· και παντας τους προφητας εν τη βασιλεια του θεου  
υμας δε εκβαλλομενους εξω <sup>29</sup>και ηξουσιν απο ανατολων και  
δυσμων· και βορρα και νωτου και ανακληθησονται εν τη βασι-  
λεια του θεου· <sup>30</sup>και ιδου Εισιν εσχατοι οι εσονται πρωτοι·  
και εισιν πρωτοι οι εσονται εσχατοι· <sup>31</sup>εν αυτη τη ημερα  
προσηλθον τινες φαρισαιοι λεγοντες αυτω εξελθε και πορευου  
εντευθεν οτι ηρωδης ζητι σε αποκτιναι· <sup>32</sup>Και αποκριθεις  
ειπεν αυτοις πορευθεντες ειπατε τη αλωπηκει ταυτη ιδου εκ-  
βαλλω δαιμονια και ιασεις επιτε||λω σημερον και αυριον και  
τη τριτη τελειουμε <sup>33</sup>πλην δει με σημερον και αυριον και τη  
εχομενη πορευεσθαι· οτι ουκ ενδεχεται προφητην απολεσθε εξω  
ιερουσαλημ· <sup>34</sup>Ιερουσαλημ· ιερουσαλημ· η αποκτινουσα τους  
προφητας και λιθοβολουσα τους απεσταλμενους προς αυτην  
ποσακεις ηθελησα επισυναξαι τα τεκνα σου ον τροπον ορνις  
την εαυτης νοσσιαν υπο τας πτερυγας και ουκ ηθελησεται  
<sup>35</sup>ιδου αφιεται υμιν ο οικος υμων ερημος λεγω δε υμιν οτι ου  
μη | με ιδητε εως αν ηξει οτε ειπητε ευλογημενος ο ερχομενος εν  
ονοματι κυριου

XIV. Και εγενετο εν τω ελθειν αυτον εις οικον τινος των  
αρχοντων των φαρισαιων σαββατου φαгин αρτον και αυτοι  
ησαν παρατηρουμενοι αυτον <sup>2</sup>και ιδου ανθρωπος τις· ην υδρω-  
πικος ενπροσθεν αυτον· <sup>3</sup>Και αποκριθεις ο ιησους ειπε προς  
τους νομικους και φαρισαιους λεγων· ει εξεστι τω σαββατω  
θεραπευειν· οι δε ησυχασαν· <sup>4</sup>και επιλαβομενος ιασατο αυτον  
και απελυσεν || <sup>5</sup>και αποκριθεις προς αυτους ειπεν τινος υμων  
υιος η βους εις φρεαρ ενπεσिताι και ουκ ευθεως ανασπαση  
αυτον εν τη ημερα του σαββατου· <sup>6</sup>και ουκ ισχυσαν ανταπο-  
κριθηναι αυτω προς ταυτα· <sup>7</sup>ελεγεν δε Προς τους κεκλη-  
μενους παραβολην επεχων πως τας πρωτοκλισιας εξελεγοντο  
λεγων προς αυτους· <sup>8</sup>οταν κληθης υπο τινος εις γαμους μη  
κατακλιθης εις την πρωτοκλισειαν· μηποτε εντιμωτερος σου η  
κεκλημενος υπ αυτου <sup>9</sup>και ελθων ο σε και αυτον | καλεσας ερι  
σοι δος τουτω τοπον και τοτε αρξη μετα εσχυνης τον εσχατον

Pet 77

Pet 78



τοπον κατεχειν· <sup>10</sup>αλλ οταν κληθης πορευθεις αναπεςε εις τον  
εσχατον τοπον ινα οταν ελθη ο κεκληκως σε ερι σοι φιλε προσ-  
αναβηθει ανωτερον τοτε εστε σοι δοξα ενωπιον παντων των  
συνανακιμενων σοι· <sup>11</sup>Οτι πας ο υψων εαυτον ταπεινω-  
θησεται· και ο ταπινων εαυτον υψωθησεται· <sup>12</sup>Ελεγεν δε  
και τω κεκληκοτι αυτον· οταν ποιης αριστον η δειπνον μη ||  
φωνει τους φιλους σου· μηδε τους αδελφους σου· μηδε τους Pet 79  
συγγενεις σου· μηδε γιτονας πλουσιους· μηποτε και αυτοι σε  
αντικαλεσουσιν και γενηται σοι ανταποδωμα· <sup>13</sup>αλλ οταν ποιης  
δοχην καλει πτωχους· αναπιρους· χωλους τυφλους· <sup>14</sup>και μα-  
καριος εση οτι ουκ εχουσιν ανταποδουναι σοι ανταποδοθησεται  
δε σοι εν τη αναστασει των δικαιων· <sup>15</sup>Ακουσας δε τις των  
συνανακιμενων ταυτα ειπεν αυτω μακαριος ος φαγεται αρτον  
εν τη βασιλεια | του θεου· <sup>16</sup>Ο δε ειπεν αυτω ανθρωπος τις  
εποιησεν διπνον μεγα και εκαλεσεν πολλους· <sup>17</sup>και απεστιλεν  
τον δουλων αυτου τη ωρα του διπνου ειπιν τοις κεκλημενοις  
ερχεσθε οτι ηδη ετοιμα εστιν παντα· <sup>18</sup>και ηρξαντο απο μιας  
παραιτισθαι παντες· Ο πρωτος ειπεν αυτω αγρον ηγορασα  
και εχω αναγκην εξελθειν και ιδειν αυτον ερωτω σε εχε με  
παρητημενον· <sup>19</sup>και Ο ετερος ειπεν ζευγη βοων ηγορασα  
πεντε και πορευομαι δοκιμασαι αυτα ερωτω σε εχε με παρη-||  
τημενον· <sup>20</sup>και Pet 80 Ετερος ειπεν γυναικα εγημα· και δια τουτο ου  
δυναμε ελθειν· <sup>21</sup>και παραγεναμενος ο δουλός εκινος απηγγιλεν  
τω κυριω αυτου ταυτα· Τότε οργισθεις ο οικοδεσποτης ειπεν  
τω δουλω αυτου· εξελθε ταχεως εις τας πλατιας και ρυμας  
της πολεως· και τους πτωχους και αναπιρους· και χωλους και  
τυφλους εισαγαγε ωδε· <sup>22</sup>Και ειπεν ο δουλός κυριε γεγονεν  
ως επεταξας και ετι τοπος εστιν· <sup>23</sup>και ειπεν ο κυριος προς τον  
δουλων· εξελθε εις τας | τας οδους και φραγμους και αναγκασον  
εισελθειν ινα γεμισθη ο οικος· <sup>24</sup>Λεγω γαρ υμιν οτι ουδεις  
των ανδρων εκινων των κεκλημενων γευσηται μου του διπνου·  
<sup>25</sup>Συνεπορευοντο δε αυτω οχλοι πολλοι· και στραφεις ειπεν  
προς αυτους· <sup>26</sup>ει τις ερχεται προς με και ου μισει τον πατερα  
αυτου και την μητερα· και την γυναικα· και τα τεκνα και τους  
αδελφους· και τας αδελφας ετι δε και την εαυτου ψυχην· ου  
δυναται μου ειναι μαθητης || <sup>27</sup>και οστις ου βασταζει τον Pet 81  
σταυρον εαυτου και ερχεται οπισω μου ου δυναται ειναι μου

μαθητης· <sup>28</sup>Τις γαρ ἐξ υμῶν θελῶν πυργὸν οἰκοδομησέ· οὐχὶ  
 πρῶτον καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ εἰς ἀπαρ-  
 τισμόν· <sup>29</sup>ἵνα μὴ ποτε θέντος αὐτοῦ θεμελίον καὶ μὴ ἰσχυρότος  
 ἐκτελεσάιν πάντες οἱ θεωροῦντες ἀρξονται αὐτῷ ἐμπεῖζειν  
<sup>30</sup>λέγοντες ὅτι οὗτος ὁ ἀνθρώπος ἤρξατο οἰκοδομῆν καὶ οὐκ  
 εἰσχύσεν ἐκτελεσάιν· <sup>31</sup>ἢ τις βασιλεὺς πορευόμενος συνβαλεῖν  
 ἑτέρῳ βασιλεὶ συνβαλεῖν εἰς πόλεμον· οὐχὶ καθίσας πρῶτον  
 βουλευεται εἰ δυνατός ἐστιν ἐν δέκα χιλίσιασιν ἀπαντῆσαι τῷ  
 μετὰ εἰκοσὶ χιλίσιαδων ἐρχομένῳ ἐπ' αὐτόν· <sup>32</sup>εἰ δὲ μὴγε ἐτι  
 αὐτοῦ πορρῷ οὗτος πρεσβίαν ἀποστίλας ἐρωτᾷ τὰ πρὸς εἰρήνην  
<sup>33</sup>Οὕτως οὖν πᾶς ἐξ υμῶν· ὅς οὐκ ἀποτασσεται πᾶσιν τοῖς  
 ἑαυτοῦ υπάρχουσιν οὐ δύναται μὲν εἶναι μαθητῆς· <sup>34</sup>Καλὸν  
 τὸ ἀλᾶς εἶναι δὲ καὶ τὸ ἀλᾶς μωρανθῆναι ἐν τινὶ ἀρτυθήσεται·  
<sup>35</sup>οὔτε εἰς γῆν· οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἐξω βαλλουσὶν  
 αὐτὸ ὁ ἐχὼν ὡ||τὰ ἀκούειν ἀκουέτω·

Pet 82

XV. Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ  
 ἀμαρτωλοὶ ἀκούειν αὐτοῦ· <sup>2</sup>καὶ διεγογγυζόν οἱ φαρισαῖοι καὶ  
 οἱ γραμματεῖς λέγοντες· ὅτι οὗτος ἀμαρτωλοὺς προσδέχεται καὶ  
 συναισθίει αὐτοῖς· <sup>3</sup>Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν  
 ταύτην λέγων· <sup>4</sup>Τις ἀνθρώπος ἐξ υμῶν ἔχων ἑκατὸν προβάτα  
 καὶ ἀπολέσας ἐν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενηκόντα ἐννέα  
 ἐν τῇ ἐρημῷ καὶ πορεύετο ἐπὶ τὸ ἀπολωλὸς ἕως οὐ εὕρῃ αὐτό·  
<sup>5</sup>καὶ εὕρων | ἐπιτιθήσκει ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων· <sup>6</sup>καὶ  
 ἔλθων εἰς τὸν οἶκον συνακαλεῖ τοὺς φίλους καὶ τοὺς γιτονας  
 αὐτοῦ λέγων αὐτοῖς συγχαρῆτε μοι ὅτι εὗρον τὸ πρόβατον μου  
 τὸ ἀπολωλός· <sup>7</sup>λέγω ὑμῖν· ὅτι οὕτως χάρα ἐστὶ ἐν τῷ οὐρανῷ  
 ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενηκόντα ἐννέα δικαίοις·  
 οἵτινες οὐ χρίαν ἔχουσιν μετανῆαι· <sup>8</sup>Ἡ τις γυνὴ δραχμὰς  
 ἔχουσα δέκα εἰς ἀπολέσῃ δραχμὴν μίαν· οὐχὶ ἀπτεῖ λυχνὸν  
 καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπὶ||μέλῳ ἕως ὅτου εὕρῃ· <sup>9</sup>καὶ  
 εὕρουσα συνακαλεῖ τὰς φίλας καὶ τὰς γιτονας λέγουσα συν-  
 χαρῆται μοι· ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα· <sup>10</sup>οὕτως λέγω  
 ὑμῖν χάρα γίνεται ἐν οὐρανῷ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ  
 ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι· <sup>11</sup>Εἶπεν δὲ ἀνθρώπος τις  
 εἶχεν δύο υἱούς· <sup>12</sup>καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ πατερ-  
 δός μοι τὸ ἐπιβάλλος τῆς οὐσίας καὶ δειείλεν αὐτοῖς τὸν βίον  
<sup>13</sup>καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἀπάντα ὁ νεώτερος  
 xiv 31 συνβαλεῖν bis scriptum    xv 12 ν μέρος supra ἐπιβάλλος τῆς scriptum

Pet 83

υιος απεδημησεν | εις χωραν μακραν· κακει διεσκορπισεν την  
 ουσιαν αυτου ζων ασωτως <sup>14</sup>δαπανησαντος δε αυτου παντα  
 εγειετο λιμος ισχυρος κατα την χωραν εκινην· και αυτος ηρξατο  
 υστερισθαι· <sup>15</sup>και Πορευθεις εκολληθη ενι των πολιτων της  
 χωρας εκινης και επεμψεν αυτον εις τους αγρους αυτου βοσκειν  
 χοιρους <sup>16</sup>και επεθυμει γεμισε την κοιλιαν αυτου απο των  
 κερατιων ων ησθιον οι χοροι και ουδεις εδιδου αυτω <sup>17</sup>εις εαυτον  
 δε ελθων ειπεν πωσοι μισθιοι του πατρος μου || περισσεουσιν Pet 84  
 αρτων εγω δε ωδε λιμω απολλυμαι <sup>18</sup>αναστας πορευσομε προς  
 τον πατερα μου και ερω αυτω πατερ ημαρτον εις τον ουρανον  
 και ενωπιον σου <sup>19</sup>και ουκετι ειμι αξιος κληθηναι υιος σου ποι-  
 ησον με ως ενα των μισθιων σου <sup>20</sup>και αναστας ηλθεν προς τον  
 πατερα αυτου· Ετι δε αυτου μακραν απεχοντος ιδεν αυτον  
 ο πατηρ αυτου και εσπλαγχνισθη και δραμων επεπεσεν επι  
 τον τραχηλον αυτου και κατεφιλησεν αυτον· <sup>21</sup>Ειπεν δε  
 αυτω ο υιος πατερ ημαρτον εις τον ου|ρανον και ενωπιον σου·  
 και ουκετι ειμι αξιος κληθηναι υιος σου· <sup>22</sup>Ειπεν δε ο πατηρ  
 προς τους δουλους αυτου εξενεγκατε στολην την πρωτην και  
 ενδυσате αυτον· και δοτε δακτυλιον εις την χειρα αυτου· και  
 υποδηματα εις τους ποδας <sup>23</sup>και ενεγκοντες τον μοσχον τον  
 σιτευτον θυσате και φαγοντες ευφρανθωμεν <sup>24</sup>οτι ουτος ο υιος  
 μου νεκρος ην και ανεζησεν· και απολωλως ην και ηυρεθη· και  
 ηρξαντο ευφρενεσθαι· <sup>25</sup>ην δε ο υιος Αυτου ο πρεσβυτερος εν  
 αγρω || και ως ερχομενος ηγγισεν τη οικεια ηκουσεν συμφωνιας Pet 85  
 και χορων· <sup>26</sup>και προσκαλεσαμενος ενα των παιδων επυνθανετο  
 το τι αν ειη ταυτα <sup>27</sup>ο δε ειπεν αυτω οτι ο αδελφος σου ηκει·  
 και εθυσεν ο πατηρ σου τον μοσχον τον σιτευτον οτι υγιενοντα  
 αυτον απελαβεν· <sup>28</sup>ωργισθη δε και ουκ ηθελεν εισελθειν· Ο  
 ουν πατηρ αυτου εξελθων παρεκαλει αυτον· <sup>29</sup>Ο δε αποκρι-  
 θεις ειπεν τω πατρι αυτου ιδου τοσαυτα ετη δουλευω σοι και  
 ουδεποτε εντολην σου παρηλθον και εμοι ουδεποτε εδωκας |  
 εριφον ινα μετα των φιλων μου ευφρανθω <sup>30</sup>οτε δε ο υιος σου  
 ουτος ο καταφαγων σου τον βιον μετα των πορνων ηλθεν  
 εθυσας αυτω τον μοσχον τον σιτευτον· <sup>31</sup>Ο δε ειπεν αυτω  
 τεκνον συ παντοτε μετ εμου ει· και παντα τα εμα σα εστιν·  
<sup>32</sup>ευφρανθηναι δε και χαρηναι εδει· οτι ο αδελφος σου ουτος  
 νεκρος ην και ανεζησεν και απωλωλως ην και ηυρεθη·

XVI. Ελεγεν δε και προς τους μαθητας αυτου· ανθρωπος  
 τις ην πλουσιος ος ειχεν οικονομον και ουτος διεβληθη αυτω ||  
 Pet 86 ως διασκορπιζων τα υπαρχοντα αυτου· <sup>2</sup>και φωνησας αυτον  
 ειπεν αυτω· τι τουτο ακουω περι σου αποδος τον λογον της  
 οικονομιας· σου· ου γαρ δυνηση ετι οικονομειν· <sup>3</sup>Ειπεν δε  
 εν εαυτω ο οικονομος τι ποιησω οτι ο κυριος μου αφερειτε την  
 οικονομιαν απ εμου· σκαπτειν ουκ ισχυω επετιν αισχυνομε  
<sup>4</sup>εγνων τι ποιησω ινα οταν μετασταθω εκ της οικονομιας  
 δεξονται με εις τους οικους εαυτων· <sup>5</sup>Και προσκαλεσαμενος  
 ενα εκαστον των χρεοφιλετων | του κυριου εαυτου ελεγεν τω  
 πρωτω ποσον οφειλεις τω κυριω μου <sup>6</sup>ο δε ειπεν εκατον βατους  
 ελεον· και ειπεν αυτω δεξε σου τα γραμματα και καθισας  
 ταχεως γραψον πεντηκοντα· <sup>7</sup>Επιτα ετερω ειπεν· συ δε  
 ποσον οφειλεις ο δε ειπεν εκατον κορους σιτου και λεγει αυτω  
 δεξε σου τα γραμματα· και καθισας ταχεως γραψον ογδοηκοντα·  
 Pet 87 <sup>8</sup>Και επηνεσεν ο κυριος τον οικονομον της αδικειας οτι φρονιμως  
 εποιησεν· οτι οι υιοι του αιωνος τουτου φρονιμωτεροι εισιν υπερ  
 τους || υιους του φωτος εις την γενεαν την εαυτων· <sup>9</sup>καγω υμιν  
 λεγω ποιησατε εαυτοις φιλους εκ του μαμωνα της αδικειας· ινα  
 οταν εκλιπη δεξωνται υμας εις τας αιωνιους σκηνας· <sup>10</sup>Ο  
 πιστος εν ελαχιστω και εν πολλω πιστος εστιν και ο εν  
 ελαχιστω αδικος· και εν πολλω αδικος εστιν· <sup>11</sup>ει ουν εν τω  
 αδικω μαμωνα πιστοι ουκ εγενεσθε· το αληθινον τις υμιν  
 πιστευσει <sup>12</sup>και ει εν τω αλλοτριω πιστοι ουκ εγενεσθε το  
 υμετερον τις υμιν δωσει <sup>13</sup>Ουδεις οικετης | δυναται δυσιν  
 κυριοις δουλευειν· ει γαρ τον ενα μισησει και τον ετερον  
 αγαπησει· η ενος ανθεξεται και του ετερον καταφρονησαι· ου  
 δυνασθαι θεω δουλευειν και μαμωνα· <sup>14</sup>Ηκουνον δε ταυτα  
 παντα και οι φαρισαιοι φιλαργυροι υπαρχοντες και εξεμυκτη-  
 ριζον αυτον· <sup>15</sup>Και ειπεν αυτοις υμεις εσται οι δικαιουντες  
 εαυτους ενωπιον των ανθρωπων ο δε θεος γινωσκει τας καρδιας  
 υμων· οτι το εν ανθρωποις υψηλον βδελυγμα ενωπιον του  
 Pet 88 θεου || <sup>16</sup>Ο νομος και οι προφηται εως ιωαννου απο τοτε η  
 βασιλεια του θεου ευαγγελειζετε και πας εις αυτην βιαζεται  
<sup>17</sup>Ευκοπωτερον δε εστιν τον ουρανον και την γην παρελθειν  
 η του νομου μιαν κερεαν πεσειν· <sup>18</sup>Πας ο απολυων την



γυναικα εαυτου και γαμων ετεραν μοιχευει· και πας ο απο-  
 λελυμενην απο ανδρος γαμων μοιχευει· <sup>19</sup>Ανθρωπος δε τις  
 ην πλουσιος και ενεδιδυσκετο πορφυραν και βυσσον ευφρε-  
 νομενος καθ ημεραν λαμπρως <sup>20</sup>πτω|χος δε τις ην ονοματι  
 λαζαρος· ος εβεβλητο προς τον πυλωνα αυτου ειλωμενος <sup>21</sup>και  
 επιθυμων χορτασθηναι απο των ψιχειων των πιπτοντων απο  
 της τραπεζης του πλουσιου. αλλα και οι κυνες ερχομενοι  
 απελιχον τα ελκη αυτου· <sup>22</sup>εγενετο δε αποθανιν τον πτωχον  
 και απενεχθηναι αυτον υπο των αγγγελων εις τον κολπον  
 αβρααμ· απεθανεν δε και ο πλουσιος και εταφη <sup>23</sup>και εν τω  
 αδη επαρας τους οφθαλμους αυτου υπαρχων εν βασανois ορα  
 τον αβρααμ απο μακροθεν || και λαζαρον εν τοις κολποις αυτου· Pet 89  
<sup>24</sup>και αυτος φωνησας ειπεν πατερ αβρααμ· ελεησον με και  
 πεμψον λαζαρον· ινα βαψη το ακρον του δακτυλου αυτου  
 υδατος και καταψυχη την γλωσσαν μου· οτι οδυνωμαι εν τη  
 φλογει ταυτη· <sup>25</sup>ειπεν δε Αβρααμ τεκνον μνησθητι οτι απε-  
 λαβες τα αγαθα σου εν τη ζωη σου· και λαζαρος· ομοιως τα  
 κακα· νυν δε ωδε παρακαλειται συ δε οδυνασε <sup>26</sup>και επι πασιν  
 τουτοις μεταξυ υμων και ημων· χασμα μεγα εστηρικται οπως  
 οι θελοντες διαβηναι | ευθεν προς υμας μη δυνονται μηδε οι  
 εκιθεν προς ημας διαπερωσιν· <sup>27</sup>Ειπεν δε ερωτω ουν σε  
 πατερ αβρααμ· ινα πεμψης αυτον εις τον οικον του πατρος  
 μου· <sup>28</sup>εχω γαρ πεντε αδελφους οπως διαμαρτυρηται αυτοις  
 ινα μη και αυτοι ελθωσιν εις τον τοπον τουτον της βασανου·  
<sup>29</sup>Λεγει δε αυτω· αβρααμ· εχωσι μωυσεα και τους προφητας  
 ακουσατωσαν αυτων· <sup>30</sup>ο δε ειπεν· ουχει πατηρ αβραμ· αλλ  
 εαν τις απο νεκρων πορευθη προς αυτους μετανοησουσιν· <sup>31</sup>ειπεν  
 δε αυτω || ει μωυσεως και των προφητων ουκ ακουουσιν· ουδε Pet 90  
 εαν τις εκ νεκρων αναστη πισθησονται·

XVII. Ειπεν δε προς τους μαθητας ανευδεκτον εστιν  
 του μη ελθιν τα σκανδαλα· ουαι δε δι ου ερχεται· <sup>2</sup>λυσιτελες  
 αυτω ει μυλος ονικος περικειται περι τον τραχηλον αυτου  
 και ερριπτε εν τη θαλασση η ινα σκανδαλιση ενα των μικρων  
 τουτων <sup>3</sup>Προσεχετε εαυτοις εαν αμαρτη εις σε ο αδελφος  
 σου επιτιμησον αυτω· και εαν μετανοηση | αφες αυτω· <sup>4</sup>Και  
 εαν επτακεις της ημερας αμαρτηση εις σε και επτακεις της



ημερας επιστρεψη λεγων μετανωω αφησις αυτω· <sup>5</sup>Και ειπον  
 οι αποστολοι τω κυριω προσθεσ ημιν πιστιν <sup>6</sup>ειπεν δε ο ιησους  
 ει εχεται πιστιν ως κοκκον σιναπεως ελεγεται αν τη συκαμινω  
 ταυτη εκριζωθητι και φυτευθητι εν τη θαλασση και υπηκου-  
 σεν αν υμιν· <sup>7</sup>τις δε εξ υμων δουλον Εχων αροτριωντα  
 η ποιμενοντα ος εισελθοντι εκ του αγρου ερει αυτω ευ||θεως  
 παρελθων αναπεσαι· <sup>8</sup>αλλ ουχει ερι αυτω ετοιμασον τι διπνησω  
 και περιζωσαμενος διακони μοι εως αν φαγω και πιω και μετα  
 ταυτα φαγεσαι και πιεσαι συ· <sup>9</sup>μη χαριν εχει τω δουλω εκινω  
 οτι εποιησεν τα διαταχθεντα ου δοκω· <sup>10</sup>ουτως και υμις οταν  
 ποιησητε παντα τα διαταχθεντα υμιν λεγεται δουλοι αχριοι  
 εσμεν· οτι ο οφιλομεν ποιησε πεποιηκαμεν <sup>11</sup>Και εγενετο  
 εν τω πορευεσθαι αυτον εις ιερουσαλημ και αυτος διηρχετο δια  
 μεσου σαμαρι|ας και γαλιλαιας <sup>12</sup>και εισερχομενου αυτου εις  
 τινα κωμην υπηνητησαν αυτω δεκα λεπροι ανδρες οι εστησαν  
 πορρωθεν <sup>13</sup>και αυτοι ηραν φωνην λεγοντες ιησου επιστατα  
 ελεησον ημας <sup>14</sup>και ειδων ειπεν αυτοις πορευθεντες επιδιξατε  
 εαυτους τοις ιερευσειν· και εγενετο εν τω υπαγειν αυτους  
 εκαθερισθησαν· <sup>15</sup>εις δε εξ αυτων ιδων οτι ιαθη υπεστρεψεν  
 μετα φωνης μεγαλης δοξαζων τον θεον <sup>16</sup>και επεσεν επι προσ-  
 ωπον παρα τους ποδας αυτου || ευχαριστων αυτω και αυτος  
 ην σαμαριτης· <sup>17</sup>Αποκριθεις δε ο ιησους ειπεν· ουχει· οι  
 δεκα εκαθερισθησαν· οι δε εννεα που <sup>18</sup>ουχ ευρεθησαν υπο-  
 στρεψαντες δουναι δοξαν τω θεω ει μη ο αλλογενης ουτος  
<sup>19</sup>και ειπεν αυτω αναστας πορευου· η πιστις σου σεσωκεν σε·  
<sup>20</sup>Επερωτηθεις δε υπο των φαρισαιων ποτε ερχεται η βασιλεια  
 του θεου απεκριθη αυτοις και ειπεν· ουκ ερχεται η βασιλεια  
 του θεου μετα παρατηρησεως· <sup>21</sup>ουδε ερουσιν ιδου ωδε η ιδου εκει  
 ιδου γαρ η βασιλεια του θεου | εντος υμων εστιν· <sup>22</sup>Ειπεν  
 δε προς τους μαθητας ελευσονται ημεραι οτε επιθυμησηται  
 μιαν των ημερων του υιου του ανθρωπου ιδειν και ουκ οψεσθαι·  
<sup>23</sup>Και ερουσιν υμιν ιδου ωδε η ιδου εκει ο χριστος μη πιστευση-  
 ται· μηδε απελθητε· μηδε διωξεται· <sup>24</sup>Ωσπερ γαρ η αστραπη  
 αστραπτουσα· εκ της υπ ουρανον εις την υπ ουρανον λαμπει  
 ουτως εσται και ο υιος του ανθρωπου εν τη ημερα αυτου·  
<sup>25</sup>Πρωτον δε δει αυτον πολλα παθειν και αποδοκιμασθηναι απο

Pet 91

Pet 92

της γενεας ταυτης || <sup>26</sup> και καθως εγενετο εν ταις ημεραις νωε Pet 93  
 ουτως εστε και εν ταις ημεραις του υιου του ανθρωπου· <sup>27</sup> ησθιου·  
 επινον· εγαμουν εξεγαμιζοντο αχρι ης ημερας εισηλθεν νωε  
 εις την κιβωτον και ηλθεν ο κατακλυσμος και απωλεσεν απαν-  
 τας· <sup>28</sup> Ομοιως και ως εγενετο εν ταις ημεραις λωτ· ησθιου  
 επινον ηγοραζον· επωλουν· εφυτευον ωκοδομουν· <sup>29</sup> η δε ημερα  
 εξηλθεν λωτ απο σοδομων εβρεξε πυρ και θιον απ ουρανου  
 και απωλεσεν απαντας <sup>30</sup> κατα τα αυτα εσται η ημερα εν η ο  
 υιος | του ανθρωπου αποκαλυπτεται· <sup>31</sup> Εν εκινη τη ημερα  
 ος εσται επι του δωματος και τα σκευη αυτου εν τη οικεια  
 μη καταβατω αραι αυτα· και ο εν τω αγρω ομοιως μη επι-  
 στρεψατω εις τα οπισω· <sup>32</sup> Μνημονευεται της γυναικος λωτ  
<sup>33</sup> Ος εαν ζητηση την ψυχην αυτου σωσαι απολεσει αυτην·  
 και ος εαν απολεσει αυτην ζωογονησει αυτην· <sup>34</sup> Λεγω υμιν  
 ταυτη τη νυκτι· δυο εσονται επι κλινης μιας εις παραλημφθη-  
 σεται και ο ετερος αφε||θησεται· <sup>35</sup> δυο εσονται αληθουσai Pet 94  
 επι το αυτο μια παραλημφθησεται και η ετερα αφεθησεται·  
<sup>36</sup> Και αποκριθεντες λεγουσιν αυτω που κυριε ο δε ειπεν αυτοις  
 οπου το σωμα εκει συναχθησονται οι αετοι·

XVIII. Ελεγεν δε και παραβολην αυτοις προς το διν παν-  
 τοτε προσευχεσθαι αυτους και μη εγκακιν <sup>2</sup> λεγων Κριτης  
 τις· ην εν τινει πολει τον θεον μη φοβουμενος· και ανθρωπον  
 μη εντρεπομενος· <sup>3</sup> χηρα δε τις ην εν τη πολει εκινη και ηρχετο  
 προς | αυτον λεγουσα εκδικησον με απο του αντιδικου μου <sup>4</sup> και  
 ουκ ηθελεν επι χρονον· Μετα δε ταυτα ειπεν εν εαυτω ει  
 και τον θεον ου φοβουμαι και ανθρωπον ουκ εντρεπομαι· <sup>5</sup> δια  
 γε το παρεχειν μοι κοπους την χηραν ταυτην εκδικησω αυτην  
 ινα μη εις τελος ερχομενη με υποπιαζη· <sup>6</sup> Ειπεν δε ο κυριος  
 ακουσαται τι ο κριτης της αδικειας λεγει <sup>7</sup> ο δε θεος ου μη  
 ποιηση την εκδικησιν των εκλεκτων αυτου των βωωντων προς  
 αυτον ημερας || και νυκτος και μακροθυμων επ αυτοις <sup>8</sup> ναι λεγω Pet 95  
 υμιν οτι εν ταχει ποιησει την εκδικησιν αυτων· πλην ο υιος  
 του ανθρωπου ελθων αρα ευρησει την πιστιν επι της γης·  
<sup>9</sup> Ειπεν δε και προς τινας τους πεποιστοτας εφ εαυτοις οτι εισιν  
 δικαιοι και εξουδενωντας τους λοιπους την παραβολην ταυτην  
<sup>10</sup> Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι· ο εις  
 φαρισαιος και ο ετερος τελωνης <sup>11</sup> Ο ουν φαρισαιος σταθεις  
 προς εαυτον ταυτα προσηυχετο | ο θεος ευχαριστω σοι οτι ουκ

εἰμεῖ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων ἀρπαγες· ἀδικοὶ· μοιχοὶ·  
 ἡ καὶ ὡς οὗτος ὁ τελωνὴς <sup>12</sup> νηστεύω δις τοῦ σαββατοῦ ἀπο-  
 δεκατῶ πάντα ὅσα κτῶμαι· <sup>13</sup> καὶ ὁ τελωνὴς μακροθεν ἐστὼς  
 οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπαραί· ἀλλ·  
 ἐτυπτεν εἰς τὸ στήθος αὐτοῦ λέγων ὁ θεὸς ἰλασθήτι μοι τῷ  
 ἀμαρτῶλῳ· <sup>14</sup> Λέγω ὑμῖν κατέβη οὗτος δέδικαιωμένος εἰς  
 τὸν οἶκον αὐτοῦ ἡ γὰρ ἐκείνος· ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπινω-  
 θήσεται οὗτος δὲ ταπινῶν ἑαυτὸν ὑψωθήσεται· <sup>15</sup> Προσεφέρου-  
 δε αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἀπτήται ἰδόντες δὲ οἱ μαθηταὶ  
 ἐπετιμήσαν αὐτοῖς· <sup>16</sup> Ὁ δὲ ἰησοῦς προσκαλεσαμένος αὐτὰ  
 εἶπεν ἀφεται τὰ παῖδια ἐρχέσθαι πρὸς με καὶ μὴ κωλύετε αὐτὰ  
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ <sup>17</sup> ἀμην γὰρ Λέγω  
 ὑμῖν· ὅς ἐάν μὴ δεξῇται· τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον  
 οὐ μὴ εἰσελθῇ εἰς αὐτήν· <sup>18</sup> Καὶ ἐπηρώτησεν αὐτὸν τις ἀρχὼν  
 λέγων· διδασκαλε ἀγαθε τί ποιήσας ζῶν | αἰώνιον κληρονο-  
 μῶσω· <sup>19</sup> Εἶπεν δὲ αὐτῷ ὁ ἰησοῦς τί με λέγεις ἀγαθόν· οὐδεὶς  
 ἀγαθὸς εἰ μὴ εἰς ὁ θεὸς <sup>20</sup> τὰς ἐντολάς οἶδας· μὴ μοιχεύσης μὴ  
 φονεύσης μὴ κλεψῇς· μὴ ψευδομαρτυρῇς· τίμα τὸν πατέρα  
 σου καὶ τὴν μητέρα σου <sup>21</sup> ὁ δὲ εἶπεν πάντα ταῦτα ἐφυλάξαμην  
 ἐκ νεότητος μου· <sup>22</sup> ἀκουσας Δὲ ταῦτα ὁ ἰησοῦς εἶπεν αὐτῷ·  
 ἐτι ἐν σοὶ λείπει πάντα ὅσα ἔχεις πώλησον καὶ δός πτωχοῖς  
 καὶ ἐξέλθῃς θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι <sup>23</sup> ὁ δὲ  
 ἀκουσας ταῦτα περιλυπὸς ἐγένετο || ἦν γὰρ πλουσίος σφοδρᾶ·  
<sup>24</sup> ἰδὼν δὲ αὐτὸν ὁ ἰησοῦς περιλυπὸν γενόμενον· εἶπεν πῶς  
 δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασι-  
 λείαν τοῦ θεοῦ <sup>25</sup> εὐκοπώτερον ἐστὶ καμῆλον διὰ τρυμαλίας  
 ραφίδος εἰσελθεῖν ἢ πλουσίον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελ-  
 θεῖν <sup>26</sup> εἶπον δὲ οἱ ἀκουσάντες καὶ τὶς δύναται σωθῆναι· <sup>27</sup> ὁ δὲ  
 εἶπεν τὰ ἀδύνατα παρὰ ἀνθρώποις δύνατα ἐστὶν παρὰ τῷ θεῷ  
<sup>28</sup> Εἶπεν δὲ ὁ πέτρος ἰδοὺ ἡμῖς ἀφήκ. μεν πάντα καὶ .κολου-  
 θήσα . ἐν σοὶ | <sup>29</sup> ὁ δὲ εἶπεν Ἀυτοῖς ἀμην λέγω ὑμῖν· ὅτι οὐδεὶς  
 ἐστὶν ὅς ἀφήκεν οἰκίαν· ἢ γονεῖς· ἢ ἀδελφούς· ἢ γυναῖκα ἢ τέκνα  
 ἐνεκεν τῆς βασιλείας τοῦ θεοῦ <sup>30</sup> ὅς οὐ μὴ ἀπολάβῃ πολλα-  
 πλάσιον ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ  
 ζῶν αἰώνιον κληρονομήσει· <sup>31</sup> Παραλαβὼν δὲ τοὺς δώδεκα  
 εἶπεν πρὸς αὐτοὺς ἰδοὺ ἀναβαίνομεν εἰς ἱεροσόλυμα καὶ τελε-  
 σθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ  
 τοῦ ἀνθρώπου <sup>32</sup> παραδο||

Pet 96

Pet 97

*Desunt folia tria usque ad xix 17.*

σιαν εχων επανω δεκα πολεων· <sup>13</sup> και ηλθεν Ο δευτερος Pet 98  
 λεγων· κυριε η μνας σου εποιησε πεντε μνας <sup>19</sup> ειπεν δε και  
 τουτω και συ γινου επανω πεντε πολεων· <sup>20</sup> και ετερος ηλθεν  
 λεγων κυριε ιδου η μνας σου ην ειχον αποκιμενην εν σου-  
 δαριω <sup>21</sup> εφοβουμην γαρ σε οτι ανθρωπος αυστηρος ει· ερεις  
 ο ουκ εθηκας· και θεριζεις ο ουκ εσπειρας· και συναγεις οθεν  
 ου διεσκορπισας· <sup>22</sup> Λεγει αυτω εκ του στοματος σου κρινω  
 σε ποιηρε δουλε ηδεις οτι εγω ανθρωπος αυστηρος | ειμει· αιρων  
 ο ουκ εθηκα και θεριζων ο ουκ εσπειρα· και συναγων οθεν ου  
 διεσκορπισα· <sup>23</sup> και διατι ουκ εδωκας μου το αργυριον μου επι  
 τραπέξαν και εγω ελθων συν τοκω αν επραξα αυτο· <sup>24</sup> και τοις  
 παρεστωσιν ειπεν· αρατε απ αυτου· την μναν και δοτε τω τας  
 δεκα μνας εχοντι· <sup>25</sup> και ειπον αυτω κυριε εχει δεκα μνας·  
<sup>26</sup> Λεγω γαρ υμιν· οτι παντι τω εχοντι δοθησεται· απο δε του  
 μη εχοντος και ο εχει αρθησεται απ αυτου <sup>27</sup> Πλην τους  
 εχθρους μου εκινους τους μη || θελησαντας με βασιλευσαι επ Pet 99  
 αυτους αγαγεται ωδε και κατασφαζεται αυτους εμπροσθεν  
 μου· <sup>28</sup> Και ειπων ταυτα επορευετο εμπροσθεν αναβαινων  
 εις ιεροσολυμα· <sup>29</sup> Και εγενετο ως ηγγισεν εις βηθθαγη και  
 βηθανιαν· προς το ορος το καλουμενον ελαιων απεστειλεν δυο  
 των μαθητων αυτου <sup>30</sup> ειπων υπαγεται εις την κατεναντι κωμην  
 εν η εισπορευομενοι ευρησεται πωλον δεδεμενον εφ ον ουδεις  
 πωποτε ανθρωπων εκαθισεν λυσαντες αυτον αγαγεται μοι·  
<sup>31</sup> και | εαν τις υμας ερωτα διατι λυετε ουτως ερειτε αυτω οτι ο  
 κυριος αυτου χριαν εχει· <sup>32</sup> Απελθοντες δε οι απεσταλμενοι  
 ευρον καθως ειπεν αυτοις· <sup>33</sup> λυνωντων δε αυτων τον πωλον· ειπον  
 οι κυριοι αυτου προς αυτους· τι λυετε τον πωλον· <sup>34</sup> οι δε ειπον  
 οτι ο κυριος αυτου χριαν εχει· <sup>35</sup> και ηγαγον αυτον προς τον  
 ιησουν και επιριψαντες εαυτων τα ιματια επι τον πωλον  
 επεβιβασαν τον ιησουν <sup>36</sup> πορευομενου δε αυτου ηδη υπεστρων-  
 νων τα ιματια εαυτων εν τη οδω· <sup>37</sup> εγγιζοντος δε αυτου η||δη Pet 100  
 προς τη καταβασει· του ορους των ελαιων ηρξαντο απαν το  
 πληθος των μαθητων χαιροντες αινειν τον θεον φωνη μεγαλη  
 περι πασων ων ιδον δυναμεων <sup>38</sup> λεγοντες ευλογημενος ο ερχο-



μενος βασιλευς εν ονοματι κυριου ειρηνη εν ουρανω και δοξα εν υψιστοις <sup>39</sup>Και τινες των φarisaiων απο του οχλου ειπον προς αυτον· διδασκαλε επιτιμησον τοις μαθηταις σου <sup>40</sup>Και αποκριθεις ειπεν αυτοις αμην λεγω υμιν οτι εαν ουτοι σιωπησουσιν οι λιθοι κεκραξονται· <sup>41</sup>και ως | ηγγισεν ιδων την πολιν εκλαυσεν επ αυτη <sup>42</sup>λεγων· οτι ει εγνωσ και συ και γε εν τη ημερα σου· ταυτη τα προς ειρηνην σου· νυν δε εκρυβη απο οφθαλμων σου· <sup>43</sup>οτι ηξουσιν ημεραι επι σε και παραβαλουσιν οι εχθροι σου χαρακα σοι· και περικυκλωσουσιν σε και συνεξουσι σε παντοθεν· <sup>44</sup>και εδαφιουσι σε και τα τεκνα σου εν σοι· και ουκ αφησουσιν εν σοι λιθον επι λιθω· ανθ ων ουκ εγνωσ τον καιρον της επισκοπης σου· <sup>45</sup>Και εισελθων εις το ιερων ηρξατο εκβαλλειν || τους πωλουντας και αγοραζοντας <sup>46</sup>λεγων αυτοις γεγραπται οτι ο οικος μου οικος προσευχης εστιν υμεις δε αυτον εποιησαται σπηλαιον ληστων· <sup>47</sup>Και ην διδασκων καθ ημεραν εν τω ιερω· οι δε αρχιερεις και οι γραμματεις εξητουν αυτον απολεσαι και οι πρωτοι του λαου <sup>48</sup>και ουχ ευρισκον το τι ποιησωσιν ο λαος γαρ απας εξεκρεματο αυτου ακουων·

XX. Και εγενετο εν μια των ημερων εκινων διδασκοντος τον λαον εν τω ιερω και ευαγγελιζομενου επεστησαν· οι | αρχιερεις και οι γραμματεις συν τοις πρεσβυτεροις <sup>2</sup>και ειπον προς αυτον λεγοντες ειπε ημιν εν ποια εξουσια ταυτα ποιεις η τις εστιν ο δους σοι την εξουσιαν ταυτην· <sup>3</sup>Αποκριθεις δε ο ιησους ειπεν προς αυτους ερωτησω υμας καγω ενα λογον και ειπαται μοι <sup>4</sup>το βαπτισμα το ιωαννου ποθεν ην εξ ουρανου η εξ ανθρωπων <sup>5</sup>οι δε διελογισοντο προς αλληλους λεγοντες εαν ειπωμεν εξ ουρανου ερει ημιν διατι ουν ουκ επιστευσταται αυτω <sup>6</sup>εαν δε ειπωμεν || εξ ανθρωπων πας ο λαος καταλιθασει ημας πεπισμενος γαρ εστιν ιωαννην προφητην ειναι· <sup>7</sup>Και απεκριθησαν μη ειδεναι ποθεν· <sup>8</sup>Και ο ιησους ειπεν αυτοις ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω· <sup>9</sup>Ηρξα δε προς τον λαον λεγειν την παραβολην ταυτην· ανθρωπος εφυτευσεν αμπελωνα· και εξεδото αυτον γεωργοις και απεδημησε χρονους ικανους <sup>10</sup>και εν τω χρονω απεστειλεν προς τους γεωργους δουλον ινα απο του καρπου του αμπελωνος δωσιν αυτω· Οι δε γεωργοι δι|ραντες αυτον εξαπεστειλαν κενον· <sup>11</sup>και προσεθετο πεμφαι ετερον δουλον οι δε κακεινον διραντες και ατιμασαντες



εξαπεστειλαν καιιον· <sup>12</sup>Και προσεθετο πεμφαι τριτον οι δε  
 και τουτον τραυματισαντες εξεβαλον <sup>13</sup>Ειπεν δε ο κυριος  
 του αμπελωνος τι ποιησω πεμφω τον υιον μου τον αγαπητον  
 ισως τουτον ιδοντες εντραπησονται· <sup>14</sup>Ιδοντες δε αυτον οι  
 γεωργοι ειπον προς εαυτους λεγοντες ουτος εστιν ο κληρονομος  
 αποκτινωμεν αυτον ινα ημων γενηται || η κληρονομια <sup>15</sup>και Pet 103  
 εκβαλοντες αυτον εξω του αμπελωνος απεκτιναν τι ουν ποιησει  
 ο κυριος του αμπελωνος <sup>16</sup>ελευσεται και απωλεσει τους γεωργους  
 τουτους και τον αμπελωνα εκδωσει αλλοις γεωργοις Ακου-  
 σαιτες δε ειπον μη γεινοιτο· <sup>17</sup>ο δε εμβλεψας αυτοις ειπεν τι ουν  
 εστιν το γεγραμμενον τουτο· λιθον ον απεδοκιμασαν οι οικο-  
 δομουντες ουτος εγεινηθη εις κεφαλην γωνιας· <sup>18</sup>πας ο πεσων  
 επ εκεινον τον λιθον συνθλασθησεται· εφ ον δ αν πεση λικμ|ησει  
 αυτον· <sup>19</sup>Και εξητησαν οι αρχιερεις και οι γραμματεις επι-  
 βαλειν επ αυτον τας χειρας εν αυτη τη ωρα και εφοβηθησαν  
 τον οχλον· εγνωσαν γαρ οτι προς αυτους την παραβολην  
 ταυτην ειπεν· <sup>20</sup>Και παρατηρησαντες απεστειλαν ενκαθετους  
 υποκρινομενους εαυτους ειναι δικαιους ινα επιλαβωνται αυτου  
 λογον εις το παραδουναι αυτον τη αρχη και τη εξουσια του  
 ηγεμονος· <sup>21</sup>Και επηρωτησαν αυτον λεγοντες διδασκαλε·  
 οιδαμεν οτι ορθως λε|γεις και διδασκεις και ου λαμβανεις προσ- Pet 104  
 ωπον ανθρωπου αλλ· επ αληθειας την οδον του θεου διδασκεις  
<sup>22</sup>ειπε ουν ημιν εξεστιν καισαρι φορον δουναι· η ου <sup>23</sup>Κατα-  
 νοησας δε αυτων την πανουργιαν ειπε αυτοις τι με πιραζετε  
<sup>24</sup>επιδειξεται μοι δηναριον τινος εχει ικονα και επιγραφην· οι  
 δε ειπον καισαρος <sup>25</sup>Και αποκριθεις ο ιησους ειπεν αυτοις  
 αποδοτε τοιουνν τα καισαρος καισαρι και τα του θεου τω θεω  
<sup>26</sup>και ουκ ισχυσαν επιλαβεσθαι αυτου ρηματος εναντιον του  
 λαου | και θαυμασαντες επι τη αποκρισι αυτου εσιγησαν·  
<sup>27</sup>Προσελθοντες δε τινες των σαδδουκαιων οι λεγοντες μη ειναι  
 αναστασιν επηρωτησαν αυτον <sup>28</sup>λεγοντες· διδασκαλε μωυσης  
 εγραψεν ημιν· εαν τινος αδελφος αποθανη εχων γυναικα·  
 και ουτος ατεκνος αποθανη ινα λαβη ο αδελφος αυτου την  
 γυναικα· και εξανασθηση σπερμα τω αδελφω αυτου· <sup>29</sup>Επτα  
 ουν αδελφοι ησαν· και ο πρωτος λαβων γυναικα απεθανεν  
 ατεκνος <sup>30</sup>και ε||

*Desunt folia quattuor usque ad xxi 22.*

- Pet 105 ραι εκδικησεως αυται εισιν του πλησθηναι παντα τα γεγραμμενα <sup>23</sup>Ουαι δε ταις εν γαστρι εχουσαις και ταις θηλαζουσαις εν εκιναις ταις ημεραις· Εσται γαρ αναγκη μεγαλη επι της γης και οργη τω λαω τουτω <sup>24</sup>και πεσουνται εν στοματι μαχαιρας και αιχμαλωτισθησονται εις παντα τα εθνη και ιερουσαλημ εσται πατουμενη υπο εθνων αχρι ου πληρωθωσιν καιροι εθνων· <sup>25</sup>Και εσται σημια εν ηλιω και σεληνη και αστροις και επι της γης συνοχη εθνων εν απορια ηχους | θαλασσης και σαλου· <sup>26</sup>αποψυχωντων των ανθρωπων απο φοβου και προσδοκias των επερχομενων τη οικουμενη· αι γαρ δυναμεις των ουρανων σαλευθησονται· <sup>27</sup>Και τοτε οψονται τον υιον του ανθρωπου ερχομενον επι των νεφελων του ουρανου μετα δυναμεως και δοξης πολλης <sup>28</sup>Αρχομενων δε τουτων γινεσθαι ανακυψατε και επαραται τας κεφαλας υμων· διοτι εγγιζει η απολυτρωσις υμων· <sup>29</sup>Και ειπεν παραβολην αυτοις ειδετε την συκην και
- Pet 106 παντα τα δενδρα· <sup>30</sup>οταν || προβαλουσιν ηδη βλεποντες αφ εαυτων γινωσκεται οτι ηδη εγγυς το θερος εστιν· <sup>31</sup>ουτως και υμις οταν ιδητε ταυτα γινομενα τοτε γινωσκεται οτι εγγυς εστιν η βασιλεια του θεου <sup>32</sup>Αμην λεγω υμιν ου μη παρελθη η γενεα αυτη εως αν παντα γενηται <sup>33</sup>ο ουρανος και η γη παρελευσονται οι δε λογοι μου ου μη παρελθωσιν· <sup>34</sup>Προσεχεται δε εαυτοις μηποτε βαρυθωσιν υμων αι καρδιαι εν κρεπαλη και μεθη και μεριμναις βιωτικαις και εφνειδιον· επι|στη εφ υμας η ημερα εκινη· <sup>35</sup>ως παγις γαρ επελευσεται επι παντας τους καθημενους επι προσωπον πασης της γης <sup>36</sup>Αγρυπνιτε ουν εν παντι καιρω δεομενοι ινα καταξιωθηται εκφυγιν παντα ταυτα τα μελλοντα γινεσθαι και σταθηναι εμπροσθεν του υιου του ανθρωπου <sup>37</sup>Ην δε τας ημερας εν τω ιερω διδασκων τας δε νυκτας εξερχομενους ηυλιζετο εις το ορος το καλουμενον ελαιων·
- Pet 107 <sup>28</sup>και πας ο λαος ορθριζεν προς αυτον εν τω ιερω ακουειν || αυτου·
- XXII. Ηγγιζεν δε η εορτη των αζυμων η λεγομενη πασχα· <sup>2</sup>και εξητουν οι αρχιερεις και οι γραμματεις το πως ανελωσιν αυτον· εφοβουντο γαρ τον λαον <sup>3</sup>Εισηλθεν δε σατανας εις ιουδαν τον επικαλουμενον ισκαριωτην οντα εκ του αριθμου των δωδεκα· <sup>4</sup>και απελθων συνελαλησεν τοις αρχιερευσειν και γραμματευσειν και στρατηγοις το πως αυτον παραδω αυτοις

<sup>5</sup> και εχαρησαν· και συνεθεντο αυτω αργυριον δουναι <sup>6</sup>και απο  
 τοτε εξητι ευκαιριαν του παραδουναι αυτον αυτοις ατερ οχλου·  
<sup>7</sup>ηλθεν δε Η ημερα των αζυμων εν η εδει θυσθαι το πασχα·  
<sup>8</sup>και απεστειλεν πετρον και ιωαννην ειπων πορευθεντες ετοι-  
 μασεται ημιν το πασχα ινα φαγωμεν <sup>9</sup>Οι δε ειπον αυτω  
 που θελεις ετοιμασωμεν <sup>10</sup>ο δε ειπεν αυτοις ιδου εισελθοντων  
 υμων εις την πολιν συναντησει υμιν ανθρωπος κεραμιον υδατος  
 βασταζων ακολουθησεται αυτω εις την οικειαν ου εαν εισπο-  
 ρευεται <sup>11</sup>και ερειτε τω οικοδεσποτη της οικιας. λε||γει ο δι- Pet 108  
 δασκαλος που εστιν το καταλυμα οπου το πασχα μετα των  
 μαθητων μου φαγω <sup>12</sup>και εκεινος διξει υμιν αναγαιον μεγα  
 εστρωμενον κακει ετοιμασατε· <sup>13</sup>απελθοντες δε ηυρον καθως  
 ειρηκεν αυτοις και ητοιμασαν το πασχαχα· <sup>14</sup>Οτε δε εγενετο  
 η ωρα ανεπεσεν και οι δωδεκα αποστολοι συν αυτω· <sup>15</sup>Και  
 ειπεν προς αυτους επιθυμια επεθυμησα τουτο το πασχα φαγειν  
 μεθ υμων προ του με παθειν· <sup>16</sup>Λεγω γαρ υμιν ουκετι ου μη  
 φαγω εξ αυτου εως οτου πληρωθη εν τη βασιλεια του θεου  
<sup>17</sup>Και δεξαμενος ποτηριον ευχαριστησας ειπεν· λαβεται τουτο  
 και διαμερισται εαυτοις <sup>18</sup>λεγω γαρ υμιν οτι ου μη πιω εκ του  
 γεινηματος της αμπελου εως οτου η βασιλεια του θεου ελθη·  
<sup>19</sup>και λαβων αρτον ευχαριστησας εκλασεν και εδωκεν αυτοις  
 λεγων· τουτο εστιν το σωμα μου το υπερ υμων διδομενον τουτο  
 ποιειται εις την εμην αναμνησιν· <sup>20</sup>ωσαντως και το Ποτηριον  
 μετα το διπνησαι λεγων || τουτο το ποτηριον η καινη διαθηκη εν Pet 109  
 τω αιματι μου το υπερ υμων εκχυνομενον· <sup>21</sup>πλην ιδου η χειρ  
 του παραδιδοντος με μετ εμου επι της τραπέζης <sup>22</sup>και ο μεν υιος  
 του ανθρωπου πορευεται κατα το ωρισμενον πλην ουαι τω  
 ανθρωπω εκινω δι ου παραδιδετε <sup>23</sup>Και αυτοι ηρξαντο συν-  
 ζητιν προς εαυτους το τις ara ειη εξ αυτων ο τουτο μελλων  
 πρασσειν· <sup>24</sup>Εγενετο δε και φιλονικεια εν αυτοις· το τις  
 αυτων δοκει εινα μιζων <sup>25</sup>Ο δε ειπεν αυτοις οι βασιλεις  
 των | εθνων κατακυριευουσιν αυτων· και οι εξουσιαζοντες αυτων  
 ευεργεταται καλουνται <sup>26</sup>υμις δε ουχ ουτως· αλλ ο μιζων εν υμιν  
 γενεσθω ως ο νεωτερος και ο ηγουμενος ως ο διακωνων· <sup>27</sup>τις γαρ  
 μιζων ο ανακιμενος η ο διακωνων ουχει ο ανακιμενος εγω δε  
 ειμει εν μεσω υμων ως ο διακωνων <sup>28</sup>υμις δε εσται οι διαμεμενη-

Pet 110

κοτες μετ εμου εν τοις πιασμοις μου· <sup>29</sup>καγω διατιθεται υμιν καθως διεθετο μοι ο πατηρ μου βασιλειαν· <sup>30</sup>ινα εσ||θειεται και πινηται μετ εμου επι της τραπεζης μου εν τη βασιλεια μου. Και καθησεσθε επι θρονων κρινοντες τας δωδεκα φυλας του ισραηλ·

<sup>31</sup>Ειπεν δε ο κυριος σιμων σιμων ιδου ο σατανας εξετησατο υμας του σινιασαι ως τον σιτον· <sup>32</sup>εγω δε εδεθηην περι σου ινα μη εκλιπη η πιστις σου· και συ Ποτε επιστρεψας στηριξον τους αδελφους σου· <sup>33</sup>Ο δε ειπεν αυτω κυριε μετα σου ετοιμος ειμει και εις φυλακην και εις θανατον πορευεσθαι· <sup>34</sup>ο δε | εφη λεγω σοι πετρε ου μη φωνηση σημερον αλεκτωρ· πριν η τρις απαρνηση μη ειδεναι με· <sup>35</sup>Και ειπεν αυτοις οτε απεστιλα υμας ατερ βαλλαντιου και πηρας και υποδηματων μη τινος υστερησεται· οι δε ειπον ουθενος <sup>36</sup>Ειπεν ουν αυτοις αλλα νυν ο εχων βαλλαντιον αρατω ομοιως και πηραν και ο μη εχων πωλησει το ιματιον αυτου και αγοραση μαχαιραν· <sup>37</sup>Λεγω γαρ υμιν οτι ετι τουτο το γεγραμμενον

Pet 111

δει τελεσθηναι εν εμοι το και μετα α||νομων ελογισθη και γαρ τα περι εμου τελος εχει· <sup>38</sup>Οι δε ειπον κυριε ιδου μαχαιρε δυο ωδε· ο δε ειπεν αυτοις ικανον εστιν· <sup>39</sup>Και εξελθων επορευθη εις το ορος των ελαιων κατα το εθος· ηκολουθησαν δε αυτω και οι μαθηται αυτου· <sup>40</sup>Γενομενος δε επι τω τοπω ειπεν αυτοις προσευχεσθαι μη εισελθιν εις πιασμον <sup>41</sup>Και αυτος απεσ-

πασθη απ αυτων ωσει λιθου βολην και θεις τα γονατα προσηυχето <sup>42</sup>λεγων· πατηρ ει βουλει παρενεγκειν το ποτηριον τουτο απ εμου | πλην· μη το θελημα μου αλλα το σον γενησθω

<sup>43</sup>Και αναστας απο της προσευχης ελθων προς τους μαθητας ευρεν αυτους κοιμουμενους· απο της λυπης <sup>44</sup>Και ειπεν αυτοις τι καθευδεται ανασταντες προσευχεσθαι ινα μη εισελθητε εις πιασμον <sup>45</sup>Ετι αυτου λαλουντος ιδου οχλος και ο λεγομενος ιουδας εις των δωδεκα προηρχετο· αυτους· και ηγγισεν τω ιησου φιλησαι αυτον· <sup>46</sup>Ο δε ιησους ειπεν αυτω ιουδα φιληματι τον υιον του ανθρωπου παραδιδως <sup>47</sup>ιδοντες δε οι περι αυτον το ||

*Deest folium usque ad vers 57.*

Pet 112

αυτον λεγων· γυναι ουκ οίδα αυτον· <sup>48</sup>και μετα βραχυ ετερος ιδων



αυτον εφη και συ εξ αυτων ει· ο δε πετρος ειπεν ανθρωπε ουκ ειμει <sup>59</sup>Και διαστασης ωσει ωρας μιας αλλος τις δεισχυριζετο λεγων επ αληθειας και ουτος μετ αυτου ην και γαρ γαλιλαιος εστιν· <sup>60</sup>ειπεν δε ο πετρος ανθρωπε ουκ οίδα ο λεγεις· και παραχρημα ετι λαλουντος αυτου εφωνησεν αλεκτωρ· <sup>61</sup>Και στραφεις ο κυριος ενεβλεψεν τω πετρω· και υπεμνησθη ο πετρος του λογου του ιησου ως ειπεν αυτω | οτι πριν αλεκτορα φωνησαι απαρνηση με τρις· <sup>62</sup>και εξελθων εξω ο πετρος εκλαυσεν πικρως· <sup>63</sup>Και οι ανδρες οι συνεχοντες τον ιησουν ενεπαιζον αυτω δερουντες <sup>64</sup>και περικαλυψαντες αυτον ετυπτον αυτου το προσωπον και επηρωτων αυτον λεγοντες προφητευσον τις εστιν ο παισας σε· <sup>65</sup>και ετερα πολλα βλασφημουντες ελεγον εις αυτον <sup>66</sup>Και ως εγενετο ημερα συνηχθη το πρεσβυτεριον του λαου· αρχιερεις τε και γραμματεις και ηγαγον αυτον εις το συνεδριον εαυτων λεγοντες <sup>67</sup>ει συ ει ο χριστος ειπε ημιν· Pet 113  
Ειπεν δε αυτοις εαν υμιν ειπω ου μη πιστευσητε· <sup>68</sup>εαν δε και ερωτησω ου μη αποκριθηναι μοι η απολυσητε· <sup>69</sup>απο του νυν Εσται ο υιος του ανθρωπου καθημενος εκ δεξιων της δυναμεως του θεου <sup>70</sup>ειπον δε παντες συ ουν ει ο υιος του θεου ο δε προς αυτους εφη· υμεις λεγεται οτι εγω ειμι <sup>71</sup>Οι δε ειπον τι ετι χριαν εχομεν μαρτυριας αυτοι γαρ ηκουσαμεν απο του στοματος αυτου·

XXIII. Και ανασταν απαν το πληθος αυτων ηγαγον αυτον επι τον πιλατον· <sup>2</sup>ηρξαντο δε κατηγοριν αυτου λεγοντες τουτον ευρομεν· διαστρεφοντα το εθνος ημων και κωλυοντα καισαρει φορους διδοναι· λεγοντα εαυτον χριστον βασιλεα ειναι· <sup>3</sup>Ο δε πιλατος επηρωτησεν αυτον λεγων συ ει ο βασιλευς των ιουδαιων ο δε αποκριθεις αυτω εφη συ λεγεις· <sup>4</sup>ο δε πιλατος ειπεν προς Τους αρχιερεις και τους οχλους ουδεν ευρισκω αιτιον εν τω ανθρωπω τουτω· <sup>5</sup>Οι δε επισχουν λεγοντες οτι ανασειει τον λαον διδασκων καθ ολης της ιουδαιας· αρξαμενος απο της || γαλιλαιας εως ωδε· <sup>6</sup>πιλατος δε ακουσας γαλιλαιας επη- Pet 114  
ρωτησεν ει ο ανθρωπος γαλιλαιος εστιν· <sup>7</sup>και επιγινους οτι εκ της εξουσιας ηρωδου εστιν· ανεπεμψεν αυτον προς ηρωδην οντα και αυτον εν ιεροσολυμοις εν ταυταις ταις ημεραις· <sup>8</sup>ο δε Ηρωδης



ιδων τον ιησουν εχαρη λειαν ην γαρ θελων εξ ικανου χρονου  
ιδειν αυτον δια το ακουειν πολλα περι αυτου και ηλπιζεν τι  
σημιον ιδειν υπ αυτου γινομενον· <sup>9</sup>επηρωτα δε αυτον εν λογοις  
ικανοις αυτος δε ουδεν απεκρινατο αυτω· <sup>10</sup>ιστηκεισαν | δε οι  
αρχιερεις και οι γραμματεις ευτονως κατηγορουντες αυτου·  
<sup>11</sup>Εξουθενησας δε αυτον και ο ηρωδης συν τοις στρατευμασιν  
αι του και εμπεξας περιβαλων αυτον εσθητα λαμπραν ανεπεμψεν  
αυτον πιλατω· <sup>12</sup>εγενοντο δε φιλοι ο τε πιλατος και ο ηρωδης εν  
αυτη τη ημερα μετ αλληλων προυπηρχον γαρ εν εχθρα οντες  
προς εαυτους· <sup>13</sup>πιλατος δε συγκαλεσαμενος τους αρχιερεις και  
τους αρχοντας και τον λαον <sup>14</sup>ειπεν προς αυτους προσηνεγκατε  
μοι || τον ανθρωπον τουτον ως αποστρεφοντα τον λαον και ιδου  
εγω ενωπιον υμων ανακρινας ουδεν ευρον εν τω ανθρωπω τουτω  
αιτιον ων κατηγορειτε κατ αυτον· <sup>15</sup>αλλ ουτε Ηρωδης ανε-  
πεμψα γαρ υμας προς αυτον· και ιδου ουδεν αξιον θανατου  
εστιν πεπραγμενον εν αυτω <sup>16</sup>παιδευσας ουν αυτον απολυσω·  
<sup>17</sup>Συνηθιαν δε ειχεν απολυνειν αυτοις ενα κατα εορτην· <sup>18</sup>Ανε-  
κραξαν δε παν πληθει λεγοντες· αιρε τουτον απολυσον δε ημιν  
τον βααραββαν· <sup>19</sup>οστις ην δια στασιν τινα γεναμενην | εν τη  
πολει και φονον βεβλημενος εις φυλακην· <sup>20</sup>Παλιν ουν ο  
πιλατος προσεφωνησεν θελων απολυσαι τον ιησουν <sup>21</sup>οι δε  
επεφωνουν λεγοντες σταυρωσον σταυρωσον αυτον <sup>22</sup>Ο δε  
τριτον ειπεν προς αυτους τι γαρ κακον εποιησεν ουτος· ουδεν  
αιτιον θανατου ευρον εν αυτω παιδευσας ουν αυτον απολυσω  
<sup>23</sup>Οι δε επεκιντο φωναις μεγαλαις αιτουμενοι αυτον σταυρωθηναι·  
και κατισχυον αι φωναι αυτων και των αρχιερων· <sup>24</sup>Ο δε  
πιλατος ε||πεκρινε γενεσθαι το αιτημα αυτων· <sup>25</sup>απελυσεν δε τον  
δια στασιν και φονον βεβλημενον εις την φυλακην ον ητουντο  
τον δε ιησουν παρεδωκεν τω θεληματι αυτων· <sup>26</sup>Και ως  
απηγαγον αυτον επιλαβομενοι σιμωνος τινος κυρηναιου ερχο-  
μενου απ αγρου επεθηκαν αυτω τον σταυρον φερειν οπισθεν του  
ιησου <sup>27</sup>Ηκολουθει δε αυτω πολυ πληθος του λαου· και  
γυναικων αι εκοπτοντο και εβρηνουν αυτον <sup>28</sup>Στραφισ δε  
προς αυτας ο ιησους ειπεν θυγατερες ιερουσαλημ | μη κλαιετε  
επ εμε πλην εφ εαυτας κλαιεται και επι τα τεκνα υμων· <sup>29</sup>οτι  
ιδου ερχονται ημεραι εν αις ερουσιν μακαριαι αι στιραι και αι

Pet 115

Pet 116

κοιλιαι αι ουκ εγεννησαν και μαστοι οι ουκ εθηλασαν· <sup>31</sup>τοτε  
 αρξωνται λεγειν τοις ορεσιν πεσατε εφ ημας και τοις βουνοις  
 καλυψατε ημας· <sup>31</sup>οτι ει εν τω υγρω ξυλω ταυτα ποιουσιν εν  
 τω ξηρω τι αν γενηται· <sup>32</sup>Πηγοντο δε και ετεροι δυο κακουργοι  
 συν αυτω ανερεθηναι· <sup>33</sup>και οτε Απηλθον επι τον τοπον  
 τον καλουμενον κρα||νιον εκει εσταυρωσαν αυτον· και τους Pet 117  
 κακουργους· ον μεν εκ δεξιων ον δε εξ ευωνυμων <sup>34</sup>Ο δε  
 ιησους ελεγεν πατερ αφες αυτοις ου γαρ οιδασιν τι ποιουσιν  
 Διαμεριζομενοι δε τα ιματια αυτου εβαλλον κληρους <sup>35</sup>και ιστη-  
 κει ο λαος θεωρων· εξεμυκτηριζον δε και οι αρχοντες συν αυτοις  
 λεγοντες· αλλους εσωσεν σωσατο εαυτον ει ουτος εστιν ο χριστος  
 ο του θεου εκλεκτος· <sup>36</sup>ενεπεζον δε αυτω και οι στρατιωται προσ-  
 ερχομενοι και οξος προσφεροντες αυτω <sup>37</sup>και λεγοντες | ει συ ει  
 ο βασιλευς των ιουδαιων σωσον σεαυτον· <sup>38</sup>Ην δε και επι-  
 γραφη γεγραμμενη επ αυτω γραμμασιν ελληνικοις και ρωμαικοις  
 και εβραϊκοις· ουτος εστιν ιησους ο βασιλευς των ιουδαιων·  
<sup>39</sup>Εις δε των κρεμασθεντων κακουργων· εβλασφημει αυτον λεγων·  
 ει συ ει ο χριστος σωσον σεαυτον και ημας· <sup>40</sup>Αποκριθεις δε  
 ο ετερος επετιμα αυτω λεγων ουδε φοβη συ τον θεον οτι εν τω  
 αυτω κριματι ει· <sup>41</sup>και ημεις μεν δικαιως αξια γαρ ων επραξα-  
 μεμοι ||

*Desunt folia tria usque ad xxiv 13.*

χουσαν σταδιους εκατον εξηκοντα απο ιερουσαλημ η ονομα Vind 1  
 εμματος· <sup>14</sup>και αυτοι ωμιλουν προσ αλληλους περι παντων  
 των συμβεβηκοτων τούτων <sup>15</sup>Και εγενετο εν τω ομιλειν  
 αυτους και συνζητιν· και αυτος ο ιησους εγγισας συνεπορευετο  
 αυτοις <sup>16</sup>οι δε οφθαλμοι αυτων εκρατουντο του μη επιγινωαι  
 αυτον· <sup>17</sup>ειπεν δε προς αυτους· τινες οι λογοι ουτοι ους αντι-  
 βαλλεται προς αλληλους περιπατουντες και εστε σκυθρωποι·  
<sup>18</sup>Αποκριθεις δε εις ονοματι κλεοπας ειπεν | προς αυτον· συ μονος  
 παροικεις ιερουσαλημ· και ουκ εγνως τα γενομενα εν αυτη εν  
 ταις ημεραις ταυταις· <sup>19</sup>Και ειπεν αυτοις ποια· οι δε ειπον  
 αυτω τα περι ιησου του ιαζωραιου· ος εγενετο ανηρ προφητης·  
 δυνατος εν εργω και λογω εναντιον του θεου και παντος του

xxiii 41 επραξαμεμοι] sic p. m. litteris oi erasis, μ 2<sup>o</sup> in ν mutatum xxiv 13  
 εκατον et punctis impositis et obelis per singulas litteras ductis improbatum  
 est. Verisimile est puncta quibus improbaret ipsam primam manum postuisse

λαου <sup>20</sup> ὅπως τε παρεδωκαν αὐτον οἱ ἀρχιερεῖς καὶ οἱ ἀρχοντες  
 ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτον <sup>21</sup> ἡμῖς δὲ ἠλπι-  
 ζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρουσθαι τὸν Ἰσραὴλ· ἀλλὰ  
 γὰρ σὺν πᾶσιν τοῦτοις τρίτην ταύτην ||

*Desunt folia duo usque ad xxiv 39.*

Vind 2 πνεῦμα σὰρκα καὶ ὅστα οὐκ ἔχει καθὼς ἡμεῖς θεωροῦμε ἐχόντα·  
<sup>40</sup> καὶ τοῦτο εἰπὼν ἐδίξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς ποδας·  
<sup>41</sup> Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπο τῆς χάρας καὶ θαυμάζοντων  
 εἶπεν αὐτοῖς ἔχετε τι βρώσιμον ἐνθάδε <sup>42</sup> οἱ δὲ ἐπέδωκαν αὐτῷ  
 ἰχθυὸς ὀπτοῦ μέρος καὶ ἀπο μέλισσιον κηρίου· <sup>43</sup> καὶ λαβὼν  
 ἐνώπιον αὐτῶν ἐφαγεν· <sup>44</sup> Εἶπεν δὲ αὐτοῖς οὗτοι οἱ λόγοι  
 μου οὐς ἐλάλησα πρὸς ὑμᾶς ἐτι ὡν σὺν ὑμῖν ὅτι δεῖ πληρωθῆναι  
 πάντα τὰ γεγραμμένα | ἐν τῷ νόμῳ Μωϋσεως καὶ προφῆταις  
 καὶ ψαλμοῖς περὶ ἐμοῦ· <sup>45</sup> τότε διηνοιξεν αὐτῶν τὸν νοῦν τοῦ  
 συνιέναι τὰς γραφάς· <sup>46</sup> καὶ Εἶπεν αὐτοῖς ὅτι οὕτως γεγρα-  
 πται καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ  
 νεκρῶν τῇ τρίτῃ ἡμέρᾳ <sup>47</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι  
 αὐτοῦ μετάνοιαν καὶ ἀφ᾽ ἑσθιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη  
 ἀρχαμένοι ἀπὸ Ἱερουσαλὴμ <sup>48</sup> ἡμῖς δὲ ἐσθαι μαρτυρεῖς τούτων·  
<sup>49</sup> Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου  
 ἐφ' ὑμᾶς ἡμῖς δὲ κα||

*Deest folium usque ad finem evangelii.*

xxiv 47 κηρυχθῆναι] super litteras κη linea ducta est, quemadmodum super  
 κν et similia duci solet. Hoc loco igitur per errorem ducta est

## SECUNDUM IOHANNEM.

*Desunt folia duo ab initio evangelii usque ad i 21.*

ου· <sup>22</sup>ειπον ουν αυτω τις ει ινα αποκρισιν δωμεν τοις πεμφασιν Pet 118  
 ημας τι λεγεις περι σεαυτου. <sup>23</sup>Εφη εγω φωνη βοωντος εν  
 τη ερημω ευθυναται την οδον κυριου καθως ειπεν ησαιας ο  
 προφητης <sup>24</sup>Και οι απεσταλμενοι ησαν εκ των Φαρισεων  
<sup>25</sup>και ηρωτησαν αυτον και ειπον αυτω. τι ουν βαπτιζεις ει  
 συ ουκ ει ο χριστος ουδε ηλιας ουδε ο προφητης <sup>26</sup>Απεκριθη  
 αυτοις ο ιωαννης λεγων εγω βαπτιζω υμας εν υδατι. μεσος δε  
 υμων εστηκεν ου υμις ουκ οιδεται <sup>27</sup>ο οπισω | μου ερχομενος  
 ου ουκ ειμει αξιος ινα λυσω αυτου τον ιμαντα του υποδηματος  
 αυτος υμας βαπτισει εν πνευματι αγιω και πυρει <sup>28</sup>ταυτα εν  
 βιθανια εγενοντο περαν του ιορδανου οπου ην ιωαννης βαπ-  
 τιζων. <sup>29</sup>Τη επαυριον βλεπι τον ιησουν ερχομενον προς  
 αυτον και λεγει. ιδε ο αμνος του θεου ο ερων την αμαρτιαν  
 του κοσμου. <sup>30</sup>Ουτος εστιν περι ου εγω ειπον οπισω μου  
 ερχεται ανηρ ος εμπροσθεν μου γεγονεν οτι πρωτος μου ην ||  
<sup>31</sup>καγω ουκ ειδιν αυτον αλλ ινα φαναιρωθη τω ισραηλ· δια Pet 119  
 τουτο ηλθον εγω εν τω υδατι βαπτιζων. <sup>32</sup>Και εμαρτυρησεν  
 ιωαννης λεγων οτι τεθεαμαι το πνευμα καταβαινον ως περι-  
 στεραν εξ ουρανου και εμινεν επ αυτον <sup>33</sup>καγω ουκ ειδιν αυτον  
 αλλ ο πεμφας με βαπτειζιν εν υδατι εκεινος μοι ειπεν εφ  
 ου αν ιδης το πνευμα καταβαινον και μενον επ αυτον ουτος  
 εστιν ο βαπτιζων εν τω πνεματι τω αγιω <sup>34</sup>καγω εωρακα και

i 27 ο οπισω] s. m. habet in rasura vocum ο οπισω, αυτος εστιν ο οπισω (ιν ο  
 οπισω extra seriem litterarum) ου ουκ ειμει] litt. ου ουκ ει erasis, s. m. habet  
 ος εμπροσθεν μου γεγονεν ου ουκ ειμει (προσθεν μου γεγονεν ου ουκ ει extra seriem  
 litterarum) 31 ειδιν] s. m. ηδιν 33 ειδιν] s. m. ηδιν

μεμαρτυρηκα οτι ουτος εστιν ο υιος του θεου | <sup>35</sup>Τη επαυριον  
 παλιν εισηκει ο ιωαννης και εκ των μαθητων αυτου δυο <sup>36</sup>και  
 εμβλεψας τω ιησου περιπατουντι λεγει ιδε ο αμνος του θεου  
<sup>37</sup>και ηκουσαν αυτου οι δυο μαθηται λαλουντος και ηκολουθησαν  
 τω ιησου <sup>38</sup>στραφεις δε ο ιησους και θεασαμενος αυτους ακολου-  
 θουντας λεγει αυτοις τι ζητται <sup>39</sup>οι δε ειπον αυτω ραββι ο  
 λεγεται μεθερμηνευομενον διδασκαλε που μενεις <sup>40</sup>λεγει αυτοις  
 ερχεσθαι και ιδεται ηλθον ουν και ιδον που μενει και παρ αυτω  
 εμιναν την ημεραν ||

*Desunt folia duo usque ad ii 6.*

Pet 120 ναι κατα τον καθαρισμον των ιουδαιων χωρουσαι ανα μετρητας  
 δυο η τρις· <sup>7</sup>Λεγει αυτοις ο ιησους γεμισαται τας υδριας  
 υδατος και εγεμισαν αυτας εως ανω· <sup>8</sup>και λεγει Αυτοις  
 αντλησεται νυν και φερεται τω αρχιτρικλινω. οι δε ηνεγκαν  
<sup>9</sup>Ως δε εγενεσато ο αρχιτρικλινος το υδωρ οινον γεγενημενον και  
 ουκ ηδει ποθεν εστιν οι δε διακονοι ηδεισαν οι ηντληκοτες το  
 υδωρ· φωνι τον νυμφιον ο αρχιτρικλινος <sup>10</sup>και λεγει αυτω πας  
 ανθρωπος πρωτον τον καλον | οινον τιθησιν και οταν μεθυσθω-  
 σιν τοτε τον ελασσω. συ τετηρηκας τον καλον οινον εως αρτι.  
<sup>11</sup>Ταυτην εποιησεν αρχην των σημειων ο ιησους εν κανα της  
 γαλιλαις και εφανερωσεν την δοξαν αυτου και επιστευσαν εις  
 αυτον οι μαθηται αυτου· <sup>12</sup>Μετα τουτο κατεβη εις καπερ-  
 ναουμ αυτος και η μητηρ αυτου και οι αδελφοι αυτου. και οι  
 μαθηται αυτου. και εκει εμιναν ου πολλας ημερας <sup>13</sup>Και  
 εγγυς ην το πασχα των ιουδαιων. Και ανεβη ο ιησους  
 εις ιεροσολυμα <sup>14</sup>και ηυρεν || εν τω ιερω τους πωλουντας βοας.  
 και προβατα. και περιστερας και τους κερματιστας καθημενους  
<sup>15</sup>και ποιησας ως φραγελλιον εκ σχυνιων παντας εξεβαλεν εκ  
 του ιερου τα τε προβατα και τους βοας και των κολλυβιστων  
 εξεχεεν το κερμα και τας τραπεζας ανεστρεψεν <sup>16</sup>και τοις τας  
 περιστερας πωλουσιν ειπεν αρατε ταυτα εντευθεν. μη ποιειται  
 τον οικον του πατρος μου οικον εμποριου. <sup>17</sup>Εμνησθησαν δε  
 οι μαθηται αυτου οτι γεγραμμενον | εστιν ο ζηλος του οικον  
 σου καταφαγεται με <sup>18</sup>Απεκριθησαν οι ιουδαιοι και ειπαν  
 αυτω. τι σημιον διγυννεις ημιν οτι ταυτα ποιεις. <sup>19</sup>Απεκριθη

Pet 121



ο ιησους και ειπεν αυτοις λυσатаι τον ναον τουτον και εν τρισιν  
 ημεραις εγερω αυτον. <sup>20</sup>ειπαν ουν οι ιουδαιοι τεσσερεκοντα και  
 εξ ετεσιν ωκοδομηθη ο ναος ουτος και συ εν τρισιν ημεραις  
 εγερεις αυτον. <sup>21</sup>εκινος δε ελεγε περι του ναου του σωματος αυτου  
<sup>22</sup>Οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι  
 τουτο || ελεγεν και επιστευσαν τη γραφη και τω λογω ω ειπεν Pet 12:2  
 ο ιησους <sup>23</sup>Ως δε ην εν τοις ιεροσολυμοις εν τω πασχα εν  
 τη εορτη πολλοι επιστευσαν εις το ονομα αυτου θεωρουντες  
 αυτου τα σημια α εποiei <sup>24</sup>Αυτος δε ο ιησους ουκ επιστευεν  
 εαυτον αυτοις δια το αυτον γινωσκιν παντας <sup>25</sup>και οτι ου χριαν  
 ειχεν ινα τις μαρτυρηση περι του ανθρωπου αυτος γαρ εγνω-  
 σκεν τι ην εν τω ανθρωπω

III. Ην δε ανθρωπος εκ των φαρισαιων νικοδημος ονομα  
 αυτω αρχων των ιουδαιων <sup>2</sup>Ουτος ηλθεν προς τον ιησουν  
 νυκτος | και ειπεν αυτω ραββι οιδαμεν οτι απο θεου εληλυθας  
 διδασκαλος ουδεις γαρ δυναται ταυτα τα σημια ποιειν α συ  
 ποιεις εαν μη η ο θεος μετ αυτου <sup>3</sup>Απεκριθη ο ιησους και  
 ειπεν αυτω αμην αμην λεγω σοι εαν μη τις γεννηθη ανωθεν  
 ου δυναται ιδειν την βασιλειαν του θεου <sup>4</sup>Λεγει προς αυτον  
 νικοδημος πως δυναται ανθρωπος γεννηθηναι γερων ων μη  
 δυναται εις την κοιλιαν της μητρος αυτου δευτερον εισελθιν και  
 γεννηθηναι. <sup>5</sup>Απεκριθη ο ιησους αμην αμην λεγω σοι εαν  
 μη || τις γεννηθη εξ υδατος και πνευματος ου δυναται εισελθειν Pet 12:3  
 εις την βασιλειαν του θεου <sup>6</sup>το γεγεννημενον εκ της σαρκος  
 σαρξ· εστιν. και το γεγεννημενον εκ του πνευματος πνευμα  
 εστιν. <sup>7</sup>μη θαυμασης οτι ειπον σοι δει υμας γεννηθηναι ανωθεν.  
<sup>8</sup>το πνευμα οπου θελει πνει και την φωνην αυτου ακουεις· αλλ  
 ουκ οιδας ποθεν ερχεται και που υπαγει· ουτως εστιν πας ο  
 γεγεννημενος εκ του πνευματος <sup>9</sup>Απεκριθη νικοδημος και  
 ειπεν αυτω πως δυναται ταυτα γενεσθαι: | <sup>10</sup>Απεκριθη ο ιησους  
 και ειπεν αυτω συ ει ο διδασκαλος του ισραηλ και ταυτα ου  
 γινωσκεις. <sup>11</sup>Αμην αμην λεγω σοι. οτι ο οιδαμεν λαλουμεν  
 και ο εωρακαμεν μαρτυρουμεν και την μαρτυριαν ημων ουδεις  
 λαμβανει <sup>12</sup>ει τα επιγια ειπον υμιν και ου πιστευεται πως εαν  
 ειπω υμιν τα επουρανια πιστευεται <sup>13</sup>και ουδεις αναβεβηκεν εις  
 τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του  
 ανθρωπου ο ων εν τω ουρανω. <sup>14</sup>Και καθως μωυσης υψωσεν  
 τον οφιν εν ||

*Deest folium usque ad vers 22.*

Pet 124 Μετα ταυτα ηλθεν ο ιησους και οι μαθηται αυτου εις την ιουδαιαν γην και εκει διετριβεν μετ αυτων και εβαπτιζεν·  
<sup>23</sup>Ην δε και ο ιωαννης βαπτιζων εν αιωνι εγγυς του σαλειμ· οτι υδατα πολλα ην εκει. και παρεγινοντο και εβαπτιζοντο  
<sup>24</sup>Ουπω γαρ ην βεβλημενος εις την φυλακην ο ιωαννης.  
<sup>25</sup>Εγενετο ουν ζητησις εκ των μαθητων ιωαννου μετα ιουδαιου περι καθαρισμου <sup>26</sup>και ηλθον προς τον ιωαννην και ειπαν αυτω ραββι. ος ην μετα σου περαν του ιορδανου | ω συ μεμαρτυρηκας ιδε ουτος βαπτιζει και παντες ερχονται προς αυτον. <sup>27</sup>Απεκριθη ο ιωαννης και ειπεν ου δυναται ανθρωπος λαμβανειν ουδεν εαν μη η δεδομενον αυτω εκ του ουρανου· <sup>28</sup>Αυτοι υμεις μοι μαρτυρειτε οτι ειπον ουκ ειμι εγω ο χριστος αλλ οτι απεσταλμενος ειμι εμπροσθεν εκεινου. <sup>29</sup>Ο εχων την νυμφην νυμφιος εστιν· ο δε φιλος του νυμφιου· ο εστηκες και ακουων αυτου. χαρα χαιρει δια την φωνην του νυμφιου αυτη ουν η χαρα η εμη πεπληρωται <sup>30</sup>εκει||

*Deest folium usque ad iv 5.*

Pet 125 μενην συχαρ· πλησιον του χωριου ου εδωκεν ιακωβ ιωσηφ τω υιω αυτου· <sup>6</sup>ην δε εκει πηγη του ιακωβ Ο ουν ιησους κεκοπιακως εκ της οδοιπορειας εκαθεζετο ουτως επι τη πηγη· ωρα ην ως εκτη· <sup>7</sup>Ερχεται γυνη εκ της σαμαρειας αντλησαι υδωρ Λεγει αυτη ο ιησους δος μοι πειν· <sup>8</sup>οι γαρ μαθηται αυτου απεληλυθεισαν εις την πολιν ινα τροφας αγορασωσιν <sup>9</sup>Λεγει ουν αυτω η γυνη η σαμαριτις· πως συ ιουδαιος ων παρ εμου πειν αιτεις γυναι|κος σαμαριτιδος ουσης. ου γαρ συνχρωνται ιουδαιοι σαμαρειταις· <sup>10</sup>Απεκριθη ο ιησους και ειπεν αυτη ει ηδεις την δωρεαν του θεου και τις εστιν ο λεγων σοι δος μοι πειν· συ αν ητησας αυτον και εδωκεν σοι υδωρ ζων· <sup>11</sup>Λεγει αυτω η γυνη κυριε ουτε αντλημα εχεις και το φρεαρ εστιν βαθυ· ποθεν ουν εχεις το υδωρ το ζων <sup>12</sup>μη συ μειζων ει του πατρος ημων ιακωβ· ος εδωκεν ημιν το φρεαρ· και αυτος εξ αυτου επιεν και οι υιοι αυτου και τα θρεμματα αυτου || <sup>13</sup>Απεκριθη ο ιησους και ειπεν αυτη πας ο πινων εκ του υδατος τουτου διψησει παλιν· <sup>14</sup>ος δ αν πιη εκ του υδατος ου εγω δωσω αυτω· ου μη διψησει

εις τον αιωνα αλλα το υδωρ ο εγω δωσω αυτω γενησεται εν αυτω πηγη υδατος αλλομενου εις ζωνη αιωνιον <sup>15</sup> Λεγει προς αυτον η γυνη κυριε δος μοι τουτο το υδωρ ινα μη διψω μηδε ερχομαι ευθαδε αντλειν· <sup>16</sup> Λεγει αυτη ο ιησους υπαγε φωνησον τον ανδρα σου και ελθε ευθαδε· <sup>17</sup> Απεκριθη η γυνη και ειπεν αυτω ουκ εχω ανδρα· | Λεγει αυτη ο ιησους καλως ειπας οτι ανδρα ουκ εχω <sup>18</sup> πεντε γαρ ανδρας εσχες· και νυν ον εχεις ουκ εστιν σου ανηρ· τουτο αληθες ειρηκας· <sup>19</sup> Λεγει αυτω η γυνη κυριε θεωρω οτι προφητης ει συ· <sup>20</sup> οι πατερες ημων εν τω ορει τουτω προσεκυνησαν και υμεις λεγετε οτι εν ιεροσολυμοις εστιν ο τοπος οπου προσκυνειν δει· <sup>21</sup> Λεγει αυτη ο ιησους γυναι πιστευσον μοι οτι ερχεται ωρα οτε ουτε εν τω ορει τουτω· ουτε εν ιεροσολυμοις προσκυνησεται τω || πατρι <sup>22</sup> υμεις προσκυνειτε ο ουκ οιδατε· ημεις προσκυνουμεν Pet 127 ο οίδαμεν οτι η σωτηρια εκ των ιουδαιων εστιν· <sup>23</sup> αλλ ερχεται ωρα και νυν εστιν· οτε οι αληθινοι προσκυνηται προσκυνησουσιν τω πατρι εν πνευματι και αληθεια· και γαρ ο πατηρ τοιουτους ζητει τους προσκυνουντας αυτον <sup>24</sup> Θεος ο θεος και τους προσκυνουντας αυτον εν πνευματι και αληθεια δει προσκυνειν· <sup>25</sup> Λεγει αυτω η γυνη· οίδαμεν οτι μεσσίας ερχεται ο λεγομενος χριστος οταν ελθη εκεινος αναγγελοι ημιν | παντα· <sup>26</sup> Λεγει αυτη ο ιησους εγω ειμι ο λαλων σοι· <sup>27</sup> Και επι τουτω ηλθον οι μαθηται αυτου και εθαυμαζον οτι μετα γυναικος ελαλει· ουδεις μεντοι ειπεν τι ζητεις η τι λαλεις μετ αυτης <sup>28</sup> Αφηκεν ουν την υδριαν αυτης η γυνη· και απηλθεν εις την πολιν και λεγει τοις ανθρωποις· <sup>29</sup> δευτε ειδετε ανθρωπον ος ειπεν μοι παντα οσα εποιησα· μητι ουτος εστιν ο χριστος <sup>30</sup> Εξηλθον ουν εκ της πολεως και ηρχοντο προς αυτον· <sup>31</sup> Εν δε τω μεταξυ· ηρωτουν αυτον οι μαθηται αυτου λεγον || τες ρα ββι Pet 128 φαγε <sup>32</sup> Ο δε ειπεν αυτοις εγω βρωσιν εχω φαγειν ην υμεις ουκ οιδατε· <sup>33</sup> Ελεγον ουν οι μαθηται προς αλληλους μητις ηνεγκεν αυτω φαγειν· <sup>34</sup> λεγει αυτοις ο ιησους εμον βρωμα εστιν ινα ποιησω το θελημα του πεμφαντος με και τελειωσω αυτου το εργον <sup>35</sup> ουχ υμεις λεγετε οτι ετι τετραμηνος εστιν και ο θερισμος ερχεται· ιδου λεγω υμιν επαρατε τους οφθαλμους υμων και θεασασθε τας χωρας οτι λευκαι εισιν προς θερισμον

iv 24 θεος 1<sup>o</sup>] θεος auro scriptum et erasum. s. m. habet πνευμα 27 επι τουτω] + τω λογω extra seriem litt.

Pet 129

ηδη· | <sup>36</sup> και ο θεριζων μισθον λαμβανει και συναγει καρπον  
 εις ζων αιωνιον ινα ο σπειρων ομου χαιρη και ο θεριζων· <sup>37</sup> εν  
 γαρ τουτω ο λογος εστιν αληθινος οτι αλλος εστιν ο σπειρων και  
 αλλος ο θεριζων· <sup>38</sup> εγω απεστειλα υμας θεριζειν· ο ουχ· υμεις  
 κεκοπιακατε· αλλοι κεκοπιακασιν και υμεις εις τον κοπον αυτων  
 εισεληλυθατε <sup>39</sup> εκ δε της πολεως εκεινης πολλοι επιστευσαν  
 εις αυτον των σαμαρειτων δια τον λογον της γυναικος μαρτυ-  
 ρουσης οτι ειπεν μοι παντα || οσα εποιησα· <sup>40</sup> Ως ουν ηλθον  
 προς αυτον οι σαμαρειται· ηρωτουν αυτον μειναι παρ αυτοις·  
 και εμινεν εκει δυο ημερας· <sup>41</sup> και πολλω πλειους επιστευσαν  
 εις αυτον δια τον λογον αυτου· <sup>42</sup> τη δε γυναικι ελεγον οτι ουκετι  
 δια την σην λαλιαν πιστευομεν· αυτοι γαρ ακηκοαμεν και  
 οίδαμεν οτι ουτος εστιν αληθως ο σωτηρ του κοσμου ο χριστος  
<sup>43</sup> Μετα δε τας δυο ημερας εξηλθεν εκειθεν και απηλθεν εις την  
 γαλιλαιαν· <sup>44</sup> Αυτος γαρ ο ιησους εμαρτυρησεν οτι προφη-  
 της | εν τη ιδια πατριδι τιμην ουκ εχει· <sup>45</sup> Οτε ουν ηλθεν  
 εις την γαλιλαιαν εδεξαντο αυτον οι γαλιλαιοι παντα εορακοτες  
 οσα εποιησεν εν ιεροσολυμοις εν τη εορτη και αυτοι γαρ ηλθον  
 εις την εορτην <sup>46</sup> Ηλθεν ουν παλιν ο ιησους εν κανα της  
 γαλιλαιας οπου εποιησεν το υδωρ οινον· Ην δε τις βασι-  
 λικος ου ο υιος ησθενι εν καφαρναουμ· <sup>47</sup> ουτος ακουσας οτι  
 ιησους ηκει εκ της ιουδαιας εις την γαλιλαιαν· απηλθεν προς  
 αυτον και ηρωτα αυτον ινα καταβη και ιασηται αυτου | τον  
 υιον ημελλεν γαρ αποθνησκιν· <sup>48</sup> Ειπεν ουν ο ιησους προς  
 αυτον εαν μη ιημεια και τερατα ιδητε ου μη πιστευσηται·  
<sup>49</sup> Λεγει προς αυτον ο βασιλικος κυριε καταβηθει πριν η απο-  
 θανιν το παιδιον μου <sup>50</sup> Λεγει αυτω ο ιησους πορευου ο υιος  
 σου ζη και επιστευσεν ο ανθρωπος τω λογω ω ειπεν αυτω ο  
 ιησους και επορευετο· <sup>51</sup> Ηδη δε αυτου καταβαινοντος ιδον  
 οι δουλοι αυτου· υπηντησαν αυτω λεγοντες οτι ο υιος σου ζη·  
<sup>52</sup> επυθετο ουν την ωραν παρ αυτων εν η κομψοτερον εσχεν·  
 ειπον | ουν αυτω· οτι εχθες ωραν εβδομην· αφηκεν αυτον ο  
 πυρετος· <sup>53</sup> εγνω ουν ο πατηρ αυτου οτι εν εκινη τη ωρα εν η  
 ειπεν αυτω ο ιησους οτι ο υιος σου ζη· και επιστευσεν αυτος  
 και η οικια αυτου ολη· <sup>54</sup> Τουτο παλιν δευτερον σημειον  
 εποιησεν ο ιησους ελθων εκ της ιουδαιας εις την γαλιλαιαν·

Pet 130

iv 46 καφαρναουμ] s. m. καπερναουμ  
 id. τερατα] τα inter lineas scriptum

48 ιημεια] s. m. habet σημεια  
 53 ο ιησους inter lineas scriptum



V. Μετα ταυτα ην εορτη των ιουδαιων· και ανε ο ιησους εις ιεροσολυμα· <sup>2</sup>εστιν δε εν τοις ιεροσολυμοις επι τη προβατικη κολυμβηθρα η επιλεγομενη εβραισται βησθεσδα πεντε στοας echouσα ||

*Deest folium usque ad vers 10 eiusdem capituli.*

εστιν· και ουκ εξεστι σοι αραι τον κραβαττον σου <sup>11</sup>Ο δε Pet 131 απεκριθη αυτοις Ο ποιησας με υγιη εκεινος μοι ειπεν αρων τον κραβαττον σου και περιπατει <sup>12</sup>Ηρωτησαν ουν αυτον· τις εστιν ο ανθρωπος ο ειπων σοι αρων τον κραβατον σου και περιπατει· <sup>13</sup>ο δε ιαθεις ουκ ηδει· τις εστιν· ο γαρ ιησους εξεινευσεν οχλου ουτος εν τω τοπω· <sup>14</sup>Μετα ταυτα ευρισκει αυτον ο ιησους εν τω ιερω και λεγει αυτω ιδου υγιης γεγονας μηκετι αμαρτανε ινα μη χιρον σοι τι γηνηται· <sup>15</sup>απηλθεν ουν ο ανθρωπος και ανηγγιλεν τοις ιουδαιοις οτι ιησους εστιν ο ποιησας αυτον υγιη· <sup>16</sup>Και δια τουτο εδιωκον τον ιησουν οι ιουδαιοι και εξητουν αυτον αποκτειναι οτι ταυτα εποιει εν σαββατω· <sup>17</sup>Ο δε ιησους απεκρινατο αυτοις ο πατηρ μου εως αρτι εργαζεται καγω εργαζομαι <sup>18</sup>δια τουτο ουν μαλλον εξητουν αυτον οι ιουδαιοι αποκτειναι οτι ου μονον ελυνεν το σαββατον αλλα και πατερα ιδιον ελεγεν τον θεον ισον εαυτον ποιων τω θεω <sup>19</sup>Απεκριθη ουν ο ιησους και ειπεν ||

*Deest folium usque ad vers 26 eiusdem capituli.*

κεν εχειν εν εαυτω· <sup>27</sup>και εξουσιαν εδωκεν αυτω κρισιν ποιειν· Pet 132 οτι υιος ανθρωπου εστιν· <sup>28</sup>μη θαυμαζετε τουτο οτι ερχεται ωρα εν η παιντες οι εν τοις μνημειοις ακουσωσιν της φωνης του υιου του θεου <sup>29</sup>και εκπορευσονται οι τα αγαθα ποιησαντες εις αναστασιν ζωης οι δε τα φαυλα πραξαντες εις αναστασιν κρισεως· <sup>30</sup>Ου δυναμαι εγω απ εμαυτου ποιειν ουδεν καθως ακουω κρινω και η κρισις η εμη δικαια εστιν· Οτι ου ζητω το θελημα το εμον αλλα το θελημα | του πεμφαντος με· <sup>31</sup>Εαν εγω μαρτυρω περι εμαυτου η μαρτυρια μου ουκ εστιν αληθης· <sup>32</sup>αλλος εστιν ο μαρτυρων περι εμου· και οίδα οτι αληθης εστιν η μαρτυρια ην μαρτυρει περι εμου <sup>33</sup>Τμεις απεσταλκαται προς ιωαννην και μεμαρτυρηκεν τη αληθεια· <sup>34</sup>εγω δε ου παρα· ανθρωπου την μαρτυριαν λαμβανω αλλα



Pet 133

ταυτα λεγω ινα υμεις σωθητε· <sup>35</sup>Εκεινος ην ο λυχνος ο καιομενος και φαινων υμεις δε ηθελησαται αγαλλιασθαι || προς ωραν εν τω φωτι αυτου <sup>36</sup>εγω δε εχω την μαρτυριαν μιζων του ιωαννου τα γαρ εργα α δεδωκεν μοι ο πατηρ ινα τελιωσω αυτα· αυτα τα εργα α ποιω μαρτυρει περι εμου οτι ο πατηρ με απεσταλκεν <sup>37</sup>και ο πεμφας με πατηρ αυτος μεμαρτυρηκεν περι εμου Ουτε φωνην αυτου πωποτε ακηκοατε· Ουτε ειδος αυτου εορακατε <sup>38</sup>και τον λογον αυτου ουκ εχετε εν υμιν μεινοντα· οτι ου απεστιλεν εκεινος τουτω υμεις ου πιστευετε· <sup>39</sup>Εραυναται τας | γραφας· οτι υμεις δοκειτε εν αυταις ζων αιωνιον εχειν· και εκειναι εισιν αι μαρτυρουσαι περι εμου· <sup>40</sup>και ου θελετε ελθειν προς με ινα ζων εχητε· <sup>41</sup>Δοξαν παρα ανθρωπων ου λαμβανω· <sup>42</sup>αλλ εγνωκα υμας οτι την αγαπην του θεου ουκ εχετε εν εαυτοις <sup>43</sup>Εγω εληλυθα εν τω ονοματι του πατρος μου και ου λαμβανετε με εαν αλλος ελθη εν τω ονοματι τω ιδιω εκεινον λημψεσθε <sup>44</sup>πως δυνασθε υμεις πιστευειν δοξαν παρα αλληλων λαμβανοντες και την δοξαν την παρα || του μονογενους θεου ου ζητειτε· <sup>45</sup>μη δοκιτε οτι εγω κατηγορησω υμων προς τον πατερα εστιν ο κατηγορων υμων μωυσης εις ου υμεις ηλπικατε· <sup>46</sup>ει γαρ επιστευετε μωυσει επιστευετε αν εμοι· περι γαρ εμου εκινος εγραψεν <sup>47</sup>ει δε τοις εκεινου γραμμασιν ου πιστευετε πως τοις εμοις ρημασι πιστευσετε·

Pet 134

VI. Μετα ταυτα απηλθεν ο ιησους περαν της θαλασσης της τιβεριδος <sup>2</sup>ηκολουθει δε αυτω οχλος πολυς οτι εθεωρουν αυτου τα σημεια α εποιει επι των ασθενουν|των <sup>3</sup>ανηλθεν Δε εις το ορος ο ιησους και· εκει εκαθητο μετα των μαθητων αυτου· <sup>4</sup>Ην δε εγγυς το πασχα η εορτη των ιουδαιων <sup>5</sup>Επαρας ουν τους οφθαλμους ο ιησους και θεασαμενος οτι πολυς οχλος ερχετε προς αυτον λεγει προς φιλιππον ποθεν αγορασωμεν αρτους ινα φαγωσιν ουτοι· <sup>6</sup>τουτο δε ελεγεν πειραζων αυτον αυτος γαρ ηδει τι εμελλεν ποιειν· <sup>7</sup>Απεκριθη αυτω ο φιλιππος διακοσιων δηναριων αρτοι ουκ αρκουσιν αυτοις ινα ε||καστος βραχυ τι λαβη· <sup>8</sup>Λεγει αυτω εις εκ των μαθητων αυτου ανδρεας ο αδελφος σιμωνος πετρου· <sup>9</sup>εστιν παιδαριον ωδε ο εχει πεντε αρτους κριθινους και δυο οψαρια· αλλα ταυτα τι εστιν εις τοσουτους <sup>10</sup>Ειπεν δε ο ιησους ποιησεται τους ανθρωπους αναπεσειν· ην δε χορτος πολυς εν τω τοπω· ανεπεσαν ουν του αριθμον ανδρες ως πεντακισχιλιοι· <sup>11</sup>Ελαβεν δε τους αρτους

Pet 135

ο ιησους και ευχαριστησας εδωκεν τοις ανακειμενοις ομοιως και εκ των | οψαριων οσον ηθελον· <sup>12</sup>Ως δε ενεπλησθησαν λεγει τοις μαθηταις αυτου· συναγαγατε τα περισσευσαντα των κλασματων ινα μη τι αποληται· <sup>13</sup>συνηγαγον ουν και εγεμισαν δωδεκα κοιφους κλασματων εκ των πεντε αρτων των κριθινων α επεριεσευσεν τοις βεβρωκοσιν· <sup>14</sup>Οι ουν ανθρωποι ιδοντες ο εποιοησεν σημιον ο ιησους ελεγον· οτι ουτος εστιν αληθως ο προφητης· ο ερχομενος εις τον κοσμον· <sup>15</sup>Ιησους ουν γνους οτι μελλουσιν ερχεσθαι και || αρπαζιν αυτον ινα ποιησουσιν Pet 136 αυτον βασιλεια ανεχωρησε παλιν εις το ορος αυτος μονος· <sup>16</sup>Ως δε οψια εγενετο κατεβησαν οι μαθηται αυτου επι την θαλασσαν· <sup>17</sup>και αναβαντες εις το πλοιον· ηρχοντο περαν της θαλασσης εις καφαρναουμ και σκοτια ηδη εγεγονει· και ουπω προς αυτους εληλυθει ο ιησους <sup>18</sup>η δε θαλασσα ανεμου μεγαλου πνεοντος διηγειρετο· <sup>19</sup>Ελληκοτες ουν ως σταδιους εικοσι πεντε η τριακοντα θεωρουσιν τον ιησουν περιπατουντα επι της θαλασσης και εγ|γυς του πλοιου γινομενον και εφοβηθησαν· <sup>20</sup>Ο δε λεγει αυτοις εγω ειμι μη φοβεισθε· <sup>21</sup>ηθελον ουν λαβειν αυτον εις το πλοιον· και ευθεως εγενετο το πλοιον επι της γης εις ην υπηγον· <sup>22</sup>Τη επαυριον ο οχλος ο εστηκως περαν της θαλασσης ιδον οτι πλοιαριον αλλο ουκ ην εκει ει μη εν· και οτι ου συνεισηλθεν τοις μαθηταις αυτου ο ιησους εις το πλοιον· αλλα μονοι οι μαθηται αυτου απελθον <sup>23</sup>και αλλα δε ηλθον πλοιαρια· εκ της τιβεριαδος εγγυς του || τοπου οπου εφαγον τον Pet 137 αρτον ευχαριστησαντος του κυριου· <sup>24</sup>οτε ουν ιδεν ο οχλος οτι ιησους ουκ εστιν εκει ουδε οι μαθηται αυτου· ενεβησαν αυτοι εις τα πλοιαρια και ηλθον εις καφαρναουμ· ζητουντες τον ιησουν <sup>25</sup>και ευροντες αυτον περαν της θαλασσης ειπον αυτω· ραββι ποτε ωδε γεγονας <sup>26</sup>Απεκριθη αυτοις ο ιησους αμην αμην λεγω υμιν ζητειτε με ουχ οτι ιδετε σημεια αλλ οτι εφαγετε εκ των αρτων και εχορτασθητε· <sup>27</sup>εργαζεσθε μη την βρωσιν την απολλυμενην· | αλλα την βρωσιν την μενουσαν εις ζωην αιωνιον ην ο υιος του ανθρωπου υμιν δωσει· τουτον γαρ ο πατηρ εσφραγισεν ο θεος· <sup>28</sup>Ειπον ουν προς αυτον τι ποιωμεν ινα εργαζωμεθα τα εργα του θεου <sup>29</sup>Απεκριθη ο ιησους και ειπεν

vi 13 κοιφους ex errore scribae    15 αυτον 2<sup>o</sup> extra ser. litt. parvis litteris scriptum    27 ο πατηρ parvis litteris et argenteis inter lineas scriptum

αυτοις· τουτο εστιν το εργον του θεου ινα πιστευητε εις ου  
 απεστειλεν εκινος <sup>30</sup>Ειπον ουν αυτω· τι ουν συ ποιεις σημειον  
 ινα ιδωμεν και πιστευσωμεν σοι τι εργαζη <sup>31</sup>Οι πατερες  
 ημων εφαγον το μαννα εν τη ερημω καθως εστιν γεγραμμε ||

*Deest folium usque ad vi 39.*

Pet 138 αλλα αναστησω αυτον εν τη εσχατη ημερα· <sup>40</sup>Τουτο γαρ  
 εστιν το θελημα του πατρος μου ινα πας ο θεωρων τον υιον και  
 πιστευων εις αυτον εχη ζωνη αιωνιον και αναστησω αυτον εγω  
 εν τη εσχατη ημερα· <sup>41</sup>Εγογγυζον ουν οι ιουδαιοι περι αυτου  
 οτι ειπεν εγω ειμι ο αρτος ο καταβας εκ του ουρανου <sup>42</sup>και  
 ελεγον ουχ ουτος εστιν ο υιος ιωσηφ ουχ ημεις οίδαμεν τον  
 πατερα και την μητερα πως ουν ουτος λεγει οτι εκ του ουρανου  
 καταβεβηκα· <sup>43</sup>Απεκριθη ουν | ο ιησους· και ειπεν αυτοις·  
 μη γογγυζεται μετ αλληλων· <sup>44</sup>ουδεις δυναται ελθειν προς με·  
 εαν μη ο πατηρ ο πεμφας με ελκυση αυτον καγω αναστησω  
 αυτον εν τη εσχατη ημερα· <sup>45</sup>εστιν γεγραμμενον εν τοις προφη-  
 ταις και εσονται παντες διδακτοι θεου Πας ο ακουσας παρα  
 του πατρος και μαθων ερχεται προς με· <sup>46</sup>ουχ οτι τον πατερα  
 εορακεν τις ει μη ο ων παρα του θεου ουτος εωρακεν τον πατερα  
<sup>47</sup>Αμην αμην λεγω υμιν ο πιστευων εις εμε εχει ζωνη αιωνιον  
<sup>48</sup>Εγω ειμι ο αρτος της ζωης <sup>49</sup>οι πατερες υμων ε||

*Deest folium usque ad vi 57.*

Pet 139 σει δι εμε· <sup>58</sup>ουτος εστιν ο αρτος ο εκ του ουρανου καταβας· ου  
 καθως εφαγον οι πατερες υμων το μαννα και απεθανον ο τρωγων  
 τουτον τον αρτον ζησει εις τον αιωνα· <sup>59</sup>ταυτα ειπεν εν συναγωγη  
 διδασκων εν καπερναουμ· <sup>60</sup>Πολλοι ουν ακουσαντες εκ των  
 μαθητων αυτου ειπον σκληρος εστιν ο λογος ουτος τις δυναται  
 αυτου ακουειν· <sup>61</sup>Ειδως δε ο ιησους εν εαυτω οτι γογγυζουσιν  
 περι τουτου οι μαθηται αυτου ειπεν αυτοις τουτο υμας σκανδαλι-  
 ζει· <sup>62</sup>εαν ουν θεωρηται τον | υιον του ανθρωπου αναβενοντα οπου  
 ην το προτερον· <sup>63</sup>το πνευμα εστιν το ζωοποιουν Η σαρξ· ουκ  
 ωφελει ουδεν· Τα ρηματα α εγω λελαληκα υμιν πνευμα  
 εστιν και ζωη εστιν <sup>64</sup>αλλ· εισιν εξ υμων τινες οι ου πιστευουσιν

ηδει Γαρ εξ αρχης ο ιησους τινες εισιν οι μη πιστευοντες και τις εστιν ο παραδωσων αυτον· <sup>65</sup>Και ελεγεν δια τουτο ειρηκα υμιν οτι ουδεις δυνατε ελθειν προς με εαν μη η δεδομενοι αυτω εκ του πατρος μου· <sup>66</sup>εκ τουτου πολλοι των μαθητων αυτου απηλθον εις τα οπισω και ουκ ετι μετ αυτου περιεπατουν· Pet 140 <sup>67</sup>ειπεν ουν ο ιησους τοις δωδεκα· μη και υμεις θελεται υπαγειν <sup>68</sup>Απεκριθη αυτω σιμων πετρος κυριε προς τινα απελευσομεθα· ρηματα ζωης αιωνιου εχεις· <sup>69</sup>και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο χριστος ο υιος του θεου του ζωντος <sup>70</sup>Απεκριθη αυτοις ο ιησους και ειπεν ουκ εγω υμας τους δωδεκα εξελεξαμην και εξ υμων εις διαβολος εστιν· <sup>71</sup>ελεγεν δε τον ιουδαν σιμωνος ισκαριωτην· ουτος γαρ εμελλεν | παραδιδοναι αυτον· εις ων εκ των δωδεκα·

VII. Και περιεπατει μετ αυτων ο ιησους εν τη γαλιλαια· ου γαρ ηθελεν εν τη ιουδαια περιπατιν οτι εξητουν αυτον οι ιουδαιοι αποκτιναι· <sup>2</sup>Ην δε εγγυς η εορτη των ιουδαιων η σκηνοπηγια· <sup>3</sup>ειπον ουν προς αυτον οι αδελφοι αυτου· μεταβηθι εντευθεν και υπαγε εις την ιουδαιαν ινα και οι μαθηται σου θεωρησουσιν τα εργα σου α ποιεις <sup>4</sup>ουδεις γαρ τι εν κρυπτω ποiei· και ζητει αυτος εν παρρησια ειναι· || ει ταυτα ποιεις Pet 141 φανερωσον σεαυτον· τω κοσμω <sup>5</sup>ουδε γαρ οι αδελφοι αυτου πιστευουν εις αυτον <sup>6</sup>λεγει ουν αυτοις ο ιησους ο καιρος ο εμος ουπω παρεστιν· ο δε καιρος ο υμετερος παντοτε εστιν ετοιμος <sup>7</sup>ου δυνατε ο κοσμος μισιν υμας· εμε δε μισει οτι εγω μαρτυρω περι αυτου οτι τα εργα αυτου πονηρα εστιν <sup>8</sup>υμεις αναβητε εις την εορτην εγω ουπω αναβενω εις την εορτην ταυτην οτι ο εμος καιρος ουπω πεπληρωται· <sup>9</sup>ταυτα δε ειπων αυτος εμινεν εν τη γαλιλαια· <sup>10</sup>Ως δε ανεβησαν | οι αδελφοι αυτου εις την εορτην· τοτε και αυτος ανεβη ου φαναιρωσ αλλ ως εν κρυπτω· <sup>11</sup>οι ουν ιουδαιοι εξητουν αυτον εν τη εορτη και ελεγον που εστιν εκινος· <sup>12</sup>και γογγυσμος πολυς ην περι αυτου εν τοις οχλοις· Οι μεν ελεγον οτι αγαθος εστιν αλλοι δε ελεγον ου· αλλα πλανα τον οχλον· <sup>13</sup>ουδεις μεντοι παρρησια ελαλει περι αυτου δια τον φοβον των ιουδαιων· <sup>14</sup>Ηδη δε της εορτης μεσουσης ανεβη ο ιησους εις το ιερον και εδιδασκε <sup>15</sup>και εθαυμαζον οι || ιουδαιοι λεγοντες πως ουτος γραμματα οιδεν μη Pet 142 μεμαθηκως· <sup>16</sup>Απεκριθη ουν ο ιησους και ειπεν αυτοις η εμη διδαχη ουκ εστιν εμη αλλα του πεμφαντος με· <sup>17</sup>εαν τις θελη



το θελημα αυτου ποιειν γνωστετε περι της διδαχης ποτερον εκ του θεου εστιν η εγω απ εμαντου λαλω· <sup>18</sup>Ο αφ εαυτου λαλων την δοξαν την ιδιαν ζητι· ο δε ζητων την δοξαν του πεμφαντος αυτον· ουτος αληθης εστιν και αδικεια εν αυτω ουκ εστιν· <sup>19</sup>ου μωυσης δεδωκεν υμιν | τον νομον και ουδεις εξ υμων ποιει τον νομον τι με ζητειτε αποκτιναι· <sup>20</sup>Απεκριθη ο οχλος και ειπεν δαιμονιον εχεις τις σε ζητει αποκτειναι· <sup>21</sup>Απεκριθη ο ιησους και ειπεν αυτοις εν εργον εποιησα και παντες θαυμαζετε· <sup>22</sup>δια τουτο μωυσης δεδωκεν υμιν την περιτομην ουχ οτι εκ του μωσεως εστιν αλλ· εκ των πατερων· και εν σαββατω περιτεμνετε ανθρωπον <sup>23</sup>ει περιτομην λαμβανει ο ανθρωπος εν σαββατω ινα μη λυθη ο νο||μος μωυσεως εμοι χολατε οτι ολον ανθρωπον υγιη εποιησα εν σαββατω· <sup>24</sup>μη κρινετε κατ οψιν αλλα την δικαιαν κρισιν κρινετε <sup>25</sup>Ελεγον ουν τινες εκ των ιεροσολυμιτων· ουχ ουτος εστιν ον ζητουσιν αποκτιναι <sup>26</sup>και ηδη παρρησια λαλει και ουδεν αυτω λεγουσιν μηποτε αληθως εγνωσαν οι αρχοντες ημων οτι ουτος εστιν ο χριστος· <sup>27</sup>αλλα τουτον οιδαμεν ποθεν εστιν· ο δε χριστος οταν ερχετε ουδεις γινωσκει ποθεν εστιν· | <sup>28</sup>Εκραξεν ουν ο ιησους εν τω ιερω διδασκων και λεγων καμε οιδατε και οιδατε ποθεν ειμει και απ εμαντου ουκ εληλυθα· αλλ· εστιν αληθινος ο πεμφας με ον υμεις ουκ οιδατε· <sup>29</sup>εγω δε οίδα αυτον οτι παρ αυτου ειμει κακεινος με απεστιλεν· <sup>30</sup>Εζητουν ουν αυτον πιασαι και ουδεις επεβαλεν επ αυτον τας χειρας· οτι ουπω εληλυθι η ωρα αυτου <sup>31</sup>Εκ του οχλου ου πολλοι επιστευσαν εις αυτον και ελεγον ο χριστος οταν ελθη μητι πλειονα σημεια ποιησει | ων ουτος εποιησεν· <sup>32</sup>ηκουσαν ουν οι φαρισαιοι του οχλου γογγυζοντος περι αυτου ταυτα Και απεστιλαν οι αρχιερεις και οι φαρισαιοι υπηρετας ινα πιασωσιν αυτον <sup>33</sup>Ειπεν ουν ο ιησους ετι μικρον χρονον μεθ υμων ειμει και υπαγω προς τον πεμφαντα με <sup>34</sup>Ζητησετε με· και ουχ ευρησετε με· και οπου ειμει εγω υμεις ου δυνασθε ελθειν· <sup>35</sup>Ειπον ουν οι ιουδαιοι προς εαυτους που ουτος μελλει πορευεσθαι· οτι ημεις ουχ ευρησομεν αυτον· μη εις την διασποραν των | ελληνων μελλει πορευεσθε και διδασκιν τους ελληνας <sup>36</sup>τις εστιν ο λογος ουτος ον ειπεν· ζητησετε με και ουχ ευρησετε· και οπου ειμει εγω υμεις ου



δυνασθε ελθειν· <sup>37</sup>Εν δε τη εσχατη ημερα τη μεγαλη της  
 εορτης εισηκει ο ιησους και εκραξεν λεγων· εαν τις διψα  
 ερχεσθω προς με και πινετω· <sup>38</sup>ο πιστευων εις εμε καθως ειπεν  
 η γραφη ποταμοι εκ της κοιλιας αυτου ρευσωσιν υδατος ζωντος  
<sup>39</sup>Τουτο δε ειπεν περι του πνευματος ου εμελλον λαμβανειν  
 οι || πιστευοντες εις αυτον· ουπω γαρ ην πνευμα αγιον οτι ιησους Pet 145  
 ουδεπω εδοξασθη· <sup>40</sup>πολλοι ουν εκ του οχλου ακουσαντες των  
 λογων τουτων ελεγον ουτος εστιν αληθως ο προφητης <sup>41</sup>Αλλοι  
 ελεγον ουτος εστιν ο χριστος οι δε ελεγον μη γαρ εκ της γαλι-  
 λαιας ο χριστος ερχεते· <sup>42</sup>ουκ η γραφη ειπεν οτι εκ του σπερ-  
 ματος δαβιδ και απο βηθλεεμ της κωμης οπου ην δαβιδ ο  
 χριστος ερχεते <sup>43</sup>Σχισμα ουν εγενετο εν τω οχλω δι αυτον·  
<sup>44</sup>Τινες δε ηθελον εξ αυτων πιασε αυτον αλλ· ουδεις επεβαλεν επ  
 αυτον τας χειρας· <sup>45</sup>Πλθον ουν οι υπηρεται προς τους αρχιερεις  
 και φαρισαιους και ειπον αυτοις εκινοι διατι ουκ ηγηγετε αυτον·  
<sup>46</sup>Απεκριθησαν οι υπηρεται· ουδεποτε ελαλησεν· ουτως ανθρωπος  
 ως ουτος ο ανθρωπος· <sup>47</sup>απεκριθησαν ουν αυτοις οι φαρισαιοι  
 μη και υμεις πεπλανησθε <sup>48</sup>μη τις εκ των αρχοντων η εκ των  
 φαρισαιων επιστευσαν εις αυτον· <sup>49</sup>αλλ· ο οχλος ουτος ο μη  
 γεινωσκων τον νομον επικαταρατοι εισιν· <sup>50</sup>Λεγει νικοδημος  
 προς αυτους ο ελθων προς αυ||τον νυκτος· εις ων εξ αυτων <sup>51</sup>μη Pet 146  
 ο νομος ημων κρινει τον ανθρωπον εαν μη ακουση πρωτον παρ  
 αυτου και γνω τι ποιει· <sup>52</sup>Απεκριθησαν και ειπαν αυτω μη  
 και συ εκ της γαλιλαιας ει ερευνησον και ιδε οτι εκ της γαλι-  
 λαιας προφητης ουκ εγирετε·

VIII. <sup>12</sup>Παλιν ουν αυτοις ο ιησους ελαλησεν αυτοις λε-  
 γων εγω ειμει το φως του κοσμου· ο ακολουθων εμοι ου  
 μη περιπατηση εν τη σκοτια· αλλ εξει το φως της ζωης·  
<sup>13</sup>Ειπον ουν αυτω οι φαρισαιοι συ περι σεαυτου μαρτυρις· |  
 η μαρτυρια σου ουκ εστιν αληθης· <sup>14</sup>Απεκριθη ο ιησους  
 και ειπεν αυτοις και εγω μαρτυρω περι εμαυτον· αληθης  
 εστιν η μαρτυρια μου· οτι οίδα ποθεν ηλθον και που υπαγω  
 υμεις δε ουκ οιδατε ποθεν ερχομε η που υπαγω· <sup>15</sup>υμεις κατα  
 την σαρκα κρινετε· εγω ου κρινω ουδενα <sup>16</sup>εαν δε κρινω εγω  
 η κρισις η εμη αληθης εστιν οτι μονος ουκ ειμει· αλλ· εγω

vii 39 αγιον] parvis litteris et argenteis extra seriem litterarum scriptum  
 46 υπηρεται] η ex e factum est 50 -τους ο ελθων προς αυ- parvis litteris  
 ad finem paginae scriptum viii 12 αυτοις 1<sup>o</sup> erasum

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και ο πεμφας με πατηρ <sup>17</sup> και εν τω νομω δε τω υμετερω  
 γεγραπται οτι δυο ανθρωπων η μαρτυρια αληθης εστιν <sup>18</sup> εγω  
 ειμει || ο μαρτυρων περι εμαντου και μαρτυρει περι εμου ο  
 πεμφας με πατηρ <sup>19</sup> ελεγον ουν αυτω που εστιν ο πατηρ σου  
 Απεκριθη ο ιησους ουτε εμε οιδαται ουτε τον πατερα μου ει  
 εμε ηδιτε· και τον πατερα μου αν ηδιτε <sup>20</sup> Ταυτα τα ρηματα  
 ελληλησεν ο ιησους εν τω γαζοφυλακειω διδασκων εν τω ιερω  
 και ουδεις επιασεν αυτον· οτι ουπω εληλυθει η ωρα αυτου·  
<sup>21</sup> Ειπεν ουν παλιν αυτοις ο ιησους εγω υπαγω και ζητησετε  
 με και ουκ ευρησετε με και εν τη αμαρτια υμων αποθανεισθε·  
 Οπου εγω υπαγω υμεις ου δυνασθε ελθειν· <sup>22</sup> ελεγον ουν οι  
 ιουδαιοι προς εαυτους· μητι αποκτενει εαυτον οτι λεγει οπου  
 εγω υπαγω υμεις ου δυνασθε ελθειν· <sup>23</sup> Και ελεγεν αυτοις ο  
 ιησους υμεις εκ των κατω εστε· εγω εκ των ανω ειμει υμεις εκ  
 του κοσμου τουτου εστε εγω ουκ ειμει εκ του κοσμου τουτου·  
<sup>24</sup> ειπον ουν υμιν οτι αποθανεισθε εν ταις αμαρτιαις υμων· εαν  
 γαρ μη πιστευσητε οτι εγω ειμει αποθανισθε εν ταις αμαρτιαις  
 υμων· <sup>25</sup> ελεγον ουν αυτω συ τις ει· Και ειπεν αυτοις || ο  
 ιησους την αρχην οτι και λαλω υμιν· <sup>26</sup> πολλα εχω περι υμων  
 λαλιν και κρινιν αλλ ο πεμφας με αληθης εστιν· καγω α  
 ηκουσα παρ αυτου ταυτα λαλω εις τον κοσμον· <sup>27</sup> ουκ εγνωσαν  
 οτι τον πατερα ελεγεν αυτοις· <sup>28</sup> Ειπεν ουν αυτοις ο ιησους  
 οταν υψωσητε τον υιον του ανθρωπου τοτε γνωσεσθε οτι εγω  
 ειμει και απ εμαντου ποιω ουδεν· αλλα καθως εδιδαξεν με ο  
 πατηρ ταυτα λαλω· <sup>29</sup> και ο πεμφας με μετ εμου εστιν ουκ  
 αφηκεν με μονον ο πατηρ οτι εγω τα αρεστα αυτω ποιω παν-  
 τοτε <sup>30</sup> ταυτα αυτου | λαλουντος πολλοι επιστευσαν εις αυτον·  
<sup>31</sup> Ελεγεν ουν ο ιησους προς τους πεπιστευκοτας αυτω ιουδαιους·  
 εαν υμεις μινητε εν τω λογω τω εμω αληθως μαθηται μου εστε  
<sup>32</sup> και γνωσεσθε την αληθιαν και η αληθεια ελευθερωσει υμας  
<sup>33</sup> απεκριθησαν αυτω οι ιουδαιοι σπερμα αβρααμ εσμεν και  
 ουδενει δεδουλευκαμεν πωποτε και πως συ λεγεις οτι ελευθεροι  
 γενησεσθαι· <sup>34</sup> Απεκριθη αυτοις ο ιησους αμην αμην λεγω  
 υμιν οτι πας ο ποιων την αμαρτιαν δου||λος εστιν της αμαρτιας  
<sup>35</sup> ο δε δουλος ου μενει εν τη οικεια εις τον αιωνα· ο υιος μενει  
 εις τον αιωνα <sup>36</sup> εαν ουν ο υιος υμας ελευθερωση οντως ελευθεροι

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εσεσθαι· <sup>37</sup>οἶδα ὅτι σπέρμα αβρααμ ἐστε· ἀλλὰ ζητετε με  
 ἀποκτῖναι· ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν <sup>38</sup>ἐγὼ α  
 ἐώρακα παρὰ τῷ πατρὶ μου λαλῶ· καὶ ὑμῖς οὖν α ἐώρακατε  
 παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε <sup>39</sup>Ἀπεκριθῆσαν καὶ εἶπαν  
 αὐτῷ ὁ πατὴρ ἡμῶν αβρααμ ἐστίν· Λέγει αὐτοῖς ὁ ἰη-  
 σους εἰ τέκνα τοῦ αβρααμ· ἦτε τὰ ἔργα τοῦ αβρααμ ἐποιεῖτε  
 α· <sup>40</sup>νῦν δὲ ζητετε με ἀποκτῖναι ἄνθρωπον ὃς τὴν ἀληθειαν  
 ὑμῖν λελάληκα ἣν ἠκούσα παρὰ τοῦ θεοῦ· τοῦτο αβρααμ· οὐκ  
 ἐποίησεν <sup>41</sup>ὑμῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν· Εἶπον  
 οὖν αὐτῷ ἡμῖς ἐκ πορνείας οὐ γεγεννημέθα ἐνα πατέρα ἐχομεν  
 τὸν θεόν· <sup>42</sup>Εἶπεν αὐτοῖς ὁ ἰησοῦς εἰ ὁ θεὸς πατὴρ ὑμῶν  
 ἦν ἠγαπάτε α ἐμὲ ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἡκῶ· οὐδὲ  
 γὰρ ἀπ' ἐμαυτοῦ ἐληλυθὰ ἀλλὰ ἐκινὸς με ἀπεστίλεν· <sup>43</sup>διατι  
 τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε ὅτι οὐ δύνασθε ἀκοῦειν || τὸν Pet 150  
 λόγον τοῦ ἐμοῦ <sup>44</sup>ὑμῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε καὶ τὰς  
 ἐπιθυμίας τοῦ πατρὸς ὑμῶν θελετε ποιεῖν ἐκινὸς ἀνθρωποκτονός  
 ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἐστήκεν ὅτι οὐκ ἐστὶν  
 ἀληθεια ἐν αὐτῷ ὅταν λαλεῖ τὸ ψευδὸς ἐκ τῶν ἰδεῶν λαλεῖ  
 ὅτι ψευστής ἐστὶν καὶ ὁ πατὴρ αὐτοῦ· <sup>45</sup>ἐγὼ δὲ ὅτι τὴν ἀληθειαν  
 λεγῶ οὐ πιστευετε με· <sup>46</sup>τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας·  
 εἰ ἀληθειαν λεγῶ διατι ὑμῖς οὐ πιστευετε μοι· <sup>47</sup>Ὁ ὢν ἐκ τοῦ  
 θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκοῦει· διὰ | τοῦτο ὑμῖς οὐκ ἀκούετε  
 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε· <sup>48</sup>Ἀπεκριθῆσαν οἱ ἰουδαῖοι καὶ  
 εἶπον αὐτῷ· οὐ καλῶς λεγομεν ἡμῖς ὅτι σαμαριτῆς εἰ σύ καὶ  
 δαιμονιον ἐχεις· <sup>49</sup>Ἀπεκριθὲν ὁ ἰησοῦς ἐγὼ δαιμονιον οὐκ ἐχῶ  
 ἀλλὰ τιμῶ τὸν πατέρα μου καὶ ὑμῖς ἀτιμαζετε με <sup>50</sup>ἐγὼ δὲ οὐ  
 ζητῶ τὴν δόξαν μου ἐστὶν ὁ ζητῶν καὶ κρινῶν· <sup>51</sup>Ἀμην ἀμην  
 λεγῶ ὑμῖν ἐὰν τις τὸν λόγον τοῦ ἐμοῦ τηρήσῃ θάνατον οὐ μὴ  
 θεωρήσῃ εἰς τὸν αἰῶνα· <sup>52</sup>Εἶπον οὖν αὐτῷ οἱ ἰουδαῖοι νῦν  
 ἐγνώκαμεν || ὅτι δαιμονιον ἐχεις· αβρααμ· ἀπεθάνεν καὶ οἱ Pet 151  
 προφηταί· καὶ σύ λεγεις ἐὰν τις τὸν λόγον μου τηρήσῃ οὐ μὴ  
 γενησθῇ θανάτου εἰς τὸν αἰῶνα· <sup>53</sup>μὴ σύ μιζῶν εἰ τοῦ πατρὸς  
 ἡμῶν αβρααμ· ὅστις ἀπεθάνεν καὶ οἱ προφηταί ἀπέθανον τίνα  
 σεαυτὸν ποιεῖς· <sup>54</sup>Ἀπεκριθὲν ἰησοῦς ἐὰν ἐγὼ δοξάζω ἐμαυτὸν

viii 41 τὸν θεόν extra seriem litterarum scriptum: τὸν ad finem lineae,  
 θεόν ad initium sequentis 42 ἐγὼ γὰρ] s. m. habet in rasura ἐγὼ

γὰρ διὰ τὴν ἀληθειαν. Haec verba parvis litteris extra seriem litterarum scripta,  
 exceptis litteris α·ν, quae magnae sunt et in rasura verbi γὰρ scriptae

η δοξα μου ουδεν εστιν· εστιν ο πατηρ μου ο δοξαζων με· ον υμεις λεγετε οτι θεος ημων εστιν <sup>55</sup> και ουκ εγνωκατε αυτον εγω δε οίδα αυτον και εαν ειπω οτι ουκ οίδα | αυτον εσομε ομοιος υμων ψευστης· αλλα οίδα αυτον και τον λογον αυτου τηρω· <sup>56</sup> αβρααμ ο πατηρ υμων ηγαλλιασατο ινα ιδη την ημεραν την εμην και ιδεν και εχαρη· <sup>57</sup> Ειπον ουν οι ιουδαιοι προς αυτον· πεντηκοντα ετη ουπω εχεις· και αβρααμ εωρακας <sup>58</sup> Ειπεν ουν αυτοις ο ιησους αμην αμην λεγω υμιν· πριν αβρααμ γενεσθε εγω ειμει· <sup>59</sup> ηραν ουν λιθους ινα βαλουσιν επ αυτον· ιησους δε εκρυβη και εξηλθεν εκ του ιερου· και διελθων δια μεσου αυτων επορευ||ετο και παρηγεν ουτως·

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IX. Και παραγων ιδεν ανθρωπον τυφλον εκ γεννητης <sup>2</sup> και ηρωτησαν αυτον οι μαθηται αυτου λεγοντες ραββι τις ημαρτεν ουτος η οι γονεις αυτου ινα τυφλος γεννηθη· <sup>3</sup> Απεκριθη ο ιησους ουτε ουτος ημαρτεν ουτε οι γονεις αυτου αλλ· ινα φανερωθη τα εργα του θεου εν αυτω· <sup>4</sup> εμε δει εργαζεσθε τα εργα του πεμψαντος με εως ημερα εστιν· ερχεται νυξ· οτε ουδεις δυναται εργαζεσθαι· <sup>5</sup> οταν ω εν τω κοσμω φως ειμει του κοσμου· <sup>6</sup> ταυτα | ειπων επτυσε χαμε· και εποιησεν πηλον εκ του πτυσματος και επεχρισεν αυτου τον πηλον επι τους οφθαλμους αυτου· <sup>7</sup> και ειπεν αυτω υπαγε νιψαι εις την κολυμβηθραν του σιλωαμ· ο ερμηνευεται απεσταλμενος· απηλθεν ουν και ενιψατο και ηλθεν βλεπων· <sup>8</sup> οι ουν γιτονες και οι θιθεωρουντες αυτον το προτερον οτι προσετης ην ελεγον ουχ· ουτος εστιν ο καθημενος και προσαιτων· <sup>9</sup> αλλοι ελεγον οτι ουτος εστιν· αλλοι οτι ομοιος αυτου || εστιν· εκεινος δε ελεγεν οτι εγω ειμει· <sup>10</sup> Ελεγον ουν αυτω πως ουν ηνεωχθησαν σου οι οφθαλμοι· <sup>11</sup> απεκριθη εκινος και ειπεν ανθρωπος λεγομενος ιησους πηλον εποιησεν και επεχρισεν μου τους οφθαλμους και ειπεν μοι υπαγε εις την κολυμβηθραν του σιλωαμ και νιψαι· απελθων ουν και νιψαμενος ανεβλεψαι· <sup>12</sup> ειπον ουν αυτω που εστιν εκινος· λεγει αυτοις ουκ οίδα· <sup>13</sup> Αγουσιν ουν αυτον προς τους φαρισεους τον ποτε τυφλον <sup>14</sup> ην δε σαββατον | οτε τον πηλον εποιησεν ο ιησους και ανεωξεν αυτου τους οφθαλμους· <sup>15</sup> Παλιν δε ηρωτησαν αυτον και οι φαρισαιοι πως ανεβλεψεν ο δε ειπεν αυτοις πηλον εποιησεν και επεθηκεν μοι επι τους οφθαλμους και ενιψαμην και βλεπω· <sup>16</sup> ελεγον ουν εκ των φαρισαιων τινες ουκ εστιν ουτος παρα θεου ο ανθρωπος οτι το σαββατον ου τηρει· αλλοι ελεγον

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πως δυναται ανθρωπος αμαρτωλος τοιαυτα σημεια ποιειν και  
 σχισμα ην εν αυτοις <sup>17</sup>Λεγουσιν ουν τω τυφλω παλιν συ  
 τι λεγεις || περι αυτου οτι ανεωξεν σου τους οφθαλμους ο δε Pet 154  
 ειπεν οτι προφητης εστιν· <sup>18</sup>ουκ επιστευσαν ουν οι ιουδαιοι περι  
 αυτου οτι ην τυφλος και ανεβλεψεν· εως οτου εφωνησαν τους  
 γονεις αυτου του αναβλεψαντος <sup>19</sup>και ηρωτησαν αυτους λεγοντες  
 ουτος εστιν ο υιος υμων ον υμις λεγετε οτι τυφλος εγεννηθη πως  
 ουν αρτι βλεπι <sup>20</sup>Απεκριθησαν δε αυτοις οι γονεις αυτου  
 και ειπον οίδαμεν οτι ουτος εστιν ο υιος ημων και οτι τυφλος  
 εγεννηθη <sup>21</sup>πως δε νυν βλεπει ουκ οίδαμεν | η τις ηνεωξεν αυτου  
 τους οφθαλμους ημις ουκ οίδαμεν· αυτος ηλικειαν εχει αυτον  
 ερωτησεται· αυτος περι εαυτου λαλησει· <sup>22</sup>ταυτα ειπον οι γονεις  
 αυτου οτι εφοβουντο τους ιουδαιους· ηδη γαρ συνετεθιντο οι  
 ιουδαιοι· ινα εαν τις αυτον χριστον ομολογηση αποσυναγωγος  
 γενηται· <sup>23</sup>δια τουτο οι γονεις αυτου ειπον οτι ηλικειαν εχει  
 αυτον ερωτησεται· <sup>24</sup>Εφωνησαν ουν εκ δευτερου τον ανθρω-  
 πον ος ην τυφλος και ειπαν αυτω· δος δοξαν τω || θεω ημις Pet 155  
 οίδαμεν οτι ο ανθρωπος ουτος αμαρτωλος εστιν· <sup>25</sup>Απεκριθη  
 ουν εκινος και ειπεν· ει αμαρτωλος εστιν ουκ οйда· εν οйда οτι  
 τυφλος ων αρτι βλεπω· <sup>26</sup>Ειπον ουν αυτω παλιν τι εποιησε  
 σοι πως ηνεωξεν σου τους οφθαλμους <sup>27</sup>απεκριθη αυτοις ειπον  
 υμιν ηδη και ουκ ηκουσατε· τι παλιν θελετε ακουειν· μη και  
 υμις θελεται αυτον μαθηται γεινεσθαι· <sup>28</sup>οι δε ελοιδορησαν αυτον  
 και ειπον συ μαθητης ει εκινου· ημις δε του μωσεως εσμεν  
 μαθηται <sup>29</sup>ημις | οίδαμεν οτι μωσει λελαληκεν ο θεος τουτου  
 δε ουκ οίδαμεν ποθεν εστιν· <sup>30</sup>Απεκριθη ο ανθρωπος και  
 ειπεν αυτοις· εν τουτω γαρ το θαυμαστον εστιν οτι υμις ουκ  
 οιδατε ποθεν εστιν και ηνεωξεν μου τους οφθαλμους· <sup>31</sup>οιδα-  
 μεν δε οτι αμαρτωλων ουκ ακουει ο θεος αλλ εαν τις θεοσεβης  
 η και το θελημα αυτου ποιη τουτου ακουει· <sup>32</sup>εκ του αιωνος ουκ  
 ηκουσθη οτι ηνεωξεν τις οφθαλμους τυφλου γεγεννημενου ει  
 μη ην ουτος παρα θεου ο ανθρωπος ουκ ηδυνατο ||

*Desunt folia viginti duo usque ad xiv 2.*

μοναι πολλαι εισιν· ει δε μη ειπον αν υμιν πορευομε ετοιμασε Lond 3  
 τοπον υμιν· <sup>3</sup>και εαν πορευθω και ετοιμασω τοπον υμιν παλιν  
 ερχομε και παραλημψομε υμας προς εμαυτον ινα οπου ειμι  
 εγω και υμις ητε <sup>4</sup>και οπου εγω υπαγω οιδατε και την οδον



οιδατε· <sup>5</sup>Λεγει αυτω θωμας κυριε ουκ οιδαμεν που υπαγεις και πως δυνομεθα την οδον ειδεναι· <sup>6</sup>Λεγει αυτω ο ιησους εγω ειμει η οδος και η αληθεια και η ζωη ουδεις ερχεται προς τον πατερα ει μη δι εμου <sup>7</sup>ει εγνωκειτε | με και τον πατερα μου εγνωκειτε αν και απαρτι γινωσκεται αυτον· και εορακατε αυτον· <sup>8</sup>Λεγει αυτω φιλιππος κυριε διξον ημιν τον πατερα και αρκει ημιν <sup>9</sup>Απεκριθη αυτω ο ιησους τοσουτον χρονον μεθ υμων ειμει και ουκ εγνωκας με φιλιππε· ο εωρακως εμε εωρακεν τον πατερα και πως σοι λεγεις διξον ημιν τον πατερα <sup>10</sup>ου πιστευεις οτι εγω εν τω πατρι και ο πατηρ εν εμοι εστιν· τα ρηματα α εγω λεγω υμιν αφ εμαντου ου λαλω ο δε πατηρ ο εν εμοι μενων αυτος ||

*Desunt folia quattuor usque ad xv 15.*

Lond 4 λος ουκ οιδεν τι ποιει ο κυριος αυτου· υμας δε ειρηκα φιλους οτι παντα α ηκουσα παρα του πατρος μου εγνωρισα υμιν· <sup>16</sup>Ουχ υμεις με εξελεξασθαι αλλ εγω εξελεξαμην υμας και εθηκα υμας ινα υμεις υπαγηται και καρπον φερηται και ο καρπος υμων μενει· Ινα οτι αν αιτησηται τον πατερα εν τω ονοματι μου δωη υμιν <sup>17</sup>Ταυτα εντελλομαι υμιν ινα αγαπατε αλληλους· <sup>18</sup>ει ο κοσμος μισει υμας γινωσκεται οτι εμε πρωτον υμων εμισησεν· <sup>19</sup>ει εκ του κοσμου ητε | ο κοσμος αν το ιδιον εφιλει· οτι δε εκ του κοσμου ουκ εσται αλλ εγω εξελεξαμην υμας εκ του κοσμου δια τουτο μισει υμας ο κοσμος <sup>20</sup>Μνημονευετε του λογου ου εγω ειπον υμιν· ουκ εστιν δουλος μιζων του κυριου αυτου· Ει εμε εδιωξαν και υμας διωξουσιν· ει τον λογον μου ετηρησαν και τον υμετερον τηρησουσιν· <sup>21</sup>Αλλα ταυτα παντα ποιησουσιν υμιν δια το ονομα μου· οτι ουκ Οιδασιν τον πεμφαντα με· <sup>22</sup>ει μη Ηλθον και ελαλησα αυτοις αμαρτιαν ουκ ειχosan νυν δε ||

*Desunt folia duo usque ad xvi 15.*

Pet 156 Δια τουτο ειπον υμιν οτι εκ του εμου λαμβανει και αναγγελει υμιν· <sup>16</sup>μικρον και ουκετι θεωρειτε με και παλιν μικρον και οψεσθε με και οτι υπαγω προς τον πατερα <sup>17</sup>Ειπον ουν εκ των μαθητων αυτου προς αλληλους τι εστιν τουτο ο λεγει ημιν μικρον και ου θεωριτε με και παλιν μικρον και οψεσθαι

με και οτι υπαγω προς τον πατερα· <sup>18</sup>ελεγον ουν τουτο τι εστιν ο λεγει το μικρον ουκ οίδαμεν τι λαλει· <sup>19</sup>Εγνω ουν ο ιησους οτι ηθελον αυτον ερωταν· και ειπεν αυτοις περι τουτου | ζητειτε προς αλληλους οτι ειπον μικρον και ου θεωρειτε με και παλιν μικρον και οφθελαι με· <sup>20</sup>Αμην αμην λεγω υμιν οτι κλαυσηται και θρηνησηται υμεις ο δε κοσμος χαρησεται· υμεις δε λυπησεσθε αλλ· η λυπη υμων εις χαραν γενησεται <sup>21</sup>η γυνη οταν τι κτη λυπην εχει οτι ηλθεν η ωρα αυτης οταν δε γενηση το παιδιον ουκ ετι μνημονευει της θλιψεως δια την χαραν οτι εγεννηθη ανθρωπος εις τον κοσμον· <sup>22</sup>και υμεις ουν λυπην μεν νυν εξηται παλιν δε οφθελαι υμας και χαρησεται υμων η Pet 157 καρδια και την χαραν υμων ουδεις ερει αφ υμων· <sup>23</sup>και εν εκεινη τη ημερα εμε ουκ ερωτησεται ουδεν· αμην αμην λεγω υμιν· ο εαν αιτησηται τον πατερα μου εν τω ονοματι μου δωσει υμιν· <sup>24</sup>εως αρτι ουκ ετησαται εν τω ονοματι μου ουδεν· αιτιτε και λημψεσθαι ινα η χαρα υμων η πεπληρωμενη· <sup>25</sup>Ταυτα εν παροιμiais λελαληκα υμιν· αλλ ερχεται ωρα οτε ουκ ετι εν παροιμiais λαλησω υμιν· αλλα παρρησια περι του πατρος αναγγελω υμιν <sup>26</sup>εν εκεινη τη ημερα εν τω | ονοματι μου αιτησεσθαι· και ου λεγω υμιν· οτι ερωτησω τον πατερα περι υμων· <sup>27</sup>αυτος γαρ ο πατηρ φιλει υμας οτι υμεις εμε πεφιληκατε και πεπιστευκατε οτι εγω παρα θεου εξηλθον <sup>28</sup>εξηλθον παρα του πατρος και εληλυθα εις τον κοσμον· παλιν αφειημει τον κοσμον και πορευομε προς τον πατερα <sup>29</sup>Λεγουσιν οι μαθηται αυτου ιδε νυν παρρησια λαλεις· και παροιμian ουδεμian λεγεις <sup>30</sup>νυν οίδαμεν οτι οιδας παντα και ου χριαν εχεις ινα τις σε ερωτα· εν τουτω πιστευομεν || οτι απο θεου εξηλθες· <sup>31</sup>Απεκριθη Pet 158 αυτοις ο ιησους αρτι πιστευεται <sup>32</sup>ιδου ερχεται ωρα και νυν εληλυθεν ινα σκορπισθηται εκαστος εις τα ιδεια καμε μοιουν αφητε και ουκ ειμει μονος οτι ο πατηρ μετ εμου εστιν <sup>33</sup>ταυτα λελαληκα υμιν ινα εν εμοι ειρηνην εχηται· εν τω κοσμω θλιψιν εχεται· αλλα θαρσειτε εγω νενικηκα τον κοσμον·

XVII. Ταυτα Ελαλησεν ο ιησους και επηρεν τους οφθαλμους αυτου εις τον ουρανον και ειπεν πατηρ εληλυθεν η ωρα δοξασον σου τον υιον ινα και ο υιος σου δοξαση σε

<sup>2</sup> καθως | εδωκας αυτω εξουσιαν πασης σαρκος ινα παν ο δεδωκας αυτω δωσει αυτοις ζωην αιωνιον· <sup>3</sup> αυτη δε εστιν η αιωνιος ζωη ινα γινωσκουσιν σε τον μονον αληθινον θεον και ον απεστιλας ιησουν χριστον <sup>4</sup> εγω σε εδοξασα επι της γης το εργον τελιωσας ο δεδωκας μοι ινα ποιησω· <sup>5</sup> και νυν δοξασον με σοι πατηρ παρα σεαυτω τη δοξη η ειχον προ του τον κοσμον ειναι παρα σοι· <sup>6</sup> εφανερωσα το ονομα σου τοις ανθρωποις ους εδωκας μοι εκ του κοσμου σοι ησαν και εμοι αυτους δεδωκας και τον || λογον σου ετηρησαν <sup>7</sup> νυν εγνωκαν οτι παντα οσα δεδωκας μοι παρα σοι εισιν <sup>8</sup> οτι τα ρηματα α δεδωκας μοι εδωκα αυτοις και αυτοι ελαβον και εγνωσαν αληθως οτι παρα σου εξηλθν και επιστευσαν οτι συ με απεστιλας <sup>9</sup> εγω περι αυτων ερωτω ου περι του κοσμου ερωτω· αλλα περι ων εδωκας μοι οτι σοι εισιν <sup>10</sup> και τα εμα παντα σα εστιν και τα σα εμα και δεδοξασμε εν αυτοις· <sup>11</sup> και ουκ ετι ειμει εν τω κοσμω και ουτοι εν τω κοσμω εισιν και εγω προς σε ερχομε πατηρ αγιε τηρησον αυτους | εν τω ονονοματι σου ους εδωκας μοι ινα ωσιν εν· καθως ημεις· <sup>12</sup> οτε ημην μετ αυτων εν τω κοσμω· εγω ετηρουν αυτους εν τω ονοματι σου και ους εδωκας μοι εφυλαξα· και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωθη· <sup>13</sup> νυν δε προς σε ερχομαι και ταυτα λαλω εν τω κοσμω ινα εχωσιν την χαραν την εμην πεπληρωμενην εν εαυτοις <sup>14</sup> Εγω δεδωκα αυτοις τον λογον σου και ο κοσμος εμισησεν αυτους οτι ουκ εισιν εκ του κοσμου καθως || εγω ουκ ειμει εκ του κοσμου <sup>15</sup> ουκ ερωτω ινα αρης αυτους εκ του κοσμου· αλλ· ινα τηρησης αυτους εκ του πονηρου· <sup>16</sup> εκ του κοσμου ουκ εισιν· καθως εγω εκ του κοσμου ουκ ειμει <sup>17</sup> αγιασον αυτους εν τη αληθεια σου· ο λογος ο σος αληθεια εστιν· <sup>18</sup> καθως εμε απεστιλας εις τον κοσμον· καγω απεστιλα αυτους εις τον κοσμον· <sup>19</sup> και υπερ αυτων εγω αγιαζω εμαυτον ινα ωσιν και αυτοι ηγιασμενοι εν αληθεια <sup>20</sup> ου περι τουτων δε ερωτω μονον· αλλα και περι των πιστευοντων δι|α του λογου αυτων εις εμε· <sup>21</sup> ινα παντες εν ωσιν· καθως συ πατηρ εν εμοι καγω εν σοι· ινα και αυτοι εν ημιν εν ωσιν· ινα ο κοσμος πιστευση οτι συ με απεστιλας· <sup>22</sup> και εγω την δοξαν ην εδωκας μοι εδωκα αυτοις ινα ωσιν εν καθως ημεις εν εσμεν· <sup>23</sup> εγω εν αυτοις και συ εν εμοι ινα ωσιν τετελιωμενοι εις εν και ινα

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γινωσκη ο κοσμος οτι συ με απεστιλας και ηγαπησας αυτους  
 καθως εμε ηγαπησας· <sup>24</sup>πατηρ Ους δεδωκας μοι θελω ινα οπου  
 ειμι εγω || και εκινοι ωσιν μετ εμου ινα θεωρωσιν την δοξαν την Pet 161  
 εμην ην εδωκας μοι οτι ηγαπησας με προ καταβολης κοσμου·  
<sup>25</sup>πατηρ δικαιαι και ο κοσμος σε ουκ εγνω· εγω δε σε εγνω και  
 ουτοι εγνωσαν οτι συ με απεστιλας <sup>26</sup>Και εγνωρισα αυτοις  
 το ονομα σου και γνωρισω ινα η αγαπη ην ηγαπησας με εν  
 αυτοις η καγω εν αυτοις·

XVIII. Ταυτα ειπων ο ιησους εξηλθεν συν τοις μαθηταις  
 αυτου περαν του χειμαρρου των κεδρων οπου ην κηπος εις ον  
 εισηλθεν αυτος και οι μαθηται αυτου· <sup>2</sup>ηδει δε και ιουδας ο  
 παραδιδους αυτον τον τοπον οτι πολλακεις συνηχθη ο ιησους  
 εκει μετα των μαθητων αυτου <sup>3</sup>Ο ουν ιουδας παραλαβων  
 την σπιραν και εκ των αρχιερων και φαρισαιων υπηρετας·  
 ερχεται εκει μετα λαμπαδων και φανων και οπλων <sup>4</sup>ιησους ουν  
 ιδως παντα τα ερχομενα επ αυτον· εξελθων ειπεν αυτοις τινα  
 ζητιτε <sup>5</sup>απεκριθησαν αυτω ιησουν τον ιαζωραιον· Λεγει  
 αυτοις ο ιησους εγω ειμει· ιστηκει δε και ιουδας ο παραδιδους  
 αυτον || μετ αυτων <sup>6</sup>ως ουν ειπεν αυτοις εγω ειμει απηλθον Pet 162  
 εις τα οπισω και επεσον χαμαι· <sup>7</sup>Παλιν ουν αυτους  
 επηρωτησεν τινα ζητιτε· οι δε ειπον ιησουν τον ναζωραιον·  
<sup>8</sup>Απεκριθη ο ιησους ειπον υμιν· οτι εγω ειμει· ει ουν εμε  
 ζητιται αφεται τουτους υπαγειν· <sup>9</sup>ινα πληρωθη ο λογος ον ειπεν  
 οτι ους δεδωκας μοι ουκ απωλεσα εξ αυτων ουδενα· <sup>10</sup>σιμων ουν  
 πετρος εχων μαχαιραν ειλκυσεν αυτην και επεσεν τον του  
 αρχιερεως δουλون και απεκοψεν αυτου το ωτιον | το δεξιον· ην δε  
 ονομα τω δουλω μαλχος <sup>11</sup>Ειπεν ουν ο ιησους τω πετρω·  
 βαλε την μαχαιραν εις την θηκην· Το ποτηριον ο εδωκεν μοι  
 ο πατηρ ου μη πιω αυτο· <sup>12</sup>η ουν σπιρα και ο χιλιαρχος και οι  
 υπηρεται των ιουδαιων συνελαβον τον ιησουν <sup>13</sup>Και εδησαν  
 αυτον και απηγαγον προς ανναν πρωτον ην γαρ πεινθερος του  
 καιαφα· ος ην αρχιερευς του ενιαυτου εκινου <sup>14</sup>ην δε καιαφας ο  
 συμβουλευσας τοις ιουδαιοις οτι συμφερει εινα ανθρωπον απο-  
 λεσθαι υ||περ του λαου· <sup>15</sup>Ηκολουθει δε τω ιησου σιμων Pet 163  
 πετρος και ο αλλος μαθητης· ο δε μαθητης εκινος ην γνωστος τω  
 αρχιερει και συνεισηλθεν τω ιησου εις την αυλην του αρχιερεως  
<sup>16</sup>Ο δε πετρος ιστηκει προς την θυραν εξω· Εξηλθεν ουν ο  
 μαθητης εκινος· ος ην γνωριμος τω αρχιερει· και ειπεν τη θυρωρω



και εισηγαγεν τον πετρον· <sup>17</sup>Λεγει ουν η παιδισκη η θυρωρος  
 τω πετρω μη και συ εκ των μαθητων ει του ανθρωπου τουτου  
 λεγει εκινος ουκ ειμει | <sup>18</sup>Ιστηκεισαν δε οι δουλοι και οι υπηρε-  
 ται ανθρακειαν πεποιηκοτες οτι ψυχος ην και εθερμενοντο· ην δε  
 μετ αυτων ο πετρος εστως και θερμενομενομ <sup>19</sup>ο ουν αρχιερευς  
 ηρωτησεν τον ιησουν περι των μαθητων αυτου και περι της  
 διδαχης αυτου· <sup>20</sup>Και απεκριθη αυτω ο ιησους εγω παρρησια  
 λελαληκα τω κοσμα εγω παντοτε εδίδαξα εν συναγωγη και εν  
 τω ιερω οπου παντες οι ιουδαιοι συνερχονται και εν κρυπτω  
 Pet 164 ελαλησα ουδεν <sup>21</sup>Τι με επερω||τας· επερωτησον τους ακηκοο-  
 τας τι ελαλησα αυτοις· ιδε ουτοι οιδασιν α ειπον εγω· <sup>22</sup>Ταυτα  
 δε αυτου ειποντος εις των υπηρετων παρεστηκως εδωκεν ραπισμα  
 τω ιησου ειπων ουτως αποκρινη τω αρχιερει <sup>23</sup>Απεκριθη  
 αυτω ο ιησους ει κακως ελαλησα μαρτυρησον περι του κακου·  
 ει δε καλως τι με δερεις <sup>24</sup>Απεστιλεν ουν αυτον ο αννας προς  
 Καιαφαν τον αρχιερα· <sup>25</sup>Ην δε σιμων πετρος εστως και  
 θερμενομειμενος ειπον ουν αυτω μη και συ εκ των μαθητων  
 αυτου ει ηρνησατο ε|κινος και ειπεν ουκ ειμει· <sup>26</sup>λεγει εις εκ των  
 δουλων του αρχιερεως ο συγγενης ου απεκοψεν πετρος το ωτιον·  
 ουκ εγω σε ιδον εν τω κηπω μετ αυτου <sup>27</sup>παλιν ουν ηρνησατο ο  
 πετρος και ευθεως αλεκτωρ εφωνησεν· <sup>28</sup>Αγουσιν ουν τον  
 ιησουν απο του καιαφα εις το πραιτωριον· ην δε πρωια και  
 αυτοι ουκ εισηλθον εις το πραιτωριον ινα μη μιανθωσιν· αλλα  
 φαγωσιν το πασχα· <sup>29</sup>Εξελθεν ουν ο πιλατος προς αυτους  
 Pet 165 εξω και ειπεν· τινα κατηγοριαν || φερεται κατα του ανθρωπου  
 τουτου· <sup>30</sup>απεκριθησαν και ειπαν αυτω ει μη ην ουτος κακοποιος  
 ουκ αν σοι παρεδωκαμεν αυτον· <sup>31</sup>Ειπεν ουν αυτοις ο πιλατος  
 λαβεται αυτον υμεις και κατα τον νομον υμων κριναται αυτον·  
 ειπον δε αυτω οι ιουδαιοι ημιν ουκ εξεστιν αποκτιναι ουδενα·  
<sup>32</sup>ινα ο λογος του ιησου πληρωθη ον ειπεν σημενων ποιω θανατω  
 ημελλον αποθνησκιν· <sup>33</sup>Εισηλθεν ουν εις το πραιτωριον ο  
 πιλατος παλιν και εφωνησεν τον ιησουν | και ειπεν αυτω συ  
 ει ο βασιλευς των ιουδαιων· <sup>34</sup>Απεκρινατο ο ιησους απο  
 σεαυτου συ τουτο λεγεις η αλλος σοι ειπεν περι εμου <sup>35</sup>Απε-  
 κριθη ο πιλατος μητι εγω ιουδαιος ειμει το εθνος το σου

xviii 18 θερμενομενομ] supra litteram μ 3<sup>o</sup> erasam s. m. habet litteram σ  
 inter lineas auro scriptam 20 κοσμα] s. m. habet ω in rasura litterae α  
 25 θερμενομενου] μεν 2<sup>o</sup> erasum est



και οι αρχιερεις παρεδωκαν σε εμοι τι εποιησας· <sup>35</sup> απεκριθη ο ιησους η βασιλεια η εμη ουκ εστιν εκ του κοσμου τουτου· ει εκ του κοσμου τουτου ην η εμη βασιλεια· οι υπηρεται αν οι εμοι ηγωνιζοντο ινα μη παραδοθω τοις ιουδαιois· ινν δε η βασιλεια η εμη ουκ εστιν || εντευθεν· <sup>36</sup> Ειπεν ουν αυτω ο πιλατος ουκουν Pet 166 βασιλευς ει συ· Απεκριθη ο ιησους συ λεγεις οτι βασιλευς ειμι εγω· εγω εις τουτο γεγεννημαι και εις τουτο εληλυθα εις τον κοσμον ινα μαρτυρησω τη αληθεια· πας ο ων εκ της αληθειας ακουει μου της φωνης <sup>38</sup> Λεγει αυτω ο πιλατος τι εστιν αληθεια και τουτο ειπων παλιν εξηλθεν· προς τους ιουδαιους και λεγει αυτοις εγω ουδεμιαν αιτιαν ευρισκω εν αυτω· <sup>39</sup> εστιν Δε συνηθεια υμων ινα ενα υμειν απολυσω | εν τω πασχα βουλεσθαι ουν απολυσω υμιν τον βασιλεα των ιουδαιων· <sup>40</sup> Εκρανγασαν ουν παντες λεγοντες μη τουτον αλλα τον βαραββαν· ην δε ο βαραββας ληστης

XIX. Τότε ουν ελαβεν τον ιησουν ο πιλατος και εμαστιγωσεν· <sup>2</sup> και οι στρατιωται πλεξαντες στεφανον εξ ακανθων επεθηκαν αυτου τη κεφαλη και ιματιον πορφυρουν περιεβαλον αυτον και ηρχοντο προς αυτον <sup>3</sup> και ελεγον χαιρε ο βασιλευς των ιουδαιων και εδιδosan αυτω ραπισματα <sup>4</sup> Εξηλθεν ουν παλιν εξω ο πιλα|τος· και λεγει αυτοις ιδε αγω υμιν αυτον εξω ινα Pet 167 επιγνωτε οτι εν αυτω ουδεμιαν αιτιαν ευρισκω· <sup>5</sup> Εξηλθεν ουν εξω ο πιλατος φορων· τον ακανθινον στεφανον και το πορφυρουν ιματιον· και λεγει αυτοις ιδε ο ανθρωπος· <sup>6</sup> οτε ουν ιδον αυτον οι αρχιερεις και οι υπηρεται· εκρανγασαν λεγοντες σταυρωσιν σταυρωσον αυτον· Λεγει αυτοις ο πιλατος λαβεται αυτον υμεις και σταυρωσεται· εγω γαρ ουχ Ευρισκω εν αυτω αιτιαν· <sup>7</sup> απεκριθησαν αυτω Οι ιουδαιοι ημεις | νομον εχομεν και κατα τον νομον οφειλει αποθαινι οτι εαυτον υιον θεου εποιησεν <sup>8</sup> Οτε ουν ηκουσεν ο πιλατος τουτον τον λογον μαλλον εφοβηθη <sup>9</sup> και εισηλθεν εις το πραιτωριον παλιν και λεγει τω ιησου ποθεν ει συ ο δε ιησους αποκρισιν ουκ εδωκεν αυτω <sup>10</sup> Λεγει ουν αυτω ο πιλατος εμοι ου λαλεις· ουκ οιδας οτι εξουσιαν εχω απολυσε σε και εξουσιαν εχω σταυρωσε σε <sup>11</sup> Απεκριθη ο ιησους ουκ εχεις εξουσιαν ουδε-

- Pet 168 μιαν κατ' εμου ει μη || ην σοι δεδομενον ανωθεν· δια τουτο ο παραδιδους με σοι μιζονα αμαρτιαν εχει· <sup>12</sup>εκ τουτου εξητι ο πιλατος απολυσαι αυτον· Οι δε ιουδαιοι εκραυγαζον λεγοντες εαν τουτον απολυσης ουκ ει φιλος του κεσαρος πας ο βασιλεια εαυτον ποιων αντιλεγει τω καισαρει· <sup>13</sup>Ο ουν πιλατος ακουσας τουτον τον λογον ηγαγεν εξω τον ιησουν και εκαθισεν επι βηματος εις τοπον λεγομενον λιθοστρωτον· εβραιστι δε γαββαθα· <sup>14</sup>ην δε παρασκευη του πασχα· | ωρα ην ωσει εκτη· και λεγει τοις ιουδαιοις ιδε ο βασιλευς υμων· <sup>15</sup>οι δε εκραυγαζον λεγοντες· αρον αρον σταυρωσον αυτον· Λεγει αυτοις ο πιλατος τον βασιλεια υμων σταυρωσω· Απεκριθησαν οι αρχιερεις ουκ εχομεν βασιλεια ει μη καισαρα· <sup>16</sup>τοτε ουν παρεδωκεν αυτον αυτοις ινα σταυρωθη· <sup>17</sup>Οι δε παραλαβοντες τον ιησουν απηγαγον· Και βασταζων τον σταυρον εαυτου εξηλθεν εις τον λεγομενον κρανιου τοπον· ος λεγεται εβραιστι γολγοθα <sup>18</sup>οπου αυτον εσταυρωσαν || και μετ αυτου αλλους δυο· εντευθεν και εντευθεν μεσον δε τον ιησουν <sup>19</sup>Εγραψεν δε και τιτλον ο πιλατος και εθηκεν επι του σταυρου· ην δε γεγραμμενον ιησους ο ναζωραιος ο βασιλευς των ιουδαιων· <sup>20</sup>τουτον ουν τον τιτλον πολλοι ανεγνωσαν εκ των ιουδαιων οτι εγγυς ην ο τοπος της πολεως οπου εσταυρωθη ο ιησους και ην γεγραμμενον εβραιστι ρωμαιστι· ελληνιστι· <sup>21</sup>Ελεγον ουν τω πιλατω οι αρχιερεις των ιουδαιων μη γραφαι ο βασιλευς των ιουδαιων | αλλ· οτι εκινος ειπεν βασιλευς ειμει των ιουδαιων· <sup>22</sup>απεκριθη ο πιλατος ο γεγραφα γεγραφα· <sup>23</sup>Οι ουν στρατιωται· οτε εσταυρωσαν τον ιησουν ελαβον τα ιματια αυτου και εποιησαν τεσσερα μερη εκαστω στρατιωτη μερος· και τον χιτωνα· ην δε ο χιτων αραφος εκ των ανωθεν υφαντος δι ολου· <sup>24</sup>ειπον ουν προς αλληλους μη σχισωμεν αυτον· αλλα λαχομεν περι αυτου τινος εσται· ινα η γραφη πληρωθη η λεγουσα διεμερισαντο τα ιματια μου εαυτοις και επι τον || ιματισμον μου εβαλον κληρον· Οι μεν ουν στρατιωται· ταυτα εποιησαν· <sup>25</sup>Ιστηκισαν δε παρα τω σταυρω του ιησου η μητηρ αυτου και η αδελφη της μητρος αυτου μαρια η του κλωπα και μαρια η μαγδαληνη <sup>26</sup>ιησους ουν ιδων την μητερα και· τον μαθητην παρεστωτα ον ηγαπα λεγει τη μητρι αυτου γυναι ιδε ο υιος σου· <sup>27</sup>ειτα λεγει τω μαθητη η ειδε η μητηρ σου απ' εκεινης ουν της ωρας ελαβεν ο μαθητης αυτην εις τα ιδεα <sup>28</sup>μετα τουτο· Ιδως ο ιησους οτι παντα ηδη
- Pet 169
- Pet 170

τετελεσται ινα τελιωθη η γραφη λεγει διψω<sup>291</sup> σκευος ουν | εκειτο  
 οξους μεστον· οι δε πλησαντες σπογγον οξους και υσωπω περι-  
 θεντες προσηνεγκαν αυτου τω στοματι·<sup>290</sup> οτε ουν ελαβεν το οξος  
 ο ιησους ειπεν τετελεσται και κλινας την κεφαλην παρεδωκεν το  
 πνευμα<sup>31</sup> Οι ουν ιουδαιοι ινα μη μινη επι του σταυρου τα  
 σωματα εν τω σαββατω επι παρασκευη ην· ην γαρ μεγαλη η  
 ημερα του σαββατου εκινου· ηρωτησαν τον πιλατον ινα κατεα-  
 γωσιν αυτων τα σκελη και αρθωσιν·<sup>32</sup> ηλθον Ουν οι στρατι-  
 ωται· και του μεν πρωτου κατε'αξαν τα σκελη και του αλλου Pet 171  
 του συνσταυρωθεντος αυτω<sup>33</sup> επι δε τον ιησουν ελθοντες ως ιδον  
 αυτον ηδη τεθυηκοτα ου κατεαξαν αυτου τα σκελη·<sup>34</sup> αλλ εις  
 των στρατιωτων λογχη αυτου την πλευραν ενυξεν και εξηλθεν  
 ευθυσ αιμα και υδωρ·<sup>35</sup> και ο εορακως μεμαρτυρηκεν· και αληθινη  
 εστιν αυτου η μαρτυρια· κακινος οιδεν οτι αληθη λεγει ινα και  
 υμεις πιστευσητε·<sup>36</sup> εγενετο δε ταυτα ινα η γραφη πληρωθη  
 οστουν ου συντριβησεται αυτου·<sup>37</sup> και παλιν ετερα γραφη λεγει |  
 οψονται εις ον εξεκεντησαν·<sup>38</sup> Μετα δε ταυτα ηρωτησεν τον  
 πιλατον ιωσηφ ο απο αριμαθεας ων μαθητης του ιησου κεκρυμ-  
 μενος δε δια τον φοβον των ιουδαιων ινα αρη το σωμα του ιησου  
 και επετρεψεν ο πιλατος· ηλθον ουν και ηραν το σωμα του  
 ιησου<sup>39</sup> ηλθεν δε και νικοδημος ο ελθων προς τον ιησουν νυκτος  
 το πρωτον φερων μιγμα σμυρινης και αλοης ωσει λιτρας εκατον  
<sup>40</sup> Ελαβον ουν το σωμα του ιησου και εδησαν αυτο οθονιοις μετα  
 των αρωματων· καθως || εθος εστιν τοις ιουδαιοις ενταφιαζειν· Pet 172  
<sup>41</sup> ην δε εν τω τοπω οπου εσταυρωθη ο ιησους κηπος και εν τω  
 κηπω μνημιον κενον· εν ω ουδεις πωποτε ετεθη·<sup>42</sup> εκει ουν δια  
 την παρασκευην των ιουδαιων οτι εγγυς ην το μνημιον εθηκαν  
 τον ιησουν

XX. Τη δε μια των σαββατων μαρια η μαγδαληνη ερχεται  
 πρωι σκοτιας ετι ουσης εις το μνημιον και βλεπει τον λιθον  
 ηρμενον εκ του μνημιου<sup>2</sup> τρεχει ουν και ερχεται προς σιμωνινα  
 πετρον και προς τον αλλον μαθητην ον εφιλει ο ιησους | και  
 λεγει αυτοις ηραν τον κυριον εκ του μνημιου και ουκ οίδαμεν που  
 εθηκαν αυτον·<sup>3</sup> Εξηλθεν ουν ο πετρος και ο αλλος μα<sup>4</sup>θητης  
 και ηρχοντο εις το μνημιον<sup>5</sup> ετρεχον δε οι δυο ομου και ο αλλος  
 μαθητης προεδραμεν ταχιον του πετρου και ηλθεν πρωτος εις το  
 μνημιον<sup>6</sup> και παρακυψας βλεπει τα οθονια κιμενα ου μειτοι

εισηλθεν· <sup>6</sup>Ερχεται ουν σιμων πετρος ακολουθων αυτω και  
 εισηλθεν εις το μνημιον και θεωρει τα οθονια κιμενα· || <sup>7</sup>και το  
 σουδαριον ο ην επι της κεφαλης αυτου ου μετα των οθωνιων  
 κιμενον αλλα χωρις εντετυλιγμενον εις ενα τοπον· <sup>8</sup>τοτε ουν  
 εισηλθεν και ο αλλος μαθητης ο ελθων πρωτος εις το μνημιον  
 και ιδεν και επιστευσεν <sup>9</sup>ουδεπω γαρ ηδεισαν την γραφην· οτι  
 δει αυτον εκ νεκρων αναστηναι· <sup>11</sup>Μαρια δε εισηστηκει προς  
 τω μνημιω εξω κλαιουσα ως ουν εκλαιεν παρεκυμψεν εις το  
 μνημιον <sup>12</sup>και θεωρει δυο αγγγελους εν λευκοις καθεζομενους ενα  
 προς τη κεφαλη και ενα προς τοις ποσιν· οπου εκιτο το σωμα  
 του κυριου ιησου· <sup>13</sup>Και λεγουσιν αυτη εκινοι· γυναι τι κλαι-  
 εις· λεγει αυτοις οτι ηραν τον κυριον μου και ουκ οίδα που εθηκαν  
 αυτον· <sup>14</sup>Ταυτα ειπουσα εστραφη εις τα οπισω και θεωρει  
 τον ιησουν εστωτωτα και ουκ ηδει οτι ιησους εστι <sup>15</sup>Λεγει  
 αυτη ο ιησους γυναι τι κλειεις τινα ζητις εκινη δοκουσα οτι ο  
 κηπουρος εστιν· λεγει αυτω κυριε ει συ εβαστασας αυτον· ειπε  
 μοι που αυτον εθηκας καγω αυτον || αρω <sup>16</sup>λεγει αυτη ο ιησους  
 μαριαμ· στραφεισα δε εκεινη λεγει αυτω εβραιστι ραββουνει ο  
 λεγεται διδασκαλε· <sup>17</sup>λεγει αυτη ο ιησους μη μου απτου· ουπω  
 γαρ αναβεβηκα προς τον πατερα μου πορευου δε προς τους  
 αδελφους μου και ειπε αυτοις αναβαινω προς τον πατερα μου  
 και πατερα υμων· και θεον μου· και θεον υμων· <sup>18</sup>Ερχεται  
 μαρια η μαγδαληνη απαγγελουσα τοις μαθηταις οτι εορακα  
 τον κυριον και ταυτα ειπεν αυτη· <sup>19</sup>Ουσης ουν οψιας τη  
 ημερα εκινη τη μια των σαββατων και | των θυρων κεκλις-  
 μενων· οπου ησαν οι μαθηται συνηγμενοι δια τον φοβον των  
 ιουδαιων· Ηλθεν ο ιησους και εστη εις το μεσον και λεγει  
 αυτοις ειρηνη υμιν· <sup>20</sup>και τουτο ειπων εδιξεν αυτοις τας χειρας  
 αυτου και την πλευραν <sup>21</sup>Εχαρησαν ουν . . μαθηται ιδο . τεσ  
 τον κυριον

Ειπεν ουν αυτοις ο ιησους παλιν ειρηνη υμιν καθως  
 απεστ . λεν με ο πατηρ καγω πεμπω υμας· <sup>22</sup>και τουτο ειπων·  
 ενεφυσησεν και λεγει αυτοις λαβεται πνευμα αγιον <sup>23</sup>αν τινων  
 αφηται τας αμαρ|| \* \* \* \* <sup>25</sup>... ν αυτω οι αλ... μαθηται

xx 8 [επιστευσεν] sen infra scriptum 9 [αναστηναι] s. m. habet απηλθον  
 ουν παλιν (? προς abscissum est) εαυτους οι μαθητα (sic). Omnes hae voces parvis  
 litteris et extra seriem litterarum additae 16 [διδασκαλε] + spatium duarum  
 litterarum 20 [την πλευραν] in rasura vocum τους ποδας 23—27 folium  
 laceratum

Pet 173

Pet 174

Pet 175



ε.. ακαμεν τον .....ν ο δε ειπεν .. τοις εαν μη .. ω εν ταις χερσιν  
 αυτου τον τοπον των ηλ.. και βαλω τον .. κτυλον μου ... τον  
 τυπον ... ηλων και βα.. την χειρα μ.. εις την πλ..ραν αυτου  
 .. μη πιστε... <sup>26</sup>Και μεθ ημ.... οκτω πα... .σαν ... οι  
 μ..... αυτου ... θωμα. ... ..... Ερχετ.. . ..... | ...  
 θυρων κεκλ....ενων και ε...ν εις το μεσ... ..ι λεγει ειρη..  
 υμιν' <sup>27</sup>ειτα ..γει τω θω.. φερε τον ...τυλον σου ... και ιδε  
 τας .....ς μου' κ.. .... .ην χει... ..αι βαλε ... ..λευ...  
 ... .αι μη .....στος .....ος \* \* \* \* <sup>30</sup>και αλλα σ....α  
 εποιησ... ιησους ενωπ... των μαθ.... αυτου α ο... ||τιν Pet 176  
 γεγραμμενα εν τω βιβλιω τουτω' <sup>31</sup>ταυτα δε γεγραπται ινα  
 πιστευσηται οτι ιησους εστιν ο χριστος ο υιος του θεου και ινα  
 πιστευοντες ζων ηχηται εν τω ονοματι αυτου'

· XXI. Μετα ταυτα εφανερωσεν εαυτον παλιν ο ιησους τοις  
 μαθηταις επι της θαλασσης της τιβεριαδος <sup>2</sup>εφαναιρωσε δε  
 ουτως ησαν ομου σιμων πετρος και θωμας ο λεγομενος διδυμος  
 και ναθαναηλ' ο απο κανα της γαλιλαιας' και οι του ζεβεдайου  
 και αλλοι εκ των μαθητων αυτου δυο' <sup>3</sup>λεγει αυτοις | σιμων  
 πετρος υπαγω αλιευειν λεγουσιν αυτω ερχομεθα και ημεις συν  
 σοι' εξηλθον ουν και ενεβησαν εις το πλοιον' και εν εκινη τη  
 νυκτι επιασαν ουδεν' <sup>4</sup>Πρωιας δε ηδη γενομενης εστη ο  
 ιησους εις τον αιγιαλον ου μεντοι ηδεισαν οι μαθηται οτι ιησους  
 εστιν' <sup>5</sup>Λεγει αυτοις ο ιησους παιδια μη τι προσφαγιον  
 εχετε' απεκριθησαν αυτω' ου <sup>6</sup>Ο δε ειπεν αυτοις βαλετε  
 εις τα δεξια μερη του πλοιου το δικτυον και ευρησεται' εβαλον  
 ουν και ουκ ετι αυτο ελκυσε || ισχυον απο του πληθους των Pet 177  
 ιχθυων' <sup>7</sup>Λεγει ουν ο μαθητης εκινος ον ηγαπα ο ιησους τω  
 πετρω ο κυριος εστιν' σιμων Ουν πετρος ακουσας οτι ο  
 κυριος εστιν τον επενδυτην διεξωσατο ην γαρ γυμνος και εβαλεν  
 εαυτον εις την θαλασσαν' <sup>8</sup>οι δε αλλοι μαθηται τω πλοιαριω  
 ηλθον ου γαρ ησαν μακραν απο της γης' αλλ ως απο πηχων  
 διακοσιων συροντες το δικτυον των ιχθυων' <sup>9</sup>Ως ουν απεβη-  
 σαν εις την γην βλεπουσιν ανθρακιαν κιμειην και οψαριον  
 επικικμενον | και αρτον' <sup>10</sup>Λεγει ουν αυτοις ο ιησους ενεγκατε  
 απο των οψαριων ων επιασατε νυν' <sup>11</sup>Ανεβη ουν σιμων  
 πετρος και ειλκυσεν το δικτυον εις την γην μεστον' ιχθυων  
 μεγαλων' εκατον πεντηκοιντα τριων' και τοσούτων οντων ουκ  
 εσχισθη το δικτυον' <sup>12</sup>Λεγει αυτοις ο ιησους δευτε αριστη-



σαται· Ουδεις δε ετολμα των μαθητων εξετασαι αυτον συ  
 τις ει ειδοτες οτι ο κυριος εστιν <sup>13</sup>Ερχεται ουν ο ιησους και  
 λαμβανει τον αρτον και διδωσιν αυτοις και το οψαριον ομοιως·  
 Pet 178 <sup>14</sup>τουτο δε τριτον εφα||ναιρωθη ο ιησους τοις μαθηταις εγερθεις  
 εκ νεκρων· <sup>15</sup>Οτε ουν ηριστησαν λεγει τω σιμωνι πετρω ο  
 ιησους σιμων ιωνα αγαπας με πλιον τουτων λεγει αυτω ναι  
 κυριε συ οιδας οτι φιλω σε· Λεγει αυτω βοσκε τα αρνια μου  
<sup>16</sup>Λεγει αυτω παλιν δευτερον σιμων ιωνα αγαπας με λεγει  
 αυτω ναι κυριε συ οιδας οτι φιλω σε· Λεγει αυτω ο ιησους  
 ποιμεναι τα προβατα μου· <sup>17</sup>Λεγει αυτω το τριτον σιμων  
 ιωνα φιλεις με ελυπηθη ο πετρος οτι ειπεν αυτω το τριτον  
 φιλεις με και | λεγει αυτω κυριε συ οιδας παντα συ γνωσκεις  
 οτι φιλω σε Λεγει αυτω ο ιησους βοσκε τα προβατα μου·  
<sup>18</sup>Αμην αμην λεγω σοι οτε ης νεωτερος εξωνινες σεαυτον και  
 περιεπατις οπου ηθελες· οταν δε γηρασης εκτενεις τας χειρας  
 σου και αλλος σε ζωσει και οισει οπου ου θελεις <sup>19</sup>τουτο δε  
 ειπεν σημενων ποιω θανατω δοξασει τον θεον και τουτο ειπων  
 λεγει αυτω ακολουθει μοι <sup>20</sup>Επιστραφεις δε ο πετρος βλεπει  
 τον μαθητην ον ηγαπα ο ιησους ακολου||

*Deest folium usque ad finem evangelii.*

## APPENDIX.

### COLLATION OF THE GOSPEL ACCORDING TO ST MARK IN THE CODEX IMPERATRICIS THEODORAE.

(Tischendorf 2<sup>pe</sup> = Gregory 565 = Westcott & Hort 81.)

## APPENDIX.

### *Collation of the Gospel according to St Mark in the Codex Imperatricis Theodoraæ.*

(Tischendorf 2<sup>pe</sup>=Gregory 565=Westcott and Hort 81.)

At the suggestion of Dr Robinson, I employed some hours which I had to spare in St Petersburg, after the completion of my collation of N, in collating the text of St Mark's Gospel as it is given in the well-known codex of the Empress Theodora. That codex is written with gold ink on purple vellum and has miniatures. The characters are cursive. It is ascribed to the ninth (or tenth) century. It was formerly in the monastery of St John in the Houmish-Khan, and was given to the Russian emperor by the archimandrite Sylvester in 1829. It is now in the Imperial Library. As I used Belsheim's edition (*Das Evangelium des Marcus nach dem griechischen Codex Theodoraæ Imperatricis purp. Petropolitanus, Christiania, 1885*) for the collation, I am recording only differences from his printed text. I have not, however, as a rule recorded itacisms or differences of spelling.

- I. 2 *ως*] *καθως* | *κατασκευασει* 5 *τον Ιορδανην* 6 *ην δε*] *και ην* marg  
 10 *καταβαινον* 11 *om εγενετο | αγαπητος | εν ω*] *εν σοι* 12 *την*  
 16 *γαλιλαιας* | *ιδεν* | *αμφιβαλλοντας τα δικτυα* (*αμφιβληστρον* marg)  
 19 *ιδεν* 20 *απηλθων* 24 *om εα* 25 *απ αυτου*] *απο του*  
*ανθρωπου το π̄να το ακαθαρτον* marg 27 *προς εαυτους*] *προς αυτον*  
 marg | *τουτο*] *η τις η διδαχη η* marg 32 *παντας* | *om προς αυτον* 2<sup>o</sup>  
 35 *εξηλθεν* 37 *παντες*] + *σε* 38 *εληλυθα* 39 *γαλιλαιαν*  
 44 *om μηδεν* | *προσενεγκον* | *μωυσης*  
 II. 1 *om παλιν* 1<sup>o</sup> | *εισελθων* | *om και* 2<sup>o</sup> 6 *καθημενοι* 8 *το*  
 12 *ιδωμεν* 16 *εσθιετε* | *πινετε* 19 *εαυτων*] *αυτων* 21 *επιραπτει*  
 III. 1 *εξηραμενην* 4 *τοις σαββασιν*] *pr εν* | *αγαθωποιησαι* | *απολεσαι*  
 1<sup>o</sup> *αψονται* *pr man ανψονται* *sec man* 13 *απηλθον* 17 *ιωαννην* 19 *ισκαριωθ*

20 οικον] pr τον | οχλος] pr ο | ωστε 23 αυτους 26 ου δυναται bis  
scriptum 1<sup>o</sup> punctis improbatum 28 εαν 32 οχλοι | αυτων

IV. 3 εξηλθεν | τα πετρωδη 6 εκαυματισθη 7 εις] επι 11 τα  
παντα] παντα 16 αυτοι] ουτοι 19 απатаι 26 om τον 27 βαστα  
29 παραδοι 33 om παραβολαις 1<sup>o</sup> 35 ελεγεν 37 τα δε κυματα]  
και τα κυματα | εβαλλεν 38 επι] εν | προσκεφαλαιου | απολυμεθα pr man  
απολυμεθα sec man 39 επιτιμησεν 41 και η θαλασσα

V. 2 αυτου 4 om και 2<sup>o</sup> | διεσπακεναι 5 και εν τοις ορεσιν]  
εν τοις ορεσιν και 6 προσεκυνησεν 9 λεγων 12 εισελθωμεν  
13 επεντρεψεν] επεμψεν 16 ιδωτες 23 om τας χειρας 2<sup>o</sup> 25 ουσα  
40 εισεπορευετο 41 εγειρε

VI. 2 ακουσαντες 3 αδελφος] pr ο 4 της αυτου] τη εαυτου  
6 εθαυμασεν 8 αρωσιν 16 om ο 21 γενομενης] +δε 23 η αν]  
καν | ημισυ 25 dos 29 αυτω 33 ιδων 34 ιδων | om και 2<sup>o</sup>  
37 δωσωμεν 45 om το 48 ηθλεν 53 γεννησαρεθ

VII. 2 αρτους] pr τους 9 στησητε 16 ει] η 22 ασελγεια  
30 om ην

VIII. 1 ημερας 8 το περισσευμα των κλασματος 14 εχοντες  
17 ουδεν μενουνετε] ουδε μνημονευετε 21 λεγει 24 λεγει 25 εβλεψεν  
35 ει αν] εαν 36 εαυτου] pr την 37 η τι] τι γαρ 38 ταυτη] +τη

IX. 2 εγενετο 5 θελεις 8 ιδων 12 αποκαταστησει  
22 και] κε 24 λεγει 25 επισυντρεχει | οχλος] pr ο 34 διηνεχθησαν  
41 ονοματι] pr τω

X. 2 επερωτων 12 om του 17 ιδου τις 25 τρυμμαλιας  
32 οι διακολουθουντες] οι δε ακολουθουντες 34 εμπτυσωσιν 47 ο υιος  
Δαυιδ Ιησουν] ιυ υς δαδ 48 εκραζεν

XI. 1 απαγαγετε 7 επιβαλλουσιν | καθιζει 15 εξεχεεν 23 om  
γαρ | γενηται 25 ουρανοις 31 ηριν] ημιν

XII. τους μεν δερουντες τους δε αποκτεινοντες] ους μεν δ. ους δε αποκτει-  
νοντες 7 θεασαμενοι 12 εζητησαν 13 παγιδευσωσιν 14 επι-  
κεφαλαιον καισαρι 20 απεθανεν] +και 21 ωσαντως] +και 22 και  
ελαβον] ελαβεν 23 εν τη ουν αναστασει] εν τη α. ουν 25 εν τοις  
ουρανοις] pr οι 28 ακουοντων | ιδων 29 υμων 38 ο δε pr man  
extra ser litt 40 ληψονται] pr και 43 βαλλοντων

XIII. 5 ιησους] pr ο 8 επ εθνος 9 αρχη | υμας 14 εστος  
19 οiai | τοιαυται 25 πεσουνται 27 των] pr εκ 28 om αυτης

XIV. 3 ναρδου 8 το σωμα μου 9 εαν 10 ο Ιουδας] om ο  
12 ετομασωμεν] +σοι 15 υμιν 2<sup>o</sup>] ημιν 16 κακει] ετοιμασαι 18 om  
ετοιμασαι 24 τον] το 25 γεννηματος 27 om οτι 29 η  
αν] καν 32 ερχεται 40 παλιν ευρεν 43 om ων | om των 3<sup>o</sup>  
48 και] ο δε 54 θερμενομενος 60 εις το μεσον 61 ερωτησεν  
65 παισεισει] παισας σε 66 om κατω 67 ει συ] εσυ 68 συ τι  
69 οτι] +και

XV. 1 εποιησαν 12 ον λεγετε] τον 13 εκραυγαζον 14 εκραν-  
γαζον 15 παρεδοκει] παρεδωκεν 17 χλαμυδα 20 ενεπαιξαν |

om τα 1°	23 διδουσιν	34 ηλει (bis)	35 παρεστωτων	36 αφετε
ιδωμεν] αφες ειδωμεν	39 om ουτος 2°	41 ἰλημ̄	42 προσσαββατον	
45 σωμα] πτωμα	46 εθηκεν	47 εθεασαντο		
XVI. 2 μνηματι] μνημα ετι	7 ειπατε] pr και	8 εξελθουσai]		
ακουσαντες	9 προτον] πρωτη	14 υστερον]+δε   εγειγερμενον		
19 om ο	20 σημειων]+αμην			



✓  
TEXTS AND STUDIES

CONTRIBUTIONS TO  
BIBLICAL AND PATRISTIC LITERATURE

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THE BIBLICAL TEXT OF  
CLEMENT OF ALEXANDRIA

IN THE FOUR GOSPELS AND THE ACTS OF  
THE APOSTLES

*COLLECTED AND EDITED*

BY

P. MORDAUNT <sup>✓</sup>BARNARD M.A.

CHRIST'S COLLEGE CAMBRIDGE

*WITH AN INTRODUCTION*

BY

F. C. BURKITT M.A.

TRINITY COLLEGE CAMBRIDGE

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## PREFACE.

THE following pages contain an attempt to set before students in a readily accessible form the text of the Gospels and Acts used by Clement of Alexandria, as far as it can be recovered from his extant writings. I hope that the system of indicating variants will draw attention at once to those of special interest, and will prevent minor ones from being overlooked. In the notes at the foot of each page I have called attention to some of the evidence which may help to throw light on Clement's readings: in doing this I have found Resch's *Aussercanonische Paralleltecte* (Texte u. Untersuchungen, vol. x.) of the greatest use.

The text of the Quotations (except the Fragments) is founded on my own collations of the MSS. I have to thank my friend, Dr Otto Stählin, who possesses independent collations of F, M, P, and L, for very carefully revising this part of the work. I have not thought it worth while to record all the minor orthographical variants, but I have nowhere departed from the reading of the MSS. without noting the fact. The text of the Fragments I have taken from Zahn's *Forschungen zur Geschichte des nt. Kanons*, III. Theil: the readings of Cod. Berol. Phill. 1665 of the *Adumbrationes* are taken from Harnack's *Geschichte der altchristlichen Litteratur*, I, pp. 306 f.

My best thanks are due to the Editor of this Series and to Mr F. C. Burkitt for much valuable help and advice: to the latter I am especially indebted for his kindness in supplying a most suggestive account of the general character of the text used by Clement.

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HEADLEY RECTORY, NEAR EPSOM.  
May, 1899.





## INTRODUCTION.

By F. CRAWFORD BURKITT, M.A.

"I REQUEST," says the Quarterly Reviewer in Dean Burgon's *Revision Revised*, "that the clock of history may be put back seventeen hundred years. This is A.D. 183, if you please: and—(indulge me in the supposition!)—you and I are walking in Alexandria. We have reached the house of one Clemens,—a learned Athenian, who has long been a resident here. Let us step into his library,—he is from home. What a queer place! See, he has been reading his Bible, which is open at S. Mark x. Is it not a well-used copy? It must be at least 50 or 60 years old. Well, but suppose only 30 or 40. It was executed therefore *within fifty years of the death of S. John the Evangelist*. Come, let us transcribe two of the columns (σελίδες) as faithfully as we possibly can, and be off....We are back in England again and the clock has been put right. Now let us sit down and examine our curiosity at leisure....It proves on inspection to be a transcript of the 15 verses (ver. 17 to ver. 31) which relate to the coming of the rich young Ruler to our LORD.

"We make a surprising discovery.....*It is impossible to produce a fouler exhibition of S. Mark x 17—31 than is contained in a document full two centuries older than either B or X,—itself the property of one of the most famous of the ante-Nicene Fathers.*"

Far be it from the present writer to attempt to rival the lively style or the sweeping adjectives of the late Dean of Chichester. If we cannot always accept his conclusions, we may at least acknowledge that his picturesque narrative has put clearly

and accurately the decisive question. As he himself says (*Revision Revised*, p. 329): "The foulness of a text which must have been penned within 70 or 80 years of the death of the last of the Evangelists, is a matter of fact—which must be loyally accepted, and made the best of." Mr Barnard has paid a longer and less hurried visit than Dean Burgon's flying call. He has copied out all the marked places in Clement's Bible as far as the Gospels and Acts are concerned: we see at a glance what selection of passages Clement in his somewhat voluminous writings found occasion to quote, and we can compare for ourselves the text of these passages with our Greek MSS and the early versions<sup>1</sup>.

Before actually examining Clement's quotations, let us for a moment consider what we might have expected to find. Since the publication of the Revised Version and Dean Burgon's strictures on it, investigations and discoveries have been made which bear directly on our subject. The general result is quite clear. Whether **Σ** and B are, as Dean Burgon has it, 'two false witnesses,' B at least can no longer be regarded as a mere 'curiosity' (*Rev. Revised*, pp. 318, 319). There can now be little doubt that this MS represents in the Gospels with great accuracy the type of Greek text current in Egypt from the middle of the third century A.D., though B itself may very well have been written at Caesarea in the famous library of Pamphilus.

The Egyptian affinities of B have been well illustrated by three comparatively recent publications.

(i) In *Notices et Extraits*, xxxiv<sup>ii</sup>, M. Amélineau has edited the Greek columns of a Graeco-Sahidic uncial MS similar to the Borgian fragments (T). Nothing can be more characteristically Egyptian than these Graeco-Sahidic texts, written in Upper Egypt with the Greek and the vernacular version in parallel columns. Their general agreement with B and the early correctors of **Σ** has long been known<sup>2</sup>, and Amélineau's new fragments are of the same type as their predecessors. Thus in Lc x 24

<sup>1</sup> It is but just to the memory of Griesbach to recal the fact that in *Symbolae Criticae* ii, pp. 227—620, that great predecessor of Dr Hort collected together all the N.T. quotations of Clement and Origen. It is from *Symbolae Criticae* that Tischendorf's readings of Clement are excerpted.

<sup>2</sup> Thus, for example, Bousset's brilliant but too hasty generalisations (in *Texte und Untersuchungen*, 1894) are mainly founded on this acknowledged fact.

("Prophets and kings have desired...to hear what ye hear") after ἀκούσαι B adds μοι—quite wrongly, and quite alone until Amélineau's fragment was found to add ποι: i.e. either it has the same reading as B and has been misread by the editor, or it presents us with a simple corruption of B's text. Again, in Jn viii 57 Amélineau's fragment sides with **Σ**\*, the Sahidic and the Sinai Palimpsest of the Old Syriac, in reading *Hath Abraham seen thee?* for *Hast thou seen Abraham?* Here B, we may remark in passing, neither reads ἐώρακας with most documents, nor ἐώρακέν σε with **Σ**\* and its allies; it shews its 'neutrality' by giving us ἐώρακεσ, which is neither the one nor the other<sup>1</sup>.

(ii) Another interesting example of a very different kind I owe to the Editor of this Series. Canon Armitage Robinson writes to me:—

"Herr Wobbermin, who has recently published the early Liturgical Fragments to which I have referred in the note to Mt xxvi 27 (p. 29), adds from the same MS a tractate entitled Περὶ πατρὸς καὶ υἱοῦ. This piece he assigns to Serapion, Bishop of Thmuis, whose name occurs above two of the Prayers which precede it. I cannot think that any one who reads side by side with this the work of Serapion *adversus Manichaeos*, as now reconstructed almost in its entirety (see Wobbermin, p. 27), will be inclined to accept the theory of identity of authorship. The present piece is far inferior in logical power, and wholly different in rhetorical style. But, anonymous as it must at present remain,

## Δ

<sup>1</sup> As a matter of fact B has εώρακεσ, and the spelling with ο for ω is also found in Amélineau's fragment. It has been suggested to me that -κεσ may have been a recognised though irregular form of the 2nd pers. sing. But ἐώρακας (or ἐώρακας) stands without variant in **ΣABC** wherever it occurs in the N.T., viz. Jn ix 37, xx 29, Ac xxii 13. On the other hand ἐώρακέ τις (with ο and without **Σ**) stands in Jn vi 46 B (*sic*). We may with some confidence conjecture that the common ancestor of **Σ** and B had here the reading ἐώρακέ σε, without ν ἐφελκυστικόν. It may be worth while to point out that there is no foundation for the theory that B itself once read εώρακεσε. The line of text, as written by the first hand, is

ΒΡΑΔΜΕΟΡΑΚΕΣ ΕΙΠΕ—

a space of one letter being left blank before εἶπεν to mark the entry of a new speaker, just as a similar space is left before εἶπαν at the beginning of the verse four lines above. What may be faintly traced in the photograph at the blank space is not ε, but the τ of ἐκ δευτέρου (Jn ix 24) on the other side of the leaf.

it is of considerable interest. It clearly belongs to the period of Athanasian controversy in which the doctrine of the Holy Spirit had not yet come to the fore. From a textual point of view it may suffice to mention two notable readings:

“(1) In the margin of Cod. B at Heb i 3, as is well known, we have the following curious note by a scribe who has restored the original reading of the codex, namely *φανερῶν*, for which a corrector had substituted the usual *φέρων*:—‘Fool and knave, can’t you leave the old reading alone and not alter it!’ I am not aware that any parallel has been offered for the reading *φανερῶν*. But in the piece in question (Wobbermin, p. 23, ll. 21 ff.) we read: *Πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν· καὶ πάλιν ὁ ἱερός Παῦλος ὁ ἀπόστολος ἐν τῇ πρὸς Ἑβραίους λέγει· Φανερῶν δὲ τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.*

“(2) On the next page we read (p. 24, ll. 1 f.): *ἔτι δὲ καὶ ἐν τῇ ἀποκαλύψει Ἰωάννου γέγραπται· Ὁ πρωτότοκος καὶ ὁ ἔσχατος, κ.τ.λ.* Here Wobbermin merely refers to Apoc i 8. But the true reference is to Apoc i 17 and ii 8, in both of which places we find *πρωτότοκος* for *πρῶτος* in Cod. A, and apparently nowhere else.

“It is certainly a matter of great interest to have placed in our hands an Egyptian tract of the fourth century, which on one page attests a singular reading of B, and on the next a singular reading of A.”

So far Canon Robinson. It is worth while to add that B is not extant for the Apocalypse, and that A in that book is held to take its place. Very possibly therefore B itself might have been found to read *πρωτότοκος*, if these passages had been preserved in it.

(iii) The most striking discovery of all remains. In the Oxyrhynchus papyrus fragment of S. Matthew, discovered and edited by Grenfell and Hunt<sup>1</sup>, we have at last an undoubted piece of a third-century Gospel MS. The fragment is older, probably by a century, than any known MS of any part of the New Testament, and most fortunately covers a passage where the variants are extremely well marked (*viz.* Mt i 1—20). What,

<sup>1</sup> *The Oxyrhynchus Papyri*, pt. i, pp. 4—7.



then, does this voice from the dead say? Does it support Burgon, or Hort?

The answer is most decided. It sides with **8** and B. With **8** and B (and of course 'Westcott and Hort') it has *Boes* for *Booz*, *Iobel* for *Obed*, *Asaph* for *Asa*. Nor is this agreement confined to the spelling of the names of Jewish Kings, seeing that it has *γένεσις* in Mt i 18 (not *γέννησις*), a reading characteristic enough of B and Dr Hort to draw forth three pages of Dean Burgon's indignation<sup>1</sup>. Other readings of B similarly attested by the new fragment are *δειγματίσαι* for *παραδειγματίσαι* (*ver.* 19), and the omission of *ὁ βασιλεὺς* in *ver.* 6 and of *γὰρ* in *ver.* 18. Nor does the papyrus give support to 'Western' texts, any more than to the 'Received Text.' Both in *vv.* 16 and 18 it rejects the readings of Codex Bezae and its allies. In one word, it is just such a document as Dr Hort would have expected it to be.

With the evidence of the Græco-Sahidic texts, of the Pseudo-Scrapion, of the Oxyrhynchus Papyrus, fresh in our minds, let us turn back to Clement's quotations. Should we not be prepared to find a text like B? We may make large allowances for carelessness of quotation on the part of Clement, we may even go on to assume that his MS may have been faulty or illegible. But at least we should expect that, where the reading of this manuscript could be ascertained, it would side with the critical editors. Other 'Fathers' in the East or in the West might use a text tainted with 'Western' errors, but we should not look for them in Clement of Alexandria, our earliest witness in the one land which we think of as preeminently free from 'Western' influences.

Yet the unexpected is what we find. Clement's quotations have a fundamentally 'Western' character. His allies are not B and the Coptic Versions, but D and the Old Latin.

In seeking to get a first impression of the character of the text of a second century author, whose writings are preserved in single MSS of the 10th or 11th centuries, it is necessary to begin with well marked variations. In such a case much cannot be built on variations between *πατήρ* and *πάτερ*, *ἀναλύσει* and *ἀναλύσῃ*. Moreover, we must take no account of variations due to mere paraphrase on Clement's part. How necessary this

<sup>1</sup> *Revision Revised*, pp. 119—122.

warning is may be seen, for example, from his allusion to Mt xi 16, 17 in *Paed* I v 13 (105) [*infra*, p. 15]:—

αὐθὺς τε παιδίοις ὅμοιοι τὴν βασιλείαν τῶν οὐρανῶν ἐν ἀγοραῖς  
καθημένοις <sup>17</sup> καὶ λέγουσιν·

Ἡυλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·  
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

Here the first line is merely introductory and is rightly printed by Mr Barnard in ordinary and not in spaced type. The phrase containing the well-known variant *ἐτέροις* (*ἐταίροις*) is passed over altogether, while the very application of the parable is changed in a way legitimate enough in an allusion, but hardly suggestive of a writer copying out passages from a book. In Clement the children are likened to ‘the Kingdom of Heaven,’ but in the Gospel the comparison is with ‘the men of this generation.’ It comes to much the same thing, of course; in fact, it is the Gospel which to me seems the less logically accurate. But be that as it may, the line from *αὐθὺς* to *λέγουσιν* affords no secure evidence as to the readings of Clement’s Bible. Yet this paraphrase can be made to yield no less than three agreements of Clement with the ‘Received Text’ against the better MSS, *viz.* the position of *καθημένοις*, the omission of the article before *ἀγοραῖς*, and the addition of *καὶ* before *λέγουσιν*. It is therefore most important to notice that when we turn from the introductory paraphrase to the real quotation the position is entirely changed. There is only one variant here, *viz.* the presence or absence of *ὑμῖν* after *ἐθρηνήσαμεν*. The temptation to make the clauses symmetrical has been so strong that nearly all MSS and versions insert the word. But Clement’s text rejects it in company with **Σ**B<sup>2</sup>D<sup>2</sup>Z 1 al<sup>2</sup> lat. *k f* vg and the Bohairic—in other words, with a small group containing the best ‘Western’ and the best ‘non-Western’ texts<sup>1</sup>.

Yet this example hardly touches the main question. It was only to be expected that Clement would side with the best Greek and the best Latin when they agreed together. The really surprising thing is, that when they are divided Clement sides so often not with the Greek but with the Latin. Examples

<sup>1</sup> It is worth remarking that all the Syriac texts insert the pronoun.

of this are easy enough to find. Thus in Lc iii 22, for "Thou art my Son beloved; in thee I am well pleased," Clement, in company with D and nearly all our best Old Latin authorities, has the words of Ps ii 7

*Thou art my Son beloved; this day have I begotten thee*<sup>1</sup>.

Similarly in Lc ix 62 the same group (D Clem lat.vt) has

*No one looking back and putting his hand to the plough  
is fit for the kingdom of God.*

These two examples are quite unambiguous. They are not only 'Western' (to use the familiar but inaccurate term for readings which are at once *non-Alexandrian* and *non-Antiochian*), but 'Western' of a particular type; for in each instance the Old Syriac evidence goes with the ordinary text against Clement and D with its Latin allies. The case of Lc ix 62 is especially instructive, because of the fulness of the evidence. The Latin evidence includes two quotations from Cyprian, so that there can be no doubt of the antiquity of the reading in the West, while the Syriac attestation for the ordinary reading includes unambiguous references in the *Doctrine of Addai*, the *Acts of Thomas* and S. Ephraim<sup>2</sup>. Moreover, the reading of D and Clement is obviously wrong; and it is companionship in error which shews real affinity of text. As a working hypothesis, therefore, we have good grounds for treating the text used by Clement as a branch of the 'Western' text not akin to the Old Syriac Version; in other words, as a text really and geographically Western.

This preliminary conclusion is of very great importance for estimating the value of the numerous striking agreements of Clement with the Old Syriac, especially with the Sinai Palimpsest (*syr.sin*). If Clement's text and the Old Syriac be practically independent of one another, their agreements mark the confluence of two separate lines of evidence: the readings thus preserved

<sup>1</sup> In Clement 'beloved' most probably comes from the parallels (Mt iii 17 = Mc i 11). It is not found in D lat.vt. Here as in several other places *c* deserts the other Old Latin mss for a more commonplace reading.

<sup>2</sup> See Overbeck 127, where the text is certainly independent of *syr.vg*.

must be so ancient as on that account alone to challenge acceptance.

The chief examples of agreement between Clement and syr. *sin* are

1. Mt iv 17. *The kingdom of heaven is at hand* (Clem = Eus<sup>dem</sup> *k* syr.*sin-crt*). The same reading is also attested by Origen, according to WH *Introduction* § 360.

[Most documents prefix *Repent ye, for...*]

2. Mt xviii 20. The occurrence of *παρ' οἷς* in Clement's allusion (*infra*, p. 22) makes it evident that he would have supported D (*g*) and syr.*sin* in reading *For there are not two or three gathered together in my Name, with whom I am not in the midst of them.*

[Most documents (incl. Cyp<sup>r20</sup> and syr.*crt*.) read *οὐ* for *οὐ* and *ἐκεῖ εἰμί* for *παρ' οἷς οὐκ εἰμί*. It may be pointed out that a somewhat similar suppression of *παρὰ* is to be found at Mt viii 10. In the verse before us *παρ' οἷς...ἐν μέσῳ αὐτῶν* is sufficiently awkward Greek to provoke emendation, but it can be naturally explained as a rather crude attempt to imitate Semitic idiom.]

3. Lc xiv 20. *I have married a wife and I cannot come* (Clem = lat.vt, syr.vt omits '*and*', while D substitutes *διό*).

[Most documents add *therefore* (*διὰ τοῦτο*) to '*and*']

4. Lc xvii 4. If syr.*sin* by rendering '*and these seven times he turn unto thee*' really implies *καὶ τὸ ἑπτάκις* with the article, as seems not unlikely, the combination D Clem syr.*sin* (with syr.*crt* and the Latins neutral) is really stronger than any accumulation of Greek MSS unsupported by the older versions.

[Most documents omit *τὸ* before *ἑπτάκις*.]

5. Lc xx 34. From the three passages placed together on p. 50 it is evident that Clement read *beget and are begotten* as well as *marry and are given in marriage*, thus agreeing with a Iren<sup>168</sup> and syr.*sin-crt*. D and some Latin MSS have *are begotten and beget*, the best Latin (incl. Cyp<sup>2/2</sup> and *e*) omitting *marry and are given in marriage*.

[Most documents omit *beget and are begotten* altogether.]



6. Jn viii 34. *He that committeth sin is a slave* (not adding of *sin*). The omission of *τῆς ἁμαρτίας* is supported by D b Cyp<sup>274</sup> as well as Clem and syr.*sin*. The shorter reading here is all the more noteworthy, as it could not have come from homœoteleuton; and it probably preserves the original text<sup>1</sup>.

The reader will note that in none of these readings is Clement found quite alone with the Old Syriac. There is always some secondary attestation<sup>2</sup>.

When the readings attested by Clement have no Syriac support there is, as a rule, less to be said for them. One of the most striking is the addition of *καὶ ἀγρούς* at the end of Mc x 22, which is supported by the Latins *b* and *k*, but by no Greek ms. Whether the words should be restored to S. Mark or not, the agreement of Clement with the leading ms of the African Latin and a good representative of the 'European' texts suggests that their absence from Cod. D is the result of correction. A somewhat similar instance is to be found in Jn xv 1, where D with *τὸ καρποφόρον* seems to stand half-way between Clement's *τὸ καρποφοροῦν* and the *τὸ καρπὸν φέρον* of most documents.

With regard to the curious recasting of Mt xxiii 27, where Clement sides with D and Irenaeus, it may be remarked that *οἷτινες* (after *τάφοις κεκονιαμένοις*) is omitted by **N**<sup>\*</sup>, and that the construction of the clauses is changed in syr.*sin* (cf. also Aphraates<sup>307</sup>). It is evident therefore that here, as in many other passages, there was much confusion and alteration of the phraseology in early times, and that the smooth uniformity of our

<sup>1</sup> Comp. Jn xi 25, where Cyp<sup>310</sup> and syr.*sin* agree in reading *I am the Resurrection*, without adding 'and the Life.'

<sup>2</sup> I have not included the reading *ἄριστον* for *ἄρον* in Le xiv 15 among the agreements between Clement and the Old Syriac. It is true that the Old Syriac reading *shârûthâ* definitely implies *ἄριστον* in the underlying Greek, but it is not likely that this was the reading of Clement<sup>166</sup>. The better ms (P) of the *Pædagogus* reads *ἄρον*: *ἄριστον* is only supported by F, and in a mediaeval ms it was much more probable that *ἄρον* should be changed into *ἄριστον* than *vice versa*. Although *ἄριστον* is found in none of the early uncials it is supported by the later uncials and by nine cursives out of ten. It is certainly curious to find it supported by syr.vt (not syr.vg); but the distribution of the evidence makes it probable that the corruption occurred independently in the ancient Greek text underlying syr.vt and in some popular Constantinopolitan exemplar which has infected the later mss.



Greek MSS—including B—is a sign not of unbroken tradition, but of the surgical aid of an editor.

Among the most interesting of Clement's quotations is that of Lc xxiv 41—44. Clement (*Paed* II i 15), in the course of a discussion upon the food and cooking suitable for Christian people, says: "<sup>41</sup> *Have ye aught to eat here?* said the Lord unto the disciples after the resurrection. <sup>42</sup> *And they*, as having been taught by Him to practise frugality, *gave Him a piece of a broiled fish.* <sup>43</sup> *And having eaten before them* <sup>44</sup> *He said to them* (quoth Luke) what He did say."

Mr Barnard (p. 50, note) remarks that Clement's text underlies the renderings in *b ff* and *q*; but may we not go further and claim it as the text which best explains the origin of all the variants in this much altered passage<sup>1</sup>? In any case, the natural desire to round off *ver.* 43 with a finite verb, and begin a new sentence or paragraph with *ver.* 44, supplies a reason for change. It would be difficult to regard the Vulgate text of Lc xxiv 43 as a direct corruption of the ordinary Greek<sup>2</sup>.

I should not be inclined to lay much stress upon the agreement of Clement with the 'Received Text' in Jn xvii 24—26, except so far as it discredits the eccentric reading of D in this passage. The main variants (apart from the singular *καὶ κεῖνοι* for *καὶ οὗτοι* in *ver.* 25) are in the opening words of *ver.* 24, where Clement reads *Πάτερ, οὗς ἔδωκάς μοι*, for *Πατήρ, ὃ δέδωκάς μοι*. We cannot expect light upon the appropriate vocative for *πατήρ* from the 10th century MS of Clement; and *ἔδωκας* for *δέδωκας* has here very little attestation. The real variant is between *ὃ* and *οὗς*. For *ὃ* Tischendorf quotes **NBD** and the Bohairic: for *οὗς* we have all other MSS and versions, including the Latin and the Sahidic. In spite of this imposing array there

<sup>1</sup> The African Latin text of Lc xxiv 41—44 (i.e. *c* and the text underlying *c*) only differs from that of Clement by reading *λαβών* for *φαγών*. I need scarcely remind my readers that *accepit...et dixit* is characteristically 'African' for *accipiens...dixit* (cf. *Old-Latin Biblical Texts* II, p. ciii).

<sup>2</sup> Compare the variations in *ἔλαβεν* and *ἔφαγεν* in Lc vi 4. Dr Hort in his note Lc xxiv 43 rightly considers that Clement's text did not contain the allusion to the honey-comb. Dean Burgon held the opposite opinion; but his argument would prove that Clement's Bible had references to 'bulbs,' 'herbs,' 'cheese,' and *πραγμάτα*.

is much to be said for the reading of **ABD**, seeing that with *κακείνοι* following in the same sentence there was more reason to change *ὁ* into *οὗς* than *vice versa*. It is therefore reassuring to find that *syr.sin* clearly supports *ὁ*, a fact all the more noteworthy, as *syr.sin* shews its independence of the ordinary tradition by beginning *ver.* 24 with ‘and,’ and throwing back ‘Father’ into the preceding verse. The length and general accuracy of Clement’s citation of this passage (see Mr Barnard’s Note, p. 61) might lead some to build on it more than it can legitimately be made to bear.

It must also not be forgotten that there are a few instances in the Gospels where Clement’s text supports the great uncials and the critical editors against the ‘Western’ documents and the Antiochian text. Thus he reads *ἐπέσπειρεν* for *ἔσπειρεν* in Mt xiii 25, and *ὁ μονογενὴς θεὸς* in Jn i 18. Yet even here the ‘Western’ evidence is not really united; in the former example the Syriac versions cannot safely be cited for either reading, while in Jn i 18 there is much to suggest that the earliest form of the Old Syriac attested *μονογενὴς* (or *ὁ μονογενὴς*) alone, without *θεὸς* or *υἱός*. It will also be noticed that Clement sides with **N** 33 and the Bohairic against **N**\*BC by inserting the article before *μονογενὴς θεός*.

On the whole, Clement’s quotations from the Acts are less predominantly ‘Western,’ but it would be rash to argue from the evidence for the Acts to the Gospels, or *vice versa*. Till the roll dropped out of use and the large vellum *codex* took its place, the Acts must always have circulated separately from the book of the Gospels. It may be well also to remind ourselves of the lamentable lack even now of Old Syriac evidence for the text of the Acts: with our imperfect knowledge it is safer simply to suspend judgement. It is, however, clear that Clement opposes the well-known ‘Western’ readings in Ac xv 28, 29, just as a stray quotation in Aphraates<sup>284</sup> shews us that the Old Syriac opposes the ‘Western’ reading in Ac ix 26.

What, then, is the general lesson that we are to draw from the study of the Biblical quotations of Clement of Alexandria? My own impressions are quite clear. In the first place, they cut off the only channel by which we might have thought to connect

the 'non-Western' text, as an organic whole, with apostolic times. With Clement's evidence before us we must recognise that the earliest texts of the Gospels are fundamentally 'Western' in every country of which we have knowledge, even in Egypt. If we have any real trust in antiquity, any real belief in the continuity of Christian tradition, we must be prepared to admit many 'Western' readings as authentic, as alone having a historical claim to originality. Let us come out of the land of Egypt, which speaks (as Clement's quotations shew) with such doubtful authority, and let us see whether the agreement of East and West, of Edessa and Carthage, will not give us a surer basis upon which to establish our text of the Gospels.

In the second place, I am sure that the earliest 'Western' readings will be found no whit inferior to those of Cod. B. I do not believe that to follow Western authorities, with a due allowance of caution, is to murder the text<sup>1</sup>. The discoveries of quite recent times have changed the conditions of the problem. Fifty years ago the best 'Western' documents were inaccessible. Our knowledge of the earliest non-Alexandrian texts of the Gospels was even more limited than our present knowledge of the earliest non-Alexandrian texts of the Pauline Epistles; i.e. it consisted of the quotations of Tertullian and Cyprian,—nothing more. 'Western' readings meant those of Codex Bezae and the Latin MSS *a b* and *c*. These documents often go wrong together: they by no means always give us the texts current in Western Europe in their earliest form. The African Latin was unknown, except so far as it was covered by chance quotations from S. Cyprian, and the very existence of a Syriac Version older than the official Peshitta was a conjecture.

How different is the case now! By the publication of Cod. Bobiensis (*k*) enough of the version used by S. Cyprian is before us in a continuous text to enable us to judge of its critical affinities, while with regard to early Syriac evidence the difference is that between darkness and daylight. Not to speak of the fragments of Tatian's *Diatessaron* preserved in S. Ephraim or the quotations of Aphraates, we have an excellent text of the

<sup>1</sup> See Cic. *De Off.* ii 88, as quoted by Dr Salmon on his *Thoughts on Textual Criticism*, p. 90.

four Gospels nearly complete in the Sinai Palimpsest, while Cureton's MS (a far inferior text, but the only form of the version known to Dr Hort) serves to tell us something of the limits of variation in Syriac-speaking communities. These authorities are all 'Western,' i.e. they do not attest certain well-defined Alexandrian readings, such as ἡπόρει in Mc vi 20 and the well-known interpolation in Mt xxvii 49. But in many other instances they actually form the bulk of the attestation for Dr Hort's own text. That text is sometimes in agreement with the oldest Syriac, sometimes with the oldest Latin: the question at issue is what right we have to reject the oldest Syriac and the oldest Latin when they agree.

The strain of text represented in Greek MSS by **Σ** and B can be traced in Egypt as far back as the middle of the 3rd century, but Clement shews that even in Egypt the earliest evidence gives it little support. Why then should we be tied down to Βεεζεβούλ, or Ἰωάνης? Why should we omit *without cause* in Mt v 22, or *and the bride* in Mt xxv 1? Does it not lighten the 'Synoptic Problem' to leave out Jn xii 8 and Mt xxi 44? Let us trust the earliest texts we can get—Clement's among them—and see whether the result does not justify the venture.

F. C. BURKITT.

*Easter, 1899.*





THE QUOTATIONS OF  
CLEMENT OF ALEXANDRIA  
FROM  
THE FOUR GOSPELS  
AND  
THE ACTS OF THE APOSTLES

## NOTE.

It is presumed that the reader will have Tischendorf's *Editio octava critica maior* open before him.

Words printed in spaced type probably formed part of Clement's biblical text.

ῥδατος A study of the textual evidence for words thus marked may throw considerable light on the character of the text used by Clement.

μηδεῖς Words are thus marked (i) when variants of any lesser interest exist, (ii) when Clement's quotation differs from all known texts, but the difference is probably not of much textual interest.

ποιήσατε ἑαυτοῖς Words are thus marked (i) when there is a difference of order supported by other evidence, (ii) when Clement's order differs from all known texts.

^ This sign indicates an omission of considerable textual importance.

^ This sign indicates an omission of slight textual importance.

= Lc iii 8 References are thus given to parallel passages, when it is doubtful to which passage Clement's quotation or allusion should be referred.

[*Strom* I xv 71 (359).] Passages to which reference is thus made contain allusions which throw little or no light on the text used by Clement.

TISCH. Under this heading are given corrections to be made in Tischendorf's references to Clement.

On the MSS. of Clement's Works see Texts and Studies Vol. v No. 2, *Introduction*. The following summary may be useful for reference :—

PROTREPTICUS and PAEDAGOGUS. Where extant P (Paris. Gr. 451) is the ultimate authority, though there is a possibility that F (Medic. Laur. Pl. v c. 24 : it does not contain the *Protr*) may have an independent value : where P is wanting (*Paed* I i—x and beginning of xi) the text must be based on F and M (Mutinensis Gr. 126) ; but it must be borne in mind that M is a very faithful copy of P, while F (if a copy of P) has undergone considerable alteration.

STROMATA, EXCERPTA, and ECLOGAE. L (Medic. Laur. Pl. v c. 3)

QUIS DIVES SALVETUR. S (Scorialensis Ω III 19)

I have collated the Quotations from the Gospels and Acts in all these MSS.

The symbol *v* denotes the *Editio Princeps* of Clement published by Petrus Victorius, Florence, 1550.

# CLEMENT OF ALEXANDRIA'S QUOTATIONS FROM ST MATTHEW.

i 17 Ἐν δὲ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἢ ἀπὸ Ἀβραὰμ γενεαλογία μέχρι Μαρίας τῆς μητρὸς τοῦ κυρίου περαιοῦται· Ὦνονται γὰρ, φησὶν, ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ ἰδ', καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ ἰδ', καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ ὁμοίως ἄλλαι γενεαὶ ἰδ'. *Strom* I xxi 147 (409).

ii 2 [*Strom* I xv 71 (359); *Exc ex Theod* §§ 74, 75 (986).]

iii 7 [*Protr* i 4 (4); *Strom* iv xvi 100 (608).] See on xxiii 33.

iii 9 = Le iii 8 Δυνατὸς γὰρ ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.  
*Protr* i 4 (4).

10 = Le iii 9... ἀλλὰ τὴν ἀξίτην τὴν ἑαυτοῦ πρὸς τὰς ρίζας τῆς κακίας προσαγαγών. *QDS* § 29 (952).

11 f. — Le iii 16 f. Ὁ Ἰωάννης φησὶν ὅτι Ἐγὼ μὲν ὑμᾶς ὕδατι βαπτίζω· ἔρχεται δὲ μου ὁ ὀπίσω<sup>1</sup> ὁ βαπτίζων ὑμᾶς ἐν πνεύματι καὶ πυρὶ... τὸ γὰρ πῦρον ἐν τῇ χειρὶ αὐτοῦ τοῦ διακαθάραι τὴν ἄλω, καὶ συναῖε τὸν σῖτον εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. *Ecl Proph* § 25 (995).

12 = Le iii 17... ἵνα... διακριθῶμεν... τῶν ἀχυρμῶν καὶ εἰς τὴν πατρῶαν ἀποθήκην σωρευθῶμεν<sup>2</sup>. τὸ γὰρ πῦρον ἐν τῇ χειρὶ τοῦ κυρίου... *Paed* i ix 83 (147, 148).

iv 1 = Le iv 1 [*Strom* i ix 44 (342).]

4 = Le iv 4 Οὐ γὰρ ἐπ' ἄρτω<sup>Λ</sup> ζήσεται ὁ δίκαιος. *Paed* ii i 7 (167).

Οὐ γὰρ ἐπ' ἄρτω μόνω ζήσεται ὁ δίκαιος<sup>3</sup>, ἀλλ' ἐν τῷ ῥήματι<sup>Λ</sup> κυρίου. *Paed* iii vii 40 (277).

16 Φῶς ἡμῖν ἐξ οὐρανοῦ τοῖς ἐν σκότει κατωρρωγμένοις καὶ ἐν<sup>Λ</sup> σκιᾷ θανάτου κατακεκλεισμένοις ἐξέλαμψεν. *Protr* xi 114 (88).

[*Strom* vii vii 43 (856).]

1 ὁ ὀπίσω L v om ὁ edd 2 σωρευθῶμεν M ἀποσωρευθῶμεν F sed απο sec. man. punctis notatur (hiat P) 3 ὁ δίκαιος om ὁ F<sup>1</sup>

'FISCH. III v. 11, l. 4 Clem<sup>ec1</sup> 995] + (sed potius a Le pendet)

iii 10 Cp. *syr.sin* (Mt) "The axe has reached the roots of the trees." [D<sup>ex</sup> is missing, but lat. vt (exc k) has *ad radices arborum*; k has *ad radicem malorum*. F. C. B.] With this cp. *Paed* ii vi 51 (199) δεινὸς γὰρ αὐτὸς τὰς ρίζας τῶν ἁμαρτημάτων ἐκκόπτει.

11 f. This quotation follows Le rather more closely than Mt.

iv 4 Note δίκαιος twice used for ἄνθρωπος. ἐν for ἐπὶ is found in CD in Mt and D in Le. D b g<sup>1</sup> in Mt, and most documents in Le, omit ἐκπορευομένῳ διὰ στόματος. *Syr.sin-crt* in Mt have κυρίου for θεοῦ [= Deut viii 3].

16 This loose paraphrase perhaps supports the omission of χάρις καὶ by a c k *syr.crt* [om. καὶ D (b g<sup>1</sup>)].

iv 17 Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. *Protr ix 87 (72).*

19 [*Paed iii xi 52 (285).*]

v 3 Μακάριοι δὲ καὶ οἱ πτωχοὶ εἴτε πνεύματι εἴτε περιουσίᾳ διὰ δικαιοσύνην δηλονότι. *Strom iv vi 26 (575).*

Οὗτός ἐστιν ὁ μακαριζόμενος ὑπὸ τοῦ κυρίου καὶ πτωχὸς τῷ πνεύματι καλούμενος, κληρονομός ἔτοιμος οὐρανοῦ βασιλείας. *QDS § 16 (944).*

Διὸ καὶ προσέθηκεν ὁ Ματθαῖος· Μακάριοι οἱ πτωχοί· πῶς; Τῷ πνεύματι. *QDS § 17 (945).*

See also on *Le vi 20.*

4 Ὅθεν εἰκότως Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. οἱ γὰρ μετανοήσαντες ἐφ' οἷς κακῶς προβεβίωκασιν εἰς τὴν κλήσιν παρέσονται· τοῦτο γάρ ἐστι τὸ παρακληθῆναι. *Strom iv vi 37 (580).*

5 Μακάριοι, φησὶν, οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. *Strom iv vi 36 (579).*

6 Μακάριοι τῷ ὄντι κατὰ τὴν γραφὴν οἱ πεινῶντες καὶ διψῶντες τὴν ἀλήθειαν, ὅτι πλησθήσονται τροφῆς αἰδίου. *Strom v xi 70 (688).*

Μακάριοι γὰρ οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην τοῦ θεοῦ, οὗτοι γὰρ καὶ ἐμπλησθήσονται. *Ecl Proph § 14 (992).*

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην τοῦ θεοῦ. *QDS § 17 (945).* [*Strom i i 7 (319); iv vi 25 (575).*]

7 Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. *Strom iv vi 38 (580).*

7 etc. Ἐλεάτε<sup>1</sup>, φησὶν ὁ κύριος, ἵνα ἐλεηθῇτε· ἀφίετε, ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτως ποιηθήσεται ὑμῖν· ὡς δίδετε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. *Strom ii xviii 91 (476).*

8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. *Strom ii xi 50 (455); Exc ex Theod § 11 (970).*

Οἱ καθαροὶ δὲ τῇ καρδίᾳ τὸν θεὸν ὄψονται. *Strom v i 7 (647).*

1 ἐλεεῖτε Dind.

iv 17 [ὅτι ἡγγικεν for μετανοεῖτε ἡγγικεν γὰρ is read by Eus.<sup>dem 438</sup> k syr.sin(-crt). *Syr.crt* does not express ὅτι. F. C. B.]

v 4, 5 Tischendorf concludes from the order in which Clement discusses these verses that he found μακ. οἱ πραεῖς before μακ. οἱ πενθοῦντες as in D 33 a k vg syr.crt. This argument is hardly safe; in *Strom iv vi 25, 26 (575)* Clement quotes in the order vv. 10, 6, 3.

6 The insertion of τοῦ θεοῦ is perhaps due to a reminiscence of passages in the Romans, e.g. x 3. The variants for χορτασθήσονται are probably from *Le i 53 πεινῶντας ἐνέπλησεν ἀγαθῶν.*

7 The passage from (476) is quoted with one variant from Clement of Rome i xiii 2, where it is introduced by the words μάλιστα μνησθέντες τῶν λόγων τοῦ κυρίου Ἰησοῦ, οὓς ἐλάλησεν διδάσκων ἐπιείκειαν καὶ μακροθυμίαν· οὕτως γὰρ εἶπεν· Ἐλεάτε κτέ. Cp. Resch *Agrapha*, pp. 96 f.; in the *Aussercanonische Paralleltexzte* on this passage of Mt he further quotes the first clause from Prochorus *Acta Ioannis* ed. Zahn p. 73.

8 τῇ καρδίᾳ 8 times, τὴν καρδίαν 5 times; the latter reading is perhaps partly due to confusion between ι adscript and ν.

[The accusative was gradually ousting the dative, wherever it could. Datives disappear more and more, till in the modern language they are lost entirely. The reasons for this are well discussed in Karl Dieterich's *Untersuchungen zur Geschichte der griechischen Sprache* (1898) *Byzantinisches Archiv*, heft 1 pp. 149 ff. J. A. R.]

Μακαρίους εἶπεν τοὺς καθαρὸς τὴν καρδίαν, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. *Strom* iv vi 39 (581).

Καθαρὸς τῇ καρδίᾳ. *Strom* vii iii 13 (835); iii 19 (839); x 56 (865); x 57 (865).

...ἵνα καθαρὸς τῇ καρδίᾳ γενόμενος ἴδῃς τὸν θεόν. *QDS* § 19 (946).

Καθαρὸς τὴν καρδίαν. *Strom* v vi 40 (669); vi xii 102 (791); xiv 108 (791); *QDS* § 16 (944).

[Ἄγνοι τὰς καρδίας. *Paed* iii xi 79 (300).]

Καὶ οὕτω μακαρίζεται ὁ ἔχων τὴν τοιαύτην καρδίαν, ὅτι ὄψεται τὸν θεόν. *Valentinus apud Clem Strom* ii xx 114 (489).

Hoc enim impossibile est, ut quisque non mundo corde uideat deum. *Adumbr in epist Judae* v. 24; *Zahn Forsch* iii 86 (1008).

v 9 Μακάριοι οἱ εἰρηνοποιοί. *Strom* i i 7 (319); iv vi 40 (581).

10, 9 Μακάριοι, φησὶν, οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται· ἢ ὥς τινες τῶν μετατιθέντων τὰ εὐαγγέλια· Μακάριοι, φησὶν, οἱ δεδιωγμένοι ὑπὸ<sup>1</sup> τῆς δικαιοσύνης, ὅτι αὐτοὶ ἔσονται τέλειον· καὶ Μακάριοι οἱ δεδιωγμένοι ἕνεκα ἐμοῦ, ὅτι ἔξουσιν τόπον ὅπου οὐ διωχθήσονται. *Strom* iv vi 41 (581, 582).

10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης. *Strom* iv vi 25 (575).

See on *Lc* vi 20.

13 Οὐκουν οὐ πᾶσιν εἰρηται· Ὑμεῖς ἐστὲ οἱ ἅλεις τῆς γῆς. *Strom* i viii 41 (340).

Τὸ γὰρ ἅλας τῆς γῆς ἡμεῖς. *Paed* iii xi 82 (302).

14, 13 ...οὓς ὁ λόγος φῶς τοῦ κόσμου καὶ ἅλας τῆς γῆς καλεῖ. *QDS* § 36 (955).

14 Ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. *Exc ex Theod* § 9 (969).

Ἄλλα γὰρ ἡ ἡμετέρα πίστις φῶς οὖσα τοῦ κόσμου ἐλέγχει τὴν ἀπιστίαν. *Strom* iv xi 80 (599).

15 = *Lc* viii 16 = *Lc* xi 33 Οὐδεὶς ἄπτει λύχνον καὶ ὑπὸ τὸν μόδιον τίθησιν ἀλλ' ἐπὶ τῆς λυχνίας φαίνειν τοῖς τῆς ἐστιάσεως τῆς αὐτῆς κατηξιμένοις. *Strom* i i 12 (323).

16 Καὶ ὁ μὲν κύριος, τὰ ἀγαθὰ ὑμῶν ἔργα λαμψάτω, ἔφη. *Strom* iii iv 36 (527).

Λαμψάτω γάρ σου τὰ ἔργα. *Strom* iv xxvi 171 (642).

Διὰ τοῦτο εἰρηκεν· Λαμψάτω τὸ φῶς ὑμῶν<sup>2</sup> ἐμπροσθεν τῶν ἀνθρώπων. *Exc ex Theod* § 3 (967).

Διὰ τοῦτο ὁ σωτὴρ λέγει· Λαμψάτω τὸ φῶς ὑμῶν. *Exc ex Theod* § 41 (979).

17 Ὁ δὲ κύριος οὐ καταλύει τὸν νόμον ἀφικνεῖται, ἀλλὰ πληρῶσαι. *Strom* iii vi 46 (532).

18 = *Lc* xvi 17 Καὶ μυρίας ἂν ἔχοιμί σοι γραφάς παραφέρειν ὧν οὐδὲ κεραία παρελεύσεται μία μὴ οὐχὶ ἐπιτελὴς γενομένη. *Protr* ix 82 (68).

1 legendum uidetur ὑπὲρ

2 ὑμῶν *L* v ἡμῶν *Dind*.

In (1008) there is perhaps rather a reference to *Hebr* xii 14.

10, 9 In (581) Clement has confused these two verses; ὅτι αὐτοὶ κληθήσονται belongs to v. 9. [Perhaps the blessing on the peace-makers had slipped into the next verse in *Clement's MS.* F. C. B.] The expression ὥς τινες τῶν μετατιθέντων τὰ εὐαγγέλια probably refers to writers of Apocryphal Gospels.

13 Perhaps the reading οἱ ἅλεις has arisen from a confusion between the neuter singular ἅλας and the accusative plural of ἅλεις.

15 Cp. *Mc* iv 21 and *Le* viii 16. [In *Mt* *syx* *sin-ert* have "and no man lighteth a lamp..." F. C. B.]

18 A Latin translation of the fragment preserved in Macarius Chrysocephalus is given in the *Catena* on *Lc* xvi 17 edited by Corderius, and is printed by Potter, p. 1013. See *Zahn loc. cit.*



Οὐ μὴ οὖν παρέλθῃ ἀπὸ τοῦ νόμου οὔτε τὸ ἰῶτα οὔτε ἡ κεφαλαία. *Fragm apud Macarium Chrysoceph orat XIII in Matth; Zahn Forsch iii 52 (1020).*

v 19 Οὗτος μέγιστος <sup>Λ</sup>, φησίν, ἐν τῇ βασιλείᾳ <sup>Λ</sup> ὃς ἂν ποιῇ καὶ διδάσκῃ. *Strom ii xix 97 (180).*

Μάκάριος γάρ ὃς ἂν διδάσκῃ καὶ ποιῇ τὰ τοῦ κυρίου κατ' ἀξίαν. *Strom iv xvii 108 (612).*

20 Ὅντως γάρ, ὡς ὁ κύριος ἔφη, 'Εὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείω τῶν γραμματέων καὶ Φαρισαίων, οὐκ <sup>Λ</sup> εἰσελεύσεσθε εἰς τὴν βασιλείαν τοῦ θεοῦ. *Strom iii iv 33 (526).*

...σώζεται ὁ γνωστικός πλέον τῶν γραμματέων καὶ Φαρισαίων συνιείς τε καὶ ἐνεργῶν. *Strom vi xv 115 (798).*

...τότε ἀκούσονται τῆς γραφῆς: 'Εὰν μὴ πλεονάσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων...οὐκ ἔσεσθε βασιλικοί. *Strom vi xviii 164 (825).*

22 Εἰ δὲ ὁ μωρὸν εἰπὼν τὸν ἀδελφὸν ἔνοχος εἰς κρίσιν, τί περὶ τοῦ μωρολογούντος ἀποφανοῦμεθα<sup>1</sup>; *Paed ii vi 50 (198).*

25 Πάλιν δ' αὖ φησίν 'Ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ...γέγραπται γάρ: Μὴ ποτε παραδῷ σε <sup>Λ</sup> τῷ κριτῇ, <sup>Λ</sup> ὁ κριτὴς <sup>Λ</sup> δὲ τῷ ὑπηρέτῃ τῆς ἀρχῆς τοῦ διαβόλου. *Strom iv xiv 95 (605, 606).*

[QDS § 40 (958).]

See also on *Le xii 58*.

28 Πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι <sup>Λ</sup> ἤδη ἐμοίχευσεν αὐτήν. *Strom iii xiv 94 (554).*

'Εγὼ δὲ λέγω· Ὁ βλέψας<sup>2</sup> τῇ γυναικὶ πρὸς ἐπιθυμίαν ἤδη μεμοίχευκεν. *Strom iv xviii 114 (615).*

'Ο μὲν (sc ὁ νόμος) γάρ φησιν· Οὐ μοιχεύσεις· τὸ δὲ (sc τὸ εὐαγγέλιον) Πᾶς ὁ προσβλέπων κατ' ἐπιθυμίαν ἤδη ἐμοίχευσεν, λέγει. *Strom iii ii 8 (513).*

Οὐ γὰρ ἀφαμένους μόνον, ἀλλὰ καὶ θεασαμένους ἔστιν<sup>3</sup> ἁμαρτεῖν. *Paed iii xi 82 (302).*

...ἀκηκόως ὅπως· Ὁ ἰδὼν πρὸς ἐπιθυμίαν ἐμοίχευσεν. *Strom ii xi 50 (455).*

Ὁ γὰρ ἐπιθυμήσας ἤδη μεμοίχευκε, φησίν. *Strom ii xv 66 (463).*

Μὴ ἐμβλέψῃ δὲ πρὸς ἐπιθυμίαν ἀλλοτρίᾳ γυναικί. *Strom vii xiii 82 (882).*

Ὁ γὰρ ἐμβλέψας, φησὶ, περιεργότερον ἤδη ἥμαρτεν. *Paed iii v 33 (273).*

1 ἀποφαινόμεθα F sed i erasum est

2 βλέψας L v ἐμβλέψας edd

3 ἐστὶν P

Tisch. v v. 25, l. 5 Ir1nt 1, 25, 9)]+Clem<sup>606</sup> v. 28, l. 1 Clem<sup>554</sup>]+[cf<sup>615</sup> βλέψας] 1. 2 Clem<sup>461</sup>, 615] Clem<sup>273</sup>, 461 (cf<sup>882</sup> μη ἐμβλεψη) 1. 4 ἐμβλεπων]+Clem<sup>513</sup> προσβλεπων Thphi<sup>3</sup>, 13]+Clem<sup>455</sup>

v 19 [With *μέγιστος* cp. Cyprian 2/2 *maximus uocabitur*, but no argument can be built on *k (magnus. | magnus uocatur)*, as there is practically no evidence for the use of the doubled adjective as a superlative. F. C. B.]

28 The quotation in (554) no doubt represents the reading of Clement's codex: he agrees with **Σ**<sup>2</sup> 236 Ephr *Diat* (Moes. p. 66 "Whosoever looketh and lusteth"), (not syr.vt) and several Fathers in omitting αὐτήν after ἐπιθυμῆσαι: he appears to have the support only of Eus in *Psalm* 70, 12 (Migne xxiii 781) in omitting ὑμῶν after λέγω. His allusions take the form of a direct command 6 times, twice in the subj. (461, 525), 4 times in the fut. indic. (85, 199, 513, 543): for βλέπων he has βλέψας with *dat* (615), ἐμβλέψας (273, 461) (cp. 882 μὴ ἐμβλέψῃ, ἰδὼν (455), προσβλέπων (513) (cp. Justin *1p i* 15 Migne vi 349 οἱ προσβλέποντες γυναῖκί, but a little before he has *ὃς ἂν ἐμβλέψῃ γυναῖκί*): for πρὸς τὸ ἐπιθυμῆσαι, he has πρὸς ἐπιθυμίαν 4 times (615, 455, 882, 461) and κατ' ἐπιθυμίαν once (513).

Ὁ ἐμὲ λέγων πρὸς ἐπιθυμίαν κρίνεται· διὸ, Μηδὲ ἐπιθυμήσης, λέγει. *Strom* II xiv 61 (161).

Οὐκ ἐπιθυμήσεις, ἐπιθυμίᾳ γὰρ μόνῃ μεμοίχευκας. *Protr* x 108 (85).

Τό· Οὐ μοιχεύσεις, διὰ τοῦ· Οὐκ ἐπιθυμήσεις. *Paed* II vi 51 (199).

...ἡνα τις...ἀντικρὺ ἀκούσῃ παρὰ τοῦ κυρίου· Ἐγὼ δὲ λέγω· Οὐκ ἐπιθυμήσεις. *Strom* III ii 9 (513).

...τοῦ κυρίου φήσαντος· Ἐγὼ δὲ λέγω· Μη ἐπιθυμήσης. *Strom* III iv 31 (525).

Ἰκούσατε τοῦ νόμου παραγγέλλοντος· Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω· Οὐκ ἐπιθυμήσεις. *Strom* III xi 71 (543).

v 29 f. = xviii 8 f. = Me ix 43 ff. Εἰ σκανδαλίζει σε ὁ ὀφθαλμός σου, ἔκκοψον αὐτόν. *Paed* III xi 70 (294).

Κὰν ὁ διζῶς σου ὀφθαλμός σκανδαλίζῃ σε, ταχέως ἔκκοψον αὐτόν· αἰρετώτερον ἐτιροφθάλμω βασιλεία θεοῦ ἢ ὀλοκλήρῳ τὸ πῦρ· κὰν χεὶρ κὰν ποὺς κὰν ἡ ψυχὴ, μίσησον αὐτήν· ἂν γὰρ ἐνταῦθα ἀπόληται ὑπὲρ Χριστοῦ \* \* \* \*. *QDS* § 24 (949).

32 "Ὡστε ὁ ἀπολύων τὴν γυναῖκα ἅ χωρὶς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι. *Strom* III vi 47 (533).

32 — xix 9 = Le xvi 18 Ὁ δὲ ἀπολελυμένην λαμβάνων γυναῖκα μοιχᾶται, φησίν. *Strom* II xxiii 146 (506).

See on Me x 11.

Οὐκ ἀπολύσεις γυναῖκα πλὴν εἰ μὴ ἐπὶ λόγῳ πορνείας. *Strom* II xxiii 145 (506).

36 Οὐδεὶς δὲ ἄλλος, φησίν ὁ κύριος, δύναται ποιῆσαι τρίχα ἅ λευκὴν ἢ μέλαιναν. *Paed* III iii 16 (262).

37 Πᾶν αὐτῷ τοῦ κυρίου ῥητὶ· Ἔστω ἅ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ... *Strom* v xiv 99 (707).

Δικαιοσύνης γὰρ ἦν ἐπιτομὴ φάναι· Ἔσται ἅ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ. *Strom* VII xi 67 (872).

[*Strom* VII viii 50 (861, 862).]

...τὸ δὲ περιττὸν ἐκ τοῦ διαβόλου μεμήνκεν ἡ γραφή. *Paed* II x 103 (232).

38 Τό· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ψυχὴν ἀντὶ ψυχῆς. *Strom* VIII ix 30 (932).

39 f. See on Le vi 29.

42 Ἄμα γὰρ τῷ φάναι· Τῷ αἰτοῦντί σε ὁδὸς, ἐπιφέρει· Καὶ τὸν θέλοντα ἅ δαεῖσασθαι μὴ ἀποστραφῆς. *Strom* III vi 54 (536).

Tisch. v v. 32, l. 4 dimiserit] + Clem<sup>571</sup> (ὥστε ὁ ἀπολύων)  
v. 36, l. 5 ημελ.] ημελ. v. 37, ll. 1, 2 Clem<sup>707</sup>. 872] Clem<sup>707</sup>

l. 7 Thphl<sup>3.1.1</sup>] + Clem<sup>571</sup>  
l. 2 245] + Clem<sup>872</sup>

With the μηδὲ in (161) cp. Eus *Dem* i 6, 17 (Migne xxii 53); 7, 12 (Migne xxii 72); in *Psalms* 70, 8 ἐγὼ δὲ λέγω (ἡμῖν) μηδὲ ἐπιθυμεῖν. With ἁλλοτρίᾳ γυναικί in (882) cp. Theophil iii 13 (Migne vi 1140), Herm *Mand* 4, 1, p. 76, 19. These references I owe to Resch *ad loc.*

v 36 The agreement of Clement's order with D 1 k Cyp Aug is worthy of notice.

37 Patristic quotations of this verse have been much coloured by reminiscences of Ja v 12. This accounts for the omission of ὁ λόγος. Note that Clement once reads ἔσται with B 245 Eus. Besides the Fathers quoted by Tisch. Cyr Alex 1, 212<sup>c</sup> Const 5, 12 (Migne i 857), Epiph 19, 6 (Migne xli 269), Eus in *Psalms* 14, 4 (Migne xxiii 152), *Prac* 13, 13 (Migne xxi 1112) have τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ, but these quotations are from Ja rather than Mt. For ἐκ τοῦ διαβόλου cp. Ephr *Paracn* xliii (vol 2, 161<sup>a</sup>), Greg Nyssa in *Cont Cont* hom xiii (Migne xlv 1040), Cyr Alex 1, 212<sup>c</sup> (Migne lxxviii 472).

38 Cp. Exodus xxi 23 f.

v 44 = Lc vi 28 Οἶδεν γὰρ καὶ τὸν κύριον ἀντικρυς εὔχεσθαι ὑπὲρ τῶν ἐχθρῶν παραγγέλαντα. *Strom* vii xiv 84 (883).

44 = Lc vi 27, 35 Τὸ δὲ ἀγαπᾶν τοὺς ἐχθροὺς οὐκ ἀγαπᾶν τὸ κακὸν λέγει. *Strom* iv xiii 93 (605).

...ὁ τῆς εἰρήνης θεὸς, ὃ γε καὶ τοὺς ἐχθροὺς ἀγαπᾶν παραινῶν. *QDS* § 22 (948).

44 Ἠδὴ δὲ ἀγαπᾶν τοὺς ἐχθροὺς κελεύει καὶ τοὺς καταρωμένους ἡμᾶς εὐλογεῖν προσεύχεσθαι τε ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς. Τῷ τύπτοντί σε, φησὶν κτέ (Lc vi 29). *Paed* iii xii 92 (307).

44 f. See also on Lc vi 27 ff. Ὅση δὲ καὶ χρηστότης, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, λέγει, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, **Α** καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμῶν καὶ τὰ ὅμοια· οἷς προστίθωσιν· Ἰνα γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς. *Strom* iv xiv 95 (605).

45 Ὁ γὰρ τὰ πάντα καθιππεύων δικαιοσύνης ἥλιος ἐπ' ἴσης περιπολεῖ τὴν ἀνθρωπότητα, τὸν πατέρα μιμούμενος, ὃς ἐπὶ πάντας ἀνθρώπους ἀνατέλλει τὸν ἥλιον αὐτοῦ καὶ καταψεκάζει τὴν ὁδόν τῆς ἀληθείας. *Protr* xi 114 (88).

Ἐπὶ τοῦτοις αὐθις, Ὁ πατήρ μου, φησὶν, ἐπιλάμπει τὸν ἥλιον τὸν αὐτοῦ<sup>1</sup> ἐπὶ πάντας...καὶ πάλιν, Ὁ πατήρ μου, φησὶν, βρέχει ἐπὶ δικαίους καὶ ἀδίκους. *Paed* i viii 72 (141). ...καὶ τὸν ἥλιον ἐπιλάμποντος τὸν αὐτοῦ<sup>2</sup>. *Paed* i ix 88 (150).

Ὁ τε γὰρ θεὸς ἐπὶ δικαίους καὶ ἀδίκους τὸν αὐτοῦ ἐπιλάμπει ἥλιον. *Strom* vii xiv 85 (884).

...ἐπὶ δικαίους καὶ ἀδίκους τὸ εὐμενὲς τοῦ λόγου καὶ τῶν ἔργων καθάπερ ὁ ἥλιος ἐπιλάμποντες. *Strom* vii xiv 86 (885).

Βρέχει γὰρ ἐπὶ δικαίους καὶ ἀδίκους, καὶ τὸν ἥλιον ἐπιλάμπει πᾶσιν. *Exc ex Theod* § 9 (969).

...ἐπεὶ καὶ τῆς θείας χάριτος ὁ ὑετὸς ἐπὶ δικαίους καὶ ἀδίκους καταπέμπεται. *Strom* v iii 18 (656).

Ὁρᾷς ὅτι ὁ βρέχων ἐπὶ δικαίους καὶ ἀδίκους...εἰς ἐστὶ θεός; *Strom* vi iii 29 (753).

45, 48 ...ἐπὶ δικαίους καὶ ἀδίκους δίκαιος καὶ ἀγαθὸς γινόμενος. τοιοῦτοις τισὶν ὁ κύριος λέγει· Γίνεσθε ὡς ὁ πατήρ ὑμῶν τέλειος. *Strom* ix xxii 137 (626).

1 αὐτοῦ F αὐτοῦ M corr. pr. m. ex αὐτοῦ (hiat P)

2 αὐτοῦ F (hiat P)

TISCH. v v. 44, l. 3 a fin ἡμιν] υμιν  
Clem<sup>626, 792, 881, 886</sup>

v. 45, l. 3 al]+Clem<sup>84</sup>

v. 48, l. 1 Clem<sup>bis</sup>]

v 44 f. οἷς προστίθωσιν introducing a verse certainly from Mt seems to imply that ἀγαπᾶτε—ἐπηρ. ὑμῶν is also quoted from the same gospel. But in (307) we find ἀγαπᾶτε—ἐπηρ. ὑμῶν quoted in oblique construction, implying a text verbally the same (except ὑμᾶς for ὑμῶν) as the one given here, and followed by a verse certainly from Lc: moreover, εὐλογεῖτε τοὺς κατ. ὑμᾶς and ἐπηρεαζόντων belong properly to the Lucan text, and have only been introduced into Mt for harmonistic reasons. There seems practically no evidence in Mt for ἐπηρεαζόντων without διωκόντων. On the other hand, if these quotations are from Lc, it is strange that the words καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς are omitted in both cases. Probably Clement had a stereotyped way of quoting the text, without considering which Gospel he was quoting from. [We may notice however that Aphraates 34 exactly agrees with Clement (against syr.vt). F. C. B.]

45 It should be noticed that Clement in (88) supports the reading ὅς for ὅτι, and that he 5 times substitutes ἐπιλάμπειν for ἀνατέλλειν, although (88) shows that he was acquainted with the true reading.

48 Loose as these quotations are, the repeated use of γίνεσθε, as in Lc vi 36 (cp. γινόμενος 792), is curious.

...τῷ γνωστικῷ εἰς ὅσον ἀνθρωπίνῃ θεμιτὸν φύσει γινομένῳ τελείῳ ὡς ὁ πατήρ, φησὶν, ὁ ἐν τοῖς οὐρανοῖς. *Strom vi xii 101 (792).*

Καὶ μὴ τι τὸν γνωστικὸν τέλειον εἶναι βουλόμενος ὁ σωτὴρ ἡμῶν ὡς τὸν οὐράνιον πατέρα... *Strom vii xiii 81 (881).*

...οἱ καὶ συνήσουσιν ὅπως εἴρηται πρὸς τοῦ κυρίου· Γίνεσθε ὡς ὁ πατήρ ὑμῶν τέλειοι. *Strom vii xiv 88 (886).*

...τὸν μόνον τέλειον καὶ ἀγαθὸν θεόν. *QDS § 1 (935).*

1 f., 17 f. 'Εὰν' ποιήσης, φησὶν, ἐλεημοσύνην, μὴδεὶς γινώσκῃ καὶ ἐὰν νηστεύῃς, ἀλειψαί, ἵνα ὁ θεὸς μόνος γινώσκῃ, ἀνθρώπων δὲ οὐδὲ εἰς· ἀλλ' οὐδὲ αὐτὸς ὁ ἐλεῶν ὅτι ἐλεεῖ γινώσκῃν ὀφείλει. *Strom iv xxii 138 (627).*

6 Εἰ γὰρ ἐν τῷ ταμείῳ μυστικῶς προσέχεσθαι τῷ θεῷ δίκαιον... *Paed iii xi 82 (301, 302).*

Εἰ δὲ ἐν τῷ ταμείῳ εἴχη, ὡς ὁ κύριος ἐδίδαξε πνεύματι προσκυνεῖν, οὐκέτι περὶ τὸν οἶκον εἴη ἂν μόνη ἡ οἰκονομία, ἀλλὰ καὶ περὶ τὴν ψυχὴν... *Strom i vi 34 (336).*

...ἐν αὐτῷ τῷ ταμείῳ τῆς ψυχῆς... *Strom vii vii 49 (861).*

7 Ἀλλὰ τῇ διὰ στόματος εὐχῇ οὐ πολυλόγῳ χρῆται παρὰ τοῦ κυρίου καὶ ἃ χρὴ αἰτεῖσθαι μαθών. *Strom vii vii 49 (861).*

8 Ὁ τὰ πάντα εἰδὼς θεὸς οὐκ αἰτουμένους τοῖς ἀγαθοῖς χορηγεῖ. *Strom vii vii 46 (858).*

Τοῖς δ' ὅσοι ἀξιοὶ τὰ ὄντως ἀγαθὰ καὶ μὴ αἰτουμένοις διδοται. *Strom vii xii 73 (876).*

9 Ὁ δὲ κύριός φησιν ἐν τῇ προσυχῇ· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς<sup>2</sup>. *Paed i viii 73 (141).*

[*Ecl Proph § 19 (993).*]

9 = Le xi 2 Sic habes etiam in oratione dominica: Sanctificetur, inquit, nomen tuum. *Adumbr in 1 Pe iii 15; Zahn Forsch iii 81 (1007).*

10 Εἰκὼν δὲ τῆς οὐρανίου ἐκκλησίας ἡ ἐπίγειος· ὅπερ<sup>3</sup> εὐχόμεθα καὶ ἐπὶ ἁ γῆς γενέσθαι τὸ θέλημα τοῦ θεοῦ ὡς ἐν οὐρανῷ. *Strom iv viii 66 (593).*

...καθάπερ ἡ ἐκκλησία... πόλις ἐπὶ γῆς, θέλημα θεοῦ ἐπὶ ἁ γῆς ὡς ἐν οὐρανῷ. *Strom iv xxvi 172 (642).*

12 See on Le xi 4.

14 f. = Me xi 25 Ἀφίετε, ἵνα ἀφεθῇ ὑμῖν. *Strom ii xviii 91 (476).*

Τῇ τῇ δ' αἰτία τὸ ἄφες, καὶ ἀφεθήσεται σοι. *Strom vii xiv 86 (885).*

17 f. See on vi 1 f.

19 Μὴ θησαυρίζετε τὸλὺν ὑμῖν<sup>4</sup> θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει καὶ ἁ κλέπται διορύσσουσιν καὶ κλέπτουσι. *Strom iv vi 33 (578).*

1 ἐὰν] + μὴ (sed statim expunctum) L  
f ἡμῖν sed η in v correctum pr. man. L

2 οἶρανοῖς M

3 ὅπερ L, διόπερ Sylburg

Tisch. vi v. 10, l. 2 D'] + (hiat d)

Clem<sup>593</sup>] + et<sup>642</sup>

v. 19, l. 1 Clem<sup>597</sup>] + 550

vi 6 ταμείον is the best supported spelling in the N.T.

On (336) Prof. J. B. Mayor writes in the *Classical Review* (June, 1891): "Insert η after ei δὲ and read εὐχῇ for εἴχη and μόνον for μόνη, translating 'if the prayer in the closet is, as the Lord taught, to pray in spirit, housekeeping would no longer be occupied with the house alone, but with the soul also.'"

10 In (593) Sylburg's emendation διόπερ appears to be unnecessary; cp. the use of ὅ in Eurip *Phoen* 155 ὅ καὶ δέδουκα μὴ σκοπῶσ' ὁρῶνς θεοί and 263. "As we pray," appears to be the meaning.

14 f. The passage in (476) is quoted from Clem Rom i xiii 2 (see note on Mt v 7). With (885) cp. passages quoted by Resch *Agapha* p. 97.



Κατατρέχει δέ τις γενέσεως φθαρτὴν καὶ ἀπολλυμένην λέγων, καὶ βιάζεται τις ἐπὶ τεκνοποιίας λέγων εἰρηκέναι τὸν σωτήρα ἐπὶ ᾧ γῆς μὴ θησαυρίζειν ὅπου σῆς καὶ βρώσις ἀφανίζεται. *Strom* III xii 86 (550).

...ἕτερος δὲ ὁ μηδενὶ μεταδιδούς κενῶς καὶ<sup>1</sup> θησαυρίζων ἐπὶ τῆς γῆς ὅπου σῆς καὶ βρώσις ἀφανίζεται. *Strom* III vi 56 (537).

Καλὴ γε καὶ ἐράσμιος ἡ κληρονομία, οὐ χρυσίον, οὐκ ἄργυρος, οὐκ ἐσθῆς, ἐνθα που σῆς καὶ τὰ τῆς γῆς, ληστής που καταδύεται περὶ τὸν χαμαίξηλον πλούτον ὀφθαλμῶν. *Protr* x 93 (75).

vi 20 Ὁ γὰρ τοῦ δικαίου ζηλωτής...οὐκ ἐν ἄλλῳ τινὶ ἢ ἐν αὐτῷ<sup>2</sup> καὶ τῷ θεῷ τὸ μακάριον θησαυρίσας, ἐνθα οὐ σῆς, οὐ ληστής, οὐ πειρατής, ἀλλ' ὁ τῶν ἀγαθῶν αἰδῖος δοτήρ. *Protr* x 105 (83).

Οὗτος...τὸν ἀνώλεθρον ἐξευρίσκει<sup>3</sup> θησαυρὸν, ἐνθα οὐ σῆς, οὐ ληστής. *Paed* III vi 34 (274).

Κτήσασθε θησαυροὺς ἐν οὐρανῷ, ὅπου μήτε σῆς μήτε βρώσις ἀφανίζεται μήτε κλέπται ἅ διορύσσουσιν. *QDS* § 13 (942).

21 = *Le* xii 34 Ὁπου γὰρ ἅ ὡς<sup>4</sup> τινὸς, φησὶν, ἐκεῖ ἅ καὶ ὁ θησαυρὸς αὐτοῦ. *Strom* VII xii 77 (878).

Ὁπου γὰρ ἅ ὡς τοῦ ἀνθρώπου, ἐκεῖ ἅ καὶ ὁ θησαυρὸς αὐτοῦ. *QDS* § 16 (17) (944).

22 = *Le* xi 34 ἅ Λύχνος γὰρ τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἅ, φησὶν ἡ γραφή. *Paed* III xi 70 (294).

24 = *Le* xvi 13 Οὐδεὶς δύναται δυσὶ δουλεύειν κυρίοις, θεῷ καὶ μαμωνᾷ. *Strom* IV vi 30 (577).

Οὐδεὶς γὰρ δύναται δυσὶ κυρίοις δουλεύειν, θεῷ καὶ μαμωνᾷ. *Strom* VII xii 71 (875).

Οὐ γὰρ, οἶμαι, ἐβούλοντο<sup>5</sup> κατὰ τὴν τοῦ σωτήρος<sup>6</sup> ἐντολὴν δυσὶ κυρίοις δουλεύειν, ἡδονῇ καὶ θεῷ<sup>7</sup>. *Strom* III iv 26 (523).

Ἰδὼν γὰρ ἐπὶ ταῦτ' οὐ συγχωρήσας (sc ὁ Τατιανός) γενέσθαι διὰ τὸν Σατανᾶν καὶ τὴν ἀκράσιαν, τὸν πεισθησόμενον<sup>8</sup> δυσὶ κυρίοις μέλλειν δουλεύειν ἀπεφήνατο, διὰ μὲν συμφωνίας θεῷ, διὰ δὲ τῆς ἀσυμφωνίας ἀκράσια καὶ πορνεία καὶ διαβόλη. *Strom* III xii 81 (547).

25 See on *Le* xii 22 f.

26 See on *Le* xii 24.

1 κενῶς δὲ καὶ coni. J. B. Mayor: forsitan legendum καὶ κενῶς 2 αὐτῷ Dind. sed mihi καὶ omittendum uidetur 3 ἐξευρίσκει F 4 νοὺς et θησαυρὸς transponenda esse monuit Arcerius 5 ἐβούλετο Euseb. HE III 29 6 κυρίοι καὶ σωτήρος Euseb. cdd tres 7 κυρίῳ Euseb. 8 πεισθησόμενον L Dind. πειθισ. redd

TISCH. VI v. 20 l. 2 *dele* Clem  
μεγάλα *dele* τὰ

v. 21 ad fin *ανθρωπου*] + Clem<sup>878</sup> et <sup>911</sup>

v. 33, l. 14 τὰ

vi 19 In (550), as Dindorf points out, Clement is probably referring to the work of Tatian entitled *περὶ τοῦ κατὰ τὸν σωτήρα καταρτισμοῦ*. Cp. *Strom* III xii 81 (547).

21 Cp. Just. *Ap* i 15 (Migne vi 352) ὅπου γὰρ ὁ θησαυρὸς ἐστίν, ἐκεῖ καὶ ὁ νοὺς τοῦ ἀνθρώπου. On the first passage of Clement Prof. J. B. Mayor (*Classical Review*, Dec. 1895, p. 435) says: "Dindorf would transpose νοὺς and θησαυρὸς to make the words agree with St Matthew; but we find the same order in *De Div Serv* § 17, and this appears to be more in harmony with the preceding clause here *προκρίνων ταῦτα ἐξ ὧν εἶναι πεπίστευκεν*."



vi 27 = Lc xii 25. Οὐ γὰρ τῇ ἡλικίᾳ, φησὶν, ἐκ τοῦ φροντίζειν προσθίνει τι δύνασθαι. *Ecl Proph* § 12 (992).

28-33 See on Lc xii 27-31.

32 f. = Lc xii 30 f. Καὶ πάλιν· Οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὅτι χρήζετε τούτων πάντων· ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην ἅ, ταῦτα γὰρ μεγάλα, τὰ δὲ μικρὰ καὶ περὶ τὸν βίον ταῦτα ἅ προστεθήσεται ὑμῖν. *Strom* iv vi 34 (579).

Ζητεῖτε γὰρ, εἶπεν, καὶ μεριμνᾶτε τὴν βασιλείαν τοῦ θεοῦ ἅ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν· οἶδεν γὰρ ὁ πατὴρ ἅ ὧν χρεῖαν ἔχετε. *Ecl Proph* § 12 (992).

Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν ἅ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. *Paed* ii xii 120 (242).

See also on Lc xii 30 f. and 31.

34 Tois γοῦν προβεβηκόσιν ἐν τῷ λόγῳ ταύτην ἐπεκήρυξεν<sup>1</sup> τὴν φωνήν, ἀφροντιστὴν κελύων τῶν τῇδε πραγμάτων καὶ μόνῳ προσέχειν τῷ πατρὶ παραινῶν μιμουμένους τὰ παιδία· διὸ κἀν<sup>2</sup> τοῖς ἐχομένοις λέγει· Μὴ ἅ μεριμνᾶτε περὶ τῆς αὔριον· ἅ ἄρκετόν γὰρ τῇ ἡμέρᾳ ἡ κακία αὐτῆς. *Paed* i v 17 (107, 108).

Μὴ γὰρ μεριμνᾶτε, φησὶ<sup>3</sup>, περὶ τῆς αὔριον. *Paed* i xii 98 (157).

vii 1 f. See on Lc vi 37 f.

1 Μὴ κρίνε τοίνυν ἵνα μὴ κριθῆς. *QDS* § 33 (954).

6 ...τῶν δὲ ἁγίων μεταδιδόναι τοῖς κυσὶν ἀπαγορεύεται, ἔστ' ἂν μένη θηρία. *Strom* ii ii 7 (432).

Ταῦτα ἦν ἐμποδῶν τοῦ γράφειν ἐμοί, καὶ νῦν ἔτι εὐλαβῶς ἔχω, ἥ<sup>4</sup> φησὶν, ἐμπροσθεν τῶν χοίρων τοὺς μαργαρίτας βάλλειν, μήποτε καταπατήσωσι ἅ τοῖς ποσὶ ἅ καὶ στραφέντες ῥήξωσιν ὑμᾶς<sup>5</sup>. *Strom* i xii 55 (348).

7 = Lc xi 9. Αἰτεῖσθε γὰρ καὶ δοθήσεται ὑμῖν. *Strom* ii xx 116 (489).

Διὰ τοῦτο εἶπεν· Αἰτεῖσθε<sup>6</sup> καὶ δοθήσεται ὑμῖν. *Strom* iii vii 57 (537).

Ζητεῖτε<sup>7</sup> γὰρ καὶ εὐρήσετε, λέγει. *Strom* i xi 51 (346).

...ἔθεν, Ζήτει, φησὶ, καὶ εὐρήσεις. *Strom* iv ii 5 (565).

Ζήτει γὰρ καὶ εὐρήσεις, λέγει. *Strom* v i 11 (650).

...ἔμπαλιν δὲ ἡ βάρβαρος φιλοσοφία...Ζητεῖτε, εἶπεν, καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται<sup>8</sup> ἅ, αἰτεῖσθε καὶ δοθήσεται ὑμῖν. *Strom* viii i 1 (914).

7 f. = Lc xi 9 f. Τῷ κρούοντι γὰρ, φησὶν, ἀνοιγήσεται· αἰτεῖτε καὶ δοθήσεται ὑμῖν. *Strom* v iii 16 (654).

Τῷ αἰτοῦντι, φησὶν, δοθήσεται, καὶ τῷ κρούοντι ἀνοιγήσεται. *Paed* iii vi 36 (275).

[*Paed* iii vii 40 (278); *QDS* § 10 (940).]

...Αἰτησαι, λέγων, καὶ ποιήσω· ἐννοήθητι καὶ δώσω. *Strom* vi ix 78 (778).

1 ἐπεκήρυξε F    2 κἀν FM (hiat P)    3 φησὶν F    4 ἡ L ἥ φησὶν post βάλλειν forsitan  
ponendum est    5 ἡμᾶς v    6 σθ in τ correctum pr. man. L    7 -τε super rasuram L  
8 add ὑμῖν edd (non v)

TISCH. VII v. 6, l. 1 fere] + Clem<sup>318 lib</sup>

v. 7 αἰτετε (et Clem<sup>631</sup>)...αἰτεσθε Clem<sup>489, 537</sup> ut uid 914

vi 32 f. ταῦτα γὰρ μεγάλα κτέ] Cp. *Strom* i xxiv 158 (416) αἰτεσθε γὰρ, φησὶ, τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. For other parallels cp. Resch *Agrapha* pp. 114 f.

vii 7 f. (778). "Haec ex apocrypho quodam libro petita, infra allegavit auctor p. 790 et *Strom* 7 p. 876." Potter.

Αἰτῆσαι, φησὶν ἡ γραφή, καὶ ποιήσω· ἐννοήθητι καὶ δώσω. *Strom* vi xii 101 (790).

Λέγει γὰρ ὁ θεὸς τῷ δικαίῳ· Αἰτῆσαι καὶ δώσω σοι· ἐννοήθητι καὶ ποιήσω. *Strom* vii xii 73 (876).

...ὃ μόνω ἡ αἰτήσις... γίνεταί καὶ αἰτήσαντι καὶ ἐννοηθέντι. *Strom* vii vii 41 (855).

vii 11 = *Le* xi 13 Εἰ δὲ ἡμεῖς πονηροὶ ὄντες ἴσμεν ἀγαθὰ δόματα διδόναι, πόσω μᾶλλον ὁ πατὴρ τῶν οἰκτιρμῶν κτέ. *QDS* § 39 (957).

13 Ἀκηκόασι γὰρ διὰ τῆς ἐντολῆς ὅτι Πλατεῖα  $\Lambda$  καὶ εὐρύχωρος  $\Lambda$  ὁδὸς ἀπάγει εἰς τὴν ἀπώλειαν καὶ πολλοὶ  $\Lambda$  οἱ διερχόμενοι δι' αὐτῆς. *Strom* iv vi 34 (578).

13 f. Πάλιν αὖ δύο ὁδοὺς ὑποτιθεμένου τοῦ εὐαγγελίου καὶ τῶν ἀποστόλων... καὶ τὴν μὲν καλοῦντων στενὴν καὶ τεθλιμμένην... τὴν δὲ ἐναντίαν τὴν εἰς ἀπώλειαν φέρουσαν πλατεῖαν καὶ εὐρύχωρον... *Strom* v v 31 (664).

14 Ὁδὸς ἐστὶν ὁ κύριος, στενὴ μὲν, ἀλλ' ἐξ οὐρανῶν, στενὴ μὲν, ἀλλ' εἰς οὐρανοὺς ἀναπέμπουσα. *Protr* x 100 (79).

Στενὴ γὰρ τῷ ὄντι  $\Lambda$  καὶ τεθλιμμένη ἡ ὁδὸς κυρίου. *Strom* iv ii 5 (565).

...διὰ πάσης τῆς στενῆς διελθόντας ὁδοῦ. *Strom* iv xxii 138 (627).

...τοῖς διὰ στενῆς καὶ τεθλιμμένης τῆς κυριακῆς ὄντως ὁδοῦ εἰς τὴν αἰδιον καὶ μακαρίαν παραπεμπομένοις σωτηρίαν. *Strom* vi i 2 (736).

[*Strom* vii xvi 93 (889).]

15 Λύκος δὲ ἄλλους ἀλληγορεῖ προβάτων κωδίσιοι<sup>1</sup> ἡμφισμένους, τοὺς ἐν ἀνθρώπων μορφαῖς ἄρπακτικούς αἰνιττόμενος. *Protr* i 4 (4).

Λύκοι οὗτοι ἄρπαγες προβάτων κωδίσιοι ἐγκεκρυμμένοι. *Strom* i viii 40 (340).

16 ...τοὺς ψευδοπροφήτας... ἐξ ἔργων γινώσκεισθαι παρελήφαμεν. *Strom* iii iv 35 (527).

16 = *Le* vi 44 Καὶ ἡμεῖς μὲν ἐξ ἀκανθῶν τρυγῶμεν σταφυλὴν καὶ σῦκα ἀπὸ βάτων. *Paed* ii viii 74 (215).

20 See on *Le* vi 44.

21 Οὐ πᾶς ἄρα ὁ λέγων  $\Lambda$ · Κύριε κύριε· εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ θεοῦ, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ. *Strom* vii xii 74 (877).

Τίς οὗτος; ὁ εἰπὼν· Τι με λέγετε· Κύριε· καὶ οὐ ποιεῖτε τὸ θέλημα τοῦ πατρὸς μου; *Strom* vii xvi 104 (896). Cp. *Le* vi 46.

[*Ecl Proph* § 19 (993).]

23 ...τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγαλίας ἀπάγει μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν. *Fragm apud Macarium Chrysoceph* *orat XIII in Matth*; Zahn *Forsch* iii 52 (1020).

viii 12 = xxii 13 = xxv 30 Καθὸ κακῆον εἶρηται· Οἱ δὲ ἁμαρτίαις περιπεσόντες βληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, καὶ τὰ παραπλήσια. *Paed* i x 91 (151).

1 κωι.δίοις (erasa una littera ante δ) P

TISCH. vii v. 8, l. 1 Clem<sup>654</sup>] Clem<sup>275, 634</sup> v. 11, l. 1 vge<sup>d</sup>] + Clem<sup>957</sup> v. 13, l. 2 a fin sah] + Clem<sup>578</sup> ad fin εισπορ.] + ...διερχομ. Naass (vide post) Clem<sup>578</sup> v. 14, l. 13 Clem (vide ad v. 13)] Clem<sup>79, 565, 627, 644, 736</sup> viii v. 12, l. 5 Chr] + Item Clem<sup>151</sup> βληθησονται

vii 13 f. Clement consistently omits ἡ πύλη in both verses, as do a h k m Naass (Or) Eus Ephr *Diat* (Moes. p. 118, but not p. 263). διερχόμενοι in (578) (cp. 627) is also found in Hippolytus *Philosophumena* v 8 (Naassenes) p. 116, ed. Miller.

15 The repetition of κωδίσιοις is worthy of remark, but this can hardly be regarded as a true variant.

- viii 20 = Le ix 58 Τοῦτό που αἰνίσσεται ἡ σωτήριος ἐκείνη φωνή· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, <sup>Λ</sup> ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει<sup>1</sup>.  
*Strom* i iii 23 (329).  
 Αἱ ἀλώπεκες ἄρα φωλεοὺς ἔχουσι, and lower down, πετεινὰ γὰρ οὐρανοῦ...  
*Strom* iv vi 31 (577).  
 22 = Le ix 60... κἀν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀκολουθεῖ μοι. *Strom* iii iv 25 (522).  
 Οἱ νεκροὶ τοὺς νεκροὺς θαπτεύσαν, σὺ δὲ μοι ἀκολουθεῖ. *QDS* § 23 (948).  
 Οἱ δὲ οὐκ αὔριον ἀληθῶς, ἀλλ' ἤδη τεθνήκασι τῷ θεῷ, θάπτοντες τοὺς σφετέρους νεκροὺς, τουτέστιν αὐτοὺς εἰς θάνατον κατορύττοντες. *Paed* iii xi 81 (301).  
 ix 2, 5 /// Le vii 48 Ἀφίωνταί σοι αἱ ἁμαρτίαι <sup>Λ</sup>, τοῖς ἁμαρτωλοῖς ἡμῶν λέγει. *Paed* i ii 6 (101).  
 6 /// Ἀνάστα, φησὶ<sup>2</sup> τῷ παρεμμένῳ, τὸν σκίμποδα ἐφ' ὃν κατὰκείσαι λαβὼν ἄπιθι οἴκαδ· παραχρήμα δὲ ὁ ἄρρωστος ἐρρώσθη. *Paed* i ii 6 (101).  
 10 /// [*QDS* § 13 (942).]  
 13 = xii 7 ...ὥς οἱ προφῆται λέγουσιν· Ἐλεον γάρ φησι θελω καὶ οὐ θυσίαν. *Strom* iv vi 38 (580).  
 Διὸ καὶ κέκραγεν· Ἐλεον θελω καὶ οὐ θυσίαν. *QDS* § 39 (957).  
 22 /// et saepe. Ἡ πίστις σου σέσωκέν σε. *Strom* v i 2 (644); vi vi 44 (762); vi xiv 108 (794).  
 27 See on Me x 47 f.  
 29 ..τὸ λεχθέν· Γενηθήτω κατὰ τὴν πίστιν σου. *Paed* i vi 29 (115).  
 ...καὶ πάλιν· Κατὰ τὴν πίστιν σου γενηθήτω σοι. *Strom* ii xi 49 (454).  
 Ὁ γοῦν σωτὴρ φησὶ<sup>3</sup>· Γενηθήτω σου κατὰ τὴν πίστιν. *Exc ex Theod* § 9 (969).  
 37 = Le x 2 Εἰ γοῦν ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται βραχεῖς, τῷ ὄντι δεῖσθαι καθήκει ὅπως ὅτι μάλιστα πλεονων ἡμῶν ἐργατῶν εὐπορία γένηται. *Strom* i i 7 (319).  
 x 5 Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλλοιτε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθοιτε. *Strom* iii xviii 107 (561).  
 8 ...ῶρεάν λαβὼν, ὠρεὰν διδοῦς. *Strom* i i 9 (321).  
 10 Δεῖ γὰρ καὶ τὸν ἐργάτην τροφῆς ἀξιούσθαι. *Strom* ii xviii 94 (478). Cp. Le x 7, 1 *Tim* v 18.  
 15 = xi 24 = Le x 12 Sicut Sodoma inquit et Gomorrha, quibus significat dominus remissus esse et eruditus paenituisse. *Adumbr in epist-Judae* v. 7; *Zahn Forsch* iii 84 (1008).

1 κλίη Klotz, Dind.

2 φησὶν F

3 φασὶ <sup>η</sup> L

Tisch. viii v. 22, l. 4 μοι+et et<sup>913</sup>

ix v. 13, l. 3 Clem<sup>580</sup>, 947] Clem<sup>580</sup>, 957

viii 22 Syr.sin-ert have "Let the dead bury their dead, and thou come after me." The change of order appears to be due to a reminiscence of Le ix 60.  
 ix 29 See Resch *Aussere Parallelt ad loc.* for similar quotations of this passage.

- x 16 Φρόνιμοι γένεσθε καὶ ἀβλαβεῖς. *Protr* x 106 (83).  
 Μίξας<sup>1</sup> οὖν τῇ περιστερᾷ τὸν ὄφιν... *Strom* vii xiii 82 (882).  
 [*Paed* i v 14 (106).]
- 19 f. = Le xii 11 f. [*Strom* iv ix 73 (596).]  
 22 = xxiv 13 'Ο δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. *Strom* iv ix 74 (596).  
 Ο <sub>Λ</sub> ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. *QDS* § 32 (954).
- 23 'Επὰν δ' ἔμπαλιν εἴπῃ· "Ὅταν <sub>Λ</sub> διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην"... *Strom* iv x 76 (597).
- 24 f. Οὐδείς γὰρ μαθητῆς ὑπὲρ τὸν διδάσκαλον <sub>Λ</sub>\* ἀρκετὸν δὲ ἐὰν γενώμεθα ὡς ὁ διδάσκαλος. *Strom* ii xvii 77 (469).
- 25 'Αλλ', Ἀρκετὸν γὰρ τῷ μαθητῇ γενέσθαι<sup>2</sup> ὡς ὁ διδάσκαλος <sub>Λ</sub>, λέγει ὁ διδάσκαλος. *Strom* vi xiv 114 (798).
- 26 = Mc iv 22 = Le viii 17 = Le xii 2 Κάν τις λέγῃ γεγράφθαι· Οὐδὲν κρυπτὸν δ' οὐ φανερωθήσεται, οὐδὲ κεκαλυμμένον δ' οὐκ ἀποκαλυφθήσεται... *Strom* i i 13 (323).
- 27 'Αλλ', "Ὁ ἀκούετε εἰς τὸ οὖς"<sup>3</sup>, φησὶν ὁ κύριος, κηρύξατε ἐπὶ τῶν δωματίων (but further on καθάπερ ἠκούσαμεν εἰς τὸ οὖς). *Strom* i xii 56 (348).  
 "Ὁ δὲ ἀκούετε εἰς τὸ οὖς...ἐπὶ τῶν δωματίων, φησί, κηρύξατε. *Strom* vi xv 124 (802).  
 [*Strom* vi xv 115 (798).]
- 28 = Le xii 5 Φοβήθητε γοῦν, λέγει, τὸν μετὰ θάνατον δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς γέενναν βαλεῖν. *Exc ex Theod* § 14 (972).  
 ...ὁ σωτὴρ λέγει φοβεῖσθαι δεῖν τὸν δυνάμενον ταύτην τὴν ψυχὴν καὶ τοῦτο τὸ σῶμα τὸ ψυχικὸν ἐν γέεννῃ ἀπολέσαι. *Exc ex Theod* § 51 (981).  
 [*Ecl Proph* § 26 (996).]
- 30 See on Le xii 7.
- 32 Πᾶς οὖν ὅστις ἐὰν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν <sub>Λ</sub> οὐρανοῖς. *Strom* iv ix 70 (595).
- 32 f. = Le xii 8 f. Καὶ καλῶς ἐπὶ μὲν τῶν ὁμολογούντων 'Εν ἐμοὶ εἶπεν, ἐπὶ δὲ τῶν ἀρνούμενων τὸ 'Εμέ προσέθηκεν.....Οὐ γὰρ εἶπεν· "Ὁς <sub>Λ</sub> ἀρνήσεται ἐν ἐμοί, ἀλλ' ἐμέ... τὸ δέ· "Ἐμπροσθεν τῶν ἀνθρώπων κτέ. *Heracleon apud Clem Strom* iv ix 72 (596); cp. Brooke *Fragments of Heracleon*, pp. 102 f.
- 37 'Ο γὰρ φιλὼν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ...οὐκ ἔστι μου ἄξιος, λέγει. *Strom* vii xvi 93 (889).
- 38 = Le xiv 26 f. "Ὅθεν εἴρηται· "Ὁς οὐκ αἶρει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ μοι, οὐκ ἔστι μου ἀδελφός. *Exc ex Theod* § 42 (979).

1 μίξας L

2 γενέσθαι in marg. habet L pr. manu

3 οὖς L

TISCH. x v. 24, l. 1 al mu] + Clem<sup>479</sup> v. 27, l. 1 ἀκούετε] + (ante εἰς τ. οὖς ponit Clem<sup>348, 802</sup>)  
 l. 2 item a al] + Clem<sup>318</sup> semel (ἠκούσαμεν) v. 30, l. 2 Clem<sup>263</sup>] + (sed forsitan ad Le spectat)  
 v. 38 ad fin] + [αξίος: Thdot ap Clem<sup>979</sup> ἀδελφος...ck (Tert) Cyp<sup>2/2</sup> 'discipulus'

x 28 φοβήθητε and εἰς γ. β. from Le. But syr.sin has in Mt: "who is able to cast both body and soul into hell."

38 αἶρει and ἀκολ. μοι. Cp. Mt xvi 24///

- x 39 Cp. xvi 25 ||| 'Ο γὰρ εὐρὼν<sup>1</sup> τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπο-  
λέσας <sub>Α</sub> εὐρήσει αὐτήν. *Strom* iv vi 27 (575).  
'Ο ἀπολέσας τὴν ψυχὴν τὴν ἑαυτοῦ, <sub>Α</sub> φησὶν ὁ κύριος, σώσει αὐτήν. *Strom* ii  
xx 108 (486).  
[QDS § 24 (949).]
- 10 Cp. *Lc* x 16 'Ο ἡμᾶς δεχόμενος ἐμὲ δέχεται, ὁ ἡμᾶς μὴ δεχόμενος ἐμὲ ἀθετεῖ.  
QDS § 30 (952).
- 41 f. 'Ος γὰρ ἂν δέξηται, φησὶ, προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου  
λήψεται, καὶ ὅς ἂν δέξηται δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου  
λήψεται, καὶ ὅς ἂν δέξηται ἕνα τῶν μαθητῶν τούτων τῶν μικρῶν <sub>Α</sub>  
τὸν μισθὸν οὐκ ἀπολέσει. *Strom* iv vi 36 (579).  
'Ο δεχόμενος δίκαιον ἢ προφήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν λήψεται,  
ὁ δὲ μαθητὴν ποτίσας εἰς ὄνομα μαθητοῦ ποτήριον ψυχροῦ ὑδατος τὸν  
μισθὸν οὐκ ἀπολέσει. QDS § 31 (953).
- xi 3-6 See on *Lc* vii 20, 22 f.
- 11 = *Lc* vii 28 Κατὰ τὰ αὐτὰ καὶ τοῦ μεγίστου ἐν γεννητοῖς γυναικῶν Ἰωάννου τὸν ἐλάχιστον  
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, τουτέστι τὸν ἑαυτοῦ μαθητὴν, εἶναι μείζω λέγει.  
QDS § 31 (953).
- 12 Οὐδὲ τῶν καθειδόντων καὶ βλακεύοντων ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἀλλ' οἱ βιασταὶ  
ἄρπάξουσιν αὐτήν. QDS § 21 (947).  
Βιαστῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ. *Strom* iv ii 5 (565).  
Οἱ γὰρ ἄρπάζοντες τὴν βασιλείαν βιασταί. *Strom* v iii 16 (654).  
...ὅτι μάλιστα βιαστῶν ἐστὶν ἡ βασιλεία. *Strom* vi xvii 149 (818).  
[*Paed* iii vii 39 (277).]
- 13 = *Lc* xvi 16 Οἷτος μὲν οὖν ὁ τύπος νόμου καὶ προφητῶν ὁ μέχρις Ἰωάννου. *Strom* v viii  
55 (679).
- 15 et saepe. 'Ο ἔχων ὦτα ἀκούειν ἀκούετω. *Strom* ii v 24 (442); v i 2 (644);  
v xiv 115 (718); vi xv 115 (798).  
[*Strom* vi xv 127 (804); vii xiv 88 (886).]
- 16 f. = *Lc* vii 32 Ἀλλ' οἱς τε παιδίοις ὅμοιοι τὴν βασιλείαν τῶν οὐρανῶν ἐν <sub>Α</sub> ἀγοραῖς καθημένους  
καὶ λέγονσιν· Ἡὐλῆσαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε· ἐθρηνήσαμεν <sub>Α</sub> καὶ οὐκ  
ἐκόψασθε. *Paed* i v 13 (105).
- 1 εὐρὼν I. (et J. B. Mayor *ex coniectura*) ἐρῶν v edd
- TISCH. x v, 40 νμασ ante δεχ. Clem<sup>952</sup> v. 42, l. 4 go] + Clem<sup>953</sup> ad fin αυτου] + Clem<sup>579, 953</sup>  
τον μισθον ουκ απολεσει XI v. 12, l. 1 Just<sup>tr 51</sup>] + Clem<sup>565 lib 818 lib</sup> v. 16, l. 11 dicentes]  
+ Clem<sup>lib</sup> καθημενοις και λεγονσιν
- x 39 σώσει *Mc* viii 35, *Lc* ix 24.  
41 δέξηται *Evā*] No doubt δέξηται is a mere error for ποτίσῃ: it may have arisen in the  
transmission of Clement's text through repetition from the preceding lines.
- xi 12 In (947) the article before βιασταί may be due to the context, but it is worthy of  
notice that D inserts it.  
With (565) and (818) cp. Macarius *Apophthegmata* ed. Pritius p. 231 γέγραπται γάρ  
βιαστῶν ἐπὶ βασιλείᾳ τῶν οὐρανῶν (quoted by Resch *Aussere Parallelen* on *Lc* xvi  
16<sup>b</sup>).
- 16 f. ὅμοιοι τὴν βασιλείαν τῶν οὐρανῶν is a strange slip of memory.



xi 18 f. Cp. *Le* vii 33 f. Ἄλλα καὶ ὁ κύριος περὶ ἑαυτοῦ λέγων, Ἦλθεν  $\Lambda$ , φησὶν, Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσι· Δαιμόνιον ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλός. *Strom* iii vi 52 (535).

19 Cp. *Le* vii 34 Ἦλθεν γάρ, φησὶν, ὁ υἱὸς τοῦ ἀνθρώπου  $\Lambda$ , καὶ λέγουσιν· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος. *Paed* ii ii 32 (186).

24 See on x 15.

25 f. See on *Le* x 21.

27 = *Le* x 22 Πάντα γὰρ παρέδωκεν ὁ θεὸς, καὶ πάντα ὑπέταξεν Χριστῷ τῷ βασιλεῖ ἡμῶν. *Strom* i xxiv 159 (417).

Θεὸν οὐδεὶς ἐγνων, εἰ μὴ ὁ υἱὸς καὶ  $\tilde{\omega}$  ἄν  $\Lambda$  ὁ υἱὸς ἀποκαλύψῃ. *Protr* i 10 (10); *Paed* i v 20 (109).

...καὶ πρῶτος οὗτος τὴν ἐξ οὐρανῶν ἀγαθὴν κατήγγειλεν δικαιοσύνην, Οὐδεὶς ἐγνων τὸν υἱὸν εἰ μὴ ὁ πατήρ, λέγων, οὐδὲ τὸν πατέρα  $\Lambda$  εἰ μὴ ὁ υἱός. *Paed* i ix 88 (150).

Οὕτως ἐστίν... ὁ τῶν ὄλων τὸν πατέρα ἐκκαλύπτων  $\tilde{\omega}$  ἄν βούληται... οὐδεὶς γὰρ ἐγνων τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα  $\Lambda$  εἰ μὴ ὁ υἱὸς καὶ  $\tilde{\omega}$  ἄν  $\Lambda$  ὁ υἱὸς ἀποκαλύψῃ. *Strom* i xxviii 178 (425).

Πιστὸς δὲ ὁ τὰ οἰκεία καταγγέλλων, ἐπεὶ, Μηδεὶς, φησὶν ὁ κύριος, τὸν πατέρα ἐγνων εἰ μὴ ὁ υἱὸς καὶ  $\tilde{\omega}$  ἄν  $\Lambda$  ὁ υἱὸς ἀποκαλύψῃ. *Strom* v xiii 84 (697).

...δὲν οὐδεὶς ἐγνων εἰ μὴ ὁ υἱὸς καὶ  $\tilde{\omega}$  ἄν  $\Lambda$  ὁ υἱὸς ἀποκαλύψῃ. *Strom* vii x 58 (866).

Οὐδεὶς γάρ, φησὶ, γινώσκει τὸν πατέρα εἰ μὴ ὁ υἱὸς καὶ  $\tilde{\omega}$  ἄν  $\Lambda$  ὁ υἱὸς ἀποκαλύψῃ. *Strom* vii xviii 109 (901).

...δὲν οὐδεὶς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ  $\tilde{\omega}$  ἄν  $\Lambda$  ὁ υἱὸς ἀποκαλύψῃ. *QDS* § 8 (939).

Καὶ τοῦτο ἦν τό<sup>1</sup>. Οὐδεὶς ἐγνων τὸν πατέρα πάντα αὐτὸν ὄντα πρὶν ἐλθεῖν τὸν υἱόν. *Paed* i viii 74 (142).

1 τὸ supra uersum pr. m. M

Tisch. xi v. 19, l. 1 Clem<sup>535</sup> + non<sup>180</sup> v. 27, l. 3 Iust<sup>tr 100</sup> + Clem<sup>901</sup> l. 5 Clem<sup>saepe</sup> Clem<sup>sepiens</sup>  
l. 8 Clem<sup>saepe</sup> Clem<sup>sepiens</sup> l. 11 Clem<sup>saepe</sup> Clem<sup>sepiens</sup> (sed Clem<sup>425</sup> βουλεται agnoscit)

xi 19 There seems to be no other evidence for the nom. ἁμαρτωλός.

27 A large number of patristic quotations of this verse are given by Resch *Aussere Parallelt* on *Le* x 22. It should be noticed that Clement does not invert the two clauses, though he quotes the second without the first and consequently alters the οὐδὲ...τις to οὐδεὶς (μηδεὶς). The patristic attestation of ἐγνων is very varied; Clement was however acquainted with the ordinary readings, ἐπιγινώσκει (so Mt) and γινώσκει (so *Le*). In omitting τις ἐπιγινώσκει (ἐγνων) in the second clause he agrees with Justin Martyr (three times), Irenaeus (three times), Marcosii ap Iren (once), Epiphanius (three times) as quoted by Resch *l.c.* Although he regularly has ἀποκαλύψῃ and omits βούληται (so many Fathers), yet he shows a knowledge of the ordinary reading in (425), but this may be an allusion to his text of *Le* not of Mt. Either Clement and other Fathers were curiously consistent in their misquotation of this verse, or else there was a type of text fairly widely current from the second to the fourth century which is not represented in the MSS and versions now extant. In Mt a b vg and in *Le* a b have *nouit*, which might have given rise to ἐγνων. Μηδεὶς (697) is also found in *Eus Eclog proph* i 12 (Migne xxii 1065) and *de eccl's theol* i 12 (Migne xxiv 848) as quoted by Resch.

xi 28 Καὶ πάλιν λέγει· Δεῦτε πρὸς με πάντες<sup>1</sup> οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. *Paed i x 91 (152).*

28 ff. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπausιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. *Protr xii 120 (93).*

29 f. Διὰ τοῦτο ὁ κύριος, "Ἄρατε τὸν ζυγὸν μου, φησὶν, ὅτι χρηστὸς ἐστὶ καὶ ἁβαρής. *Strom v v 30 (663).*

"Ἄρατε [φησὶν] ἀφ' ὑμῶν" τὸν βαρὺν ζυγὸν καὶ λάβετε τὸν πρῶον, ἢ γραφὴ φησι. *Strom ii v 22 (440).*

[*Protr i 3 (4); Strom ii xx 126 (495).*]

xii 7 See on ix 13.

8 = Me ii 28 = Le vi 5...ὥς ἂν κύριοι τοῦ σαββάτου... *Strom iii iv 30 (525).*

Δοθεῖσθαι γὰρ ἐξουσίας τῷ κυρίῳ τοῦ σαββάτου... *Strom iii v 40 (529).*

...εὐεργεσίαν δὲ ἀγάπῃ ἐπαγγέλλεται ἡ κυριεύουσα τοῦ σαββάτου κατ' ἐπανάbasιν γνωστικῇν. *Strom iv vi 29 (576).*

29 = Me iii 27 Τοῦτο τὸ σαρκίον ἀντίδικον ὁ σωτὴρ εἶπεν...καὶ δῆσαι παραινεῖ καὶ ἀρπάσαι ὡς ἰσχυροῦ τὰ σκεύη...ὁ σωτήρ. *Exc ex Theod § 52 (981).*

35 See on Le vi 45.

36 f. <sup>2</sup>Πι<sup>3</sup> καὶ περὶ τούτου γέγραπται· "Ὅς ἂν λαλήσῃ λόγον ἀργόν, ἀποδώσει ἅ λόγον κυρίῳ ἐν ἡμέρᾳ κρίσεως. αὐθὺς τε, Ἐκ ἅ τοῦ λόγου σου δικαιοθήσῃ, φησὶν<sup>4</sup>, καὶ ἐκ τοῦ λόγου σου καταδικασθήσῃ. *Paed ii vi 50 (198).*

39 = xvi 4 Πάλιν τε αὖ ὁ σωτὴρ τοὺς Ἰουδαίους γενεὰν εἰπὼν πονηρὰν καὶ μοιχαλίδι διδάσκει, κτέ. *Strom iii xii 90 (552).*

44 f. = Le xi 24 ff. Ἐπάνεισι γὰρ εἰς τὸν κεκαθαρμένον οἶκον καὶ κενόν, ἵαν μηδὲν τῶν σωτηρίων ἐμβληθῇ, τὸ προνοικῆσαν ἀκάθαρτον πνεῦμα συμπααραλαμβάνον ἄλλα ἐπὶ ἀκάθαρτα πνεύματα. *Ecl Proph § 12 (992).*

50 = Me iii 35 = Le viii 21 Ἀδελφοί μου γὰρ, φησὶν ὁ κύριος, καὶ συγκληρονόμοι οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου. *Ecl Proph § 20 (994).*

[*QDS § 9 (940); Ecl Proph § 33 (998).*]

iii 3 ff. = Me iv 3 ff. = Le viii 5 ff. [*Strom i vii 37 (337, 338).*]

4 ff. /// ...ἐπιτηρῶν...τὴν τρίοδον, τὴν πέτραν, τὴν πατουμένην ὁδὸν, τὴν καρποφόρον γῆν<sup>5</sup>, τὴν ὑλομανοῦσαν χώραν, τὴν εὐφορον καὶ καλὴν καὶ γεωργομένην, τὴν πολυπλασιᾶσαι τὸν σπὸρον δυναμένην. *Strom i i 9 (320).*

...καὶ μὴν ταύτας ἐν τῇ παραβολῇ τοῦ τετραμεροῦς σπὸρον ἠνέξατο τὰς μερίμνας, τὸ σπέρμα τοῦ λόγου φήσας τὸ εἰς ἀκάνθας καὶ φραγμοὺς πεσὼν συμπτειγῆναι ὑπ' αὐτῶν καὶ μὴ καρποφορῆσαι δυναθῆναι. *Strom iv vi 31 (577).*

[*QDS § 11 (941).*]

1 πάντες πρὸς με F (hiat P)  
rasura) ἢ F<sup>2</sup> 4 φησι F

2 ὑμῶν habet I, non ἡμῶν

3 ᾗ P (sed acc. et spir. in  
5 τὴν καρποφόρον γῆν post χώραν ponendum esse monet J. B. Mayor

Tisch. xii v. 8, l. 2 aeth]+Clem<sup>525, 529, 576</sup>  
v. 36, l. 5 V]+Clem<sup>198</sup>

v. 35, ll. 5, 6] dele Clem<sup>944</sup>

xii 50 Quoted in almost exactly the same form in [Clem Rom] ii ix 11 καὶ γὰρ εἶπεν ὁ κύριος· Ἀδελφοί μου οὗτοί εἰσιν οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου. A discussion of the quotation in (994) will be found in Resch *Agrapha* pp. 207 ff.

xiii 8 = Mc iv 8 Ταύτας ἐκλεκτὰς οὐσας τὰς τρεῖς μονὰς οἱ ἐν τῷ εὐαγγελίῳ ἀριθμοὶ αἰνίσσονται, ὁ τριάκοντα καὶ <ὁ><sup>1</sup> ἐξήκοντα καὶ ὁ ἑκατόν. *Strom* vi xiv 114 (797).

11 Ἐπισφραγίζεται ταῦτα ὁ σωτὴρ ἡμῶν αὐτὸς ὡς πῶς λέγων· Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τῶν οὐρανῶν. *Strom* v xii 80 (694).

13 Διὰ τοῦτο, φησὶν ὁ κύριος, ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι καὶ ἀκούοντες οὐκ ἀκούουσιν καὶ οὐ συνιᾶσι<sup>2</sup>. *Strom* i i 2 (317).

16 f. = Lc x 23 f. Ὑμεῖς μακάριοι οἱ ὁρῶντες καὶ ἀκούοντες ἃ μὴτε δίκαιοι μὴτε προφῆται, ἐὰν ποιῇτε ἃ λέγω. *QDS* § 29 (952).

22 See on Mc iv 19.

25 Ἀποτὴς δὲ καὶ κλέπτῃς ὁ διάβολος λέγεται ψευδοπροφήτας ἐγκαταμιζας τοῖς προφήταις, καθάπερ τῷ πυρὶ τὰ ξιζάνια. *Strom* i xvii 84 (368).

"Ἄλλοι τινὲς, οὓς καὶ Ἀντιπάκτας καλοῦμεν, λέγουσιν ὅτι ὁ μὲν θεὸς κτέ....εἰς δὲ τις τῶν ὑπ' αὐτοῦ γεγυμένων ἐπέσπειρεν τὰ ξιζάνια τὴν τῶν κακῶν φύσιν γεννήσας. *Strom* iii iv 34 (526).

Ὡς περ δὲ ἐν τῇ βαρβάρῳ φιλοσοφίᾳ, οὕτως καὶ ἐν τῇ Ἑλληνικῇ ἐπεσπάρη τὰ ξιζάνια πρὸς τοῦ τῶν ξιζανίων οἰκείου γεωργοῦ. ὅθεν αἱ τε αἱρέσεις παρ' ἡμῖν συνανεφύησαν τῷ γονίμῳ πυρὶ. *Strom* vi viii 67 (774).

...ἔπειτα δὲ ἐπισπαρήσεται τὰς αἱρέσεις τῇ ἀληθείᾳ καθάπερ τῷ πυρὶ τὰ ξιζάνια πρὸς τοῦ κυρίου προφητικῶς εἶρητο. *Strom* vii xv 89 (887).

Τοῦτο ξιζάνιον ὀνομάζεται συμφυὲς τῇ ψυχῇ τῷ χρηστῷ σπέρματι. *Exc ex Theod* § 53 (982).

31 = Mc iv 31 = Lc xiii 19 Διόπερ παγκάλως αὐτὸς αὐτὸν ἐξηγούμενος κόκκῳ νάπνους εἵκασεν. *Paed* i xi 96 (155).

31, 33 [*Exc ex Theod* § 1 (967).]

32 ||| Εἰς τοσαύτην δὲ αὐξάνῃ ἡ φύς τοῦ λόγου προήλθεν, ὡς τὸ ἐξ αὐτοῦ φύον<sup>3</sup> δένδρον, τοῦτο δ' ἂν εἴη ἡ πανταχοῦ γῆς ἰδρυμένη τοῦ Χριστοῦ ἐκκλησία, τὰ πάντα πληρῶσαι, ὥστε ἐν τοῖς κλάδοις αὐτῆς κατασκηνώσαι τὰ πετεινὰ τοῦ οὐρανοῦ, ἀγγέλους δηλαδὴ θείους καὶ μετεωροπόρους<sup>4</sup> ψυχάς. *Clem apud Cat Nic in Matth* p. 482; *Zahn Forsch* iii 50 (1014).

[*Strom* v i 3 (644).]

33 Cp. Lc xiii 20 f. Φησὶ γάρ· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐξυμῶθη ὅλον. *Strom* v xii 80 (694).

34 = Mc iv 33 f. Λέγουσι γοῦν οἱ ἀπόστολοι περὶ τοῦ κυρίου ὅτι πάντα ἐν παραβολαῖς ἐλάλησεν καὶ οὐδὲν ἄνευ παραβολῆς ἐλάλει αὐτοῖς. *Strom* vi xv 125 (803).

<sup>1</sup> <ὁ> ex Mt additum  
φυνὲν Dind.

<sup>2</sup> συνιᾶσι L  
<sup>4</sup> μετεωροπόρους Zahn, μετεωπόρους Corderius, Ittig, μετεώρους Potter, Dind.

<sup>3</sup> φύον Klotz, φύον Corderius, Ittig, Potter,  
φυνὲν Dind.

Tisch. XIII v. 8, l. 2 Item v. 34] Item v. 23

v. 25, l. 8 ξιζάνια]+et<sup>887</sup> alludens

xiii 11 τὸ μυστήριον. An important reading: τῶν οὐρανῶν shows that Clement is quoting Mt, in which gospel the sing. τὸ μυστ. is read by a c d f, ff<sup>2</sup> g<sup>1</sup> h l q syr.vt-vg Ir<sup>int</sup>206

13 It is to be noticed that Clement did not follow the Western reading (D it<sup>1er</sup> syr.vt Ir<sup>int</sup> etc.) which assimilated this verse to the parallels in Mc and Lc.

25 The triple evidence (526, 774, 887) renders it certain that Clement read ἐπέσπειρεν in this verse. This is an important coincidence in reading with B supported by (N\*) S<sup>p</sup> 1, 13 and most Latin authorities (not e k q). I can find no trace of a reading πυροῦ which is suggested by (368, 774, 887).

xiii 43 [*Ecl Proph* § 56 (1003).]

46 [*Paed* II xii 118 (241); *Strom* I i 16 (325).]

47 f. Σιωπῶ τανῦν τὴν ἐν τῷ εὐαγγελίῳ παραβολὴν λέγουσαν· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σαγήνῃ ἐν θάλασσᾳ βεβληκῶτι κᾶκ τοῦ πλήθους τῶν ἐαλωκότων ἰχθύων τὴν ἐκλογὴν τῶν ἀμεινόνων ποιουμένης. *Strom* VI xi 95 (787).

xiv 17 ff. /// See on Jn vi 9 ff.

xv 2, 9 = Me vii 5, 8 ... παραδύσει δὲ τῇ τῶν πρεσβυτέρων καὶ ἐντάλμασιν ἀνθρώπων κατηκολουθηκότας. *Strom* III xii 90 (552).

8 = Me vii 6 ... καὶ τὸν λαὸν ἐλέγχων ἐκέκον, δι' ὃν εἴρηται<sup>1</sup>. Ἄ Ὁ λαὸς οὗτος Ἄ τοῖς χεῖλεσι φιλοῦσί με, ἡ δὲ καρδιά αὐτῶν πορρωτέρω ἐστὶν ἀπ' ἐμοῦ. *Paed* II viii 62 (206).

Διὸ, Μηδὲ ἐπιθυμήσης, λέγει, καί, Ἄ Ὁ λαὸς οὗτος Ἄ τοῖς χεῖλεσι με τιμᾷ, φησὶν, ἡ δὲ καρδιά αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ. *Strom* II xiv 61 (461).

Ὁ γὰρ λαὸς ὁ ἕτερος τοῖς χεῖλεσι τιμᾷ, ἡ δὲ καρδιά αὐτοῦ πόρρω ἀπεστὶν ἀπὸ κυρίου. *Strom* IV vi 32 (577).

Ὁ μὲν γὰρ τοῖς χεῖλεσιν ἀγαπῶν λαὸς, τὴν δὲ καρδίαν μακρὰν ἔχων ἀπὸ τοῦ κυρίου ἄλλος ἐστὶν, ἄλλω πεπεισμένος... *Strom* IV vii 43 (583).

Ἔστι γὰρ καὶ ὁ λαὸς ὁ τοῖς χεῖλεσιν ἀγαπῶν... *Strom* IV xviii 112 (614).

8 f. = Me vii 6 f. Νοθετεῖ δὲ καὶ διὰ Ἡσαίου κηδόμενος τοῦ λαοῦ, ὀπηνίκα λέγει· Ἄ Ὁ λαὸς οὗτος Ἄ τοῖς χεῖλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδιά αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ, ... μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. *Paed* I ix 76 (143).

11, 18 Cp. Me vii 15, 20 Οὐδὲ τὰ εἰσιόντα Ἄ κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὰ ἐξιόντα, φησὶ, Ἄ τοῦ στόματος. *Paed* II i 8 (169).

Οὐ γὰρ τὰ εἰσερχόμενα εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ ἡ περὶ τῆς ἀκрасίας<sup>2</sup> διάληψις κενή. *Paed* II i 16 (175).

... καὶ ἐκεῖνο ἐπιστάμενος ὅτι· Οὐ τὰ εἰσερχόμενα εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ κτέ. *Strom* II xi 50 (455) (continued v. 18 f.).

Τὰ γὰρ ἐξιόντα, φησὶν, ἐκ τοῦ στόματος Ἄ κοινοῖ τὸν ἄνθρωπον. *Paed* II vi 49 (198).

1 δι' ὃν εἴρηται in marg. sec. man. super rasuram P

2 ἀκαθαρσίας con. Potter

Tisch. xv v. 8, l. 2 Clem<sup>401</sup> Clem<sup>143, 296, 461</sup> (sed utrum e Mt an Me dubium) 1. 12 et<sup>2</sup> cor]+ Clem<sup>577</sup> dele Clem ἐστιν 1. 13 D]+ Clem<sup>143, 296, 461</sup>

xiii 47 f. With τῶν ἀμεινόνων cp. *meliora* of d (D has καλλίστα).

xv 8 In (206) δι' ὃν εἴρηται is written in the margin of P in a late hand over first hand writing erased. This late hand is that of the scribe who wrote tracts of Hesychius and Maximus in the margin: he often erased scholia to make room for his own work, and sometimes rewrote them in another place. In the present case, he probably noticed that he had erased something of importance, and re-copied it at once. The scribe of M, therefore, found these words added in the margin by the first hand, and so put them in his text. [δι' ὃν εἴρηται schrieb Arethas an den Rand, Meletius radierte es heraus und schrieb es neu hin. O. Stählin.]

Clement's readings show a closer relation to Me's text: see on Me vii 6.



xv 14 = Lc vi 39 'Οδηγὸς δὲ ἄριστος οὐχὶ ὁ<sup>1</sup> τυφλὸς, καθά φησιν ἡ γραφή, τυφλοὺς εἰς τὰ βάραθρα χειραγωγῶν, ὃξὺ δὲ ὁ βλέπων καὶ διορῶν τὰ ἐγκάρδια λόγος. *Paed* i iii 9 (103).

...τοῦ προτέρου εἰς βόθρον ἐμπεσόντος... *Paed* iii viii 43 (279).

17 = Mc vii 19 [*Paed* ii i 4 (165).]

18 f. Cp. Mc vii 20 f. (continued from v. 11) ...ἀλλὰ τὰ ἐξερχόμενα διὰ τοῦ στόματος  
 Α ἐκείνα κοινοὶ τὸν ἄνθρωπον· ἐκ γὰρ τῆς καρδίας ἐξέρχονται δια-  
 λογισμοί. *Strom* ii xi 50 (455).

xvi 4 See on Mt xii 39.

17 ...ὀλίγοι δὲ υἱὸν ἐγίνωσκον<sup>2</sup> τοῦ θεοῦ, καθάπερ ὁ Πέτρος, ὃν καὶ ἐμακάρισεν ὅτι αὐτῷ σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψε τὴν ἀλήθειαν, ἀλλ' ἡ ὁ πατὴρ αὐτοῦ ὁ ἐν τοῖς οὐρανοῖς. *Strom* vi xv 132 (807).

26 Cp. Mc viii 36 f.; Lc ix 25 Τί γὰρ ὠφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; *Strom* iv vi 34 (578, 579).

Τί γὰρ ὄφελος ἐὰν τὸν κόσμον Α κερδήσῃς, φησί, τὴν δὲ ψυχὴν ἀπολέσῃς; *Strom* vi xiv 112 (796).

28 See on Lc ix 27.

xvii 1 ff. = Mc ix 2 ff. = Lc ix 28 ff. [*Strom* vi xvi 140 (812); *Exc ex Theod* §§ 4, 5 (967).]

2 Οὐ τὰ μὲν ἱμάτια ὡς φῶς ἔλαμψεν, τὸ πρόσωπον δὲ ὡς ὁ ἥλιος. *Exc ex Theod* § 12 (971).

5 See on Mc ix 7 [*Protr* x 92 (75)].

9 Cp. Mc ix 9 Διὸ καὶ λέγει αὐτοῖς ὁ σωτὴρ· Μηδενὶ εἴπητε ὃ εἶδετε<sup>3</sup>. *Exc ex Theod* § 5 (968).

20 Αὐτίκα φησὶν· Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, μεταστήσετε τὸ ὄρος. *Strom* ii xi 49 (454).

[*Strom* v i 2 (644).]

27 [*Paed* ii i 14 (172); *QDS* § 21 (947).]

xviii 2, 4 ...γενομένης ζητήσεως ἐν τοῖς ἀποστόλοις ὅστις αὐτῶν εἶη μείζων, ἔστησεν ὁ Ἰησοῦς ἐν μέσῳ παιδίων εἰπών· Ὅς ἐὰν αὐτὸν<sup>4</sup> ταπεινώσῃ ὡς τὸ παιδίον τοῦτο, οὗτος Α μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. *Paed* i v 16 (107).

3 Ἦν γὰρ μὴ αὐτὸς ὡς τὰ παιδία γέννησθε καὶ ἀναγεννηθῆτε, ὥς φησιν ἡ γραφή, τὸν ὄντως ὄντα πατέρα οὐ μὴ ἀπολάβητε, οὐδ' οὐ μὴ εἰσελεύσησθε ποτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. *Protr* ix 82 (69).

1 ὁ M: om F (hiat P)

2 ἐγίνωσκον L

3 ἴδετε L

4 ἐαυτὸν F (hiat P)

ΤΙΣΧΗ. xv v. 11, l. 8 Clem<sup>bis</sup>] Clem<sup>455</sup> Clem<sup>169</sup>] Clem<sup>169, 198</sup> v. 18, l. 2 cop]+Clem<sup>455</sup>  
 xvi v. 26, l. 5 ζῆμ.] +Clem<sup>796</sup> τι γὰρ ὄφελος εἶεν xvii v. 2, l. 5 Clem<sup>961</sup>] Clem<sup>971</sup>

xv 14 In Mt D 1 have βόθρον.

18 It is worthy of remark that the words ἐκ τῆς καρδίας ἐξέρχεται omitted after στόματος in (455) form a complete line in D, and that the copula before ἐκείνα is omitted in that MS as well as in c ff<sup>1</sup> cop and a few minuscules.

xvi 26 [Clem Rom] ii vi 2 τί γὰρ τὸ ὄφελος ἐὰν κτέ. Petr Alexandr *Can* 12 (Routh<sup>2</sup> iv 40 6) τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ἢ ἀπολέσῃ. Pseudo-Ignat *ad Rom* vi (Lightfoot *Apost Fathers* iii 271) and Justin *Ap* i 15 (Migne vi 352) τὴν δὲ ψυχὴν αὐτοῦ ἀπολέσῃ.

xvii 9 ὃ εἶδετε is a synonym for τὸ ὄραμα caused by a reminiscence of Mc ix 9 ἵνα μηδενὶ ᾗ εἶδον διηγῶσινται.



17, 2. Τὶ βούλεται τὸ λελθὼν αὐτὸς διασαφίσει ὁ κύριος λέγων· Ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία ταῦτα, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. *Paed* i v 12 (104).

...οὐδ' ἂν εἶπη, "Ἦν μὴ  $\Lambda$  γένησθε ὡς τὰ παιδία ταῦτα, οὐκ  $\Lambda$  εἰσελεύσεσθε εἰς τὴν βασιλείαν τοῦ θεοῦ, ἀμαθῶς ἐκδεκτόν. *Paed* i v 16 (107).

Τοῦτο γὰρ ἦν τὸ εἰρημένον· Ἐὰν μὴ στραφέντες γένησθε ὡς τὰ παιδία. *Strom* iv xxv 160 (636).

Κἂν μὴ  $\Lambda$  γένησθε ὡς τὰ παιδία ταῦτα οὐκ  $\Lambda$  εἰσελεύσεσθε, φησὶν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. *Strom* v i 13 (652).

Οὕτως οὖν ἐπιστραφέντας ἡμᾶς αὐτοὺς ὡς τὰ παιδία γενέσθαι βούλεται, τὸν ὄντως πατέρα ἐπιγινώσκοντας, δι' ὕδατος ἀναγεννηθέντας, ἄλλης ταύτης οὔσης ἐν τῇ κτίσει σποράς. *Strom* iii xii 88 (551).

[*Strom* v v 30 (663).]

xviii 6 = xxvi 24 = Mc ix 42 = Lc xvii 2 Οὐαὶ τῷ ἀνθρώπῳ ἑκένῳ, φησὶν ὁ κύριος· καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι. κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον καὶ καταποντισθῆναι εἰς θάλασσαν ἢ ἕνα τῶν ἐκλεκτῶν μου διαστρέψαι. *Strom* iii xviii 107 (561).

8 f. See on v 29 f.

10 ... $\Lambda$  Μὴ καταφρονήσητε, λέγων, ἐνὸς τῶν μικρῶν τούτων·  $\Lambda$  τούτων γὰρ οἱ ἄγγελοι  $\Lambda$  διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. *QDS* § 31 (953).

"Οταν οὖν εἶπη ὁ κύριος·  $\Lambda$  Μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· ἀμὴν λέγω  $\Lambda$  ὑμῖν, τούτων οἱ ἄγγελοι  $\Lambda$  τὸ πρόσωπον τοῦ πατρὸς  $\Lambda$  διὰ παντὸς βλέπουσιν... *Exc ex Theod* § 11 (970).

Tisch. XVIII v. 3, l. 4 item] + Clem<sup>191</sup> 107, 652 τα παιδια ταυτα (sed τα παιδια<sup>62</sup> 551. 636) v. 4, l. 3 εαυτ.]αυτ. l. 4 al] + Clem Δ] + Clem v. 6 ad fin] +: cf 26, 24 v. 10, l. 2 a fin et.] + Clem<sup>253</sup>

xviii 3 Clement's quotations of this verse are most instructive: it is clear from (104) that his text of Mt differed from Tisch. only by the addition of ταῦτα after παιδία: this addition is supported by (107) and (652). Leaving the peculiar readings in (69) and (551) aside for the moment, the alterations introduced by Clement are: ἂν] ἦν 69, 107 κἂν 652 στραφῇτε καὶ] στραφέντες 636 om 69, 107, 652 οὐ μὴ εἰσέλθῃτε] οὐκ εἰσελεύσεσθε 107, 652 οὐ μὴ εἰσελεύσησθε 69 τῶν οὐρανῶν] τοῦ θεοῦ 107. These changes are typical, and show that the greatest care is necessary in dealing with isolated quotations in Clement.

The parallels between (69) and (551) are so curious as to suggest that the verse was familiar to Clement, perhaps through a well-known quotation by some previous author, in some such form as this: ἦν μὴ ἐπιστραφῇτε καὶ αὐτοὺς ὡς τὰ παιδία γένησθε καὶ ἀναγεννηθῇτε τὸν ὄντως ὄντα πατέρα οὐ μὴ ἀπολάβῃτε οὐδ' οὐ μὴ κτέ. Cp. Justin *Ap* i 61 (Migne vi 420) and 1 Pe i 23 ἀναγεγεννημένοι οὐκ ἐκ σποράς φθορῆς ἀλλὰ ἀφθάρτου.

6 Οὐαὶ τῷ ἀνθρώπῳ κτέ] These words appear to be quoted from Clem Rom i xlii 8; they are there introduced by Μνήσθητε τῶν λόγων Ἰησοῦ τοῦ κυρίου ἡμῶν, εἰπὲν γάρ· Οὐαὶ κτέ. The two Greek MSS of Clem Rom have in the last sentence: εἰς τὴν θάλασσαν ἢ ἕνα τῶν μικρῶν μου σκανδαλίσαι. Clem Al appears to preserve the right reading; it has the support of the Syriac version of Clem Rom, and is adopted by Lightfoot. Potter *ad loc.* suggests however that διαστρέψαι is caused by the words which follow in Clem Rom: τὸ σχίσμα ἡμῶν πολλοὺς διέστρεψεν: if so the second ἐκλεκτῶν is due to accidental repetition. Cp. note on Mt v 7 for an instance of a similar quotation from Clem Rom. It is impossible to look on this passage as affording evidence of Clement's Gospel text.

Τῶν μικρῶν δὲ κατὰ τὴν γραφὴν καὶ ἐλαχίστων τοὺς ἀγγέλους τοὺς ὀρώντας τὸν θεόν...  
*Strom* v xiv 91 (701).

Οἱ δὲ διὰ παντὸς τὸ πρόσωπον τοῦ πατρὸς βλέπουσιν, πρόσωπον δὲ πατὸς ὁ υἱός,  
 δι' οὗ γνωρίζεται ὁ πατήρ. *Exc ex Theod* § 10 (970).

Ἰδίως γὰρ ἕκαστος γνωρίζει τὸν κύριον καὶ οὐχ ὁμοίως πάντες τὸ πρόσωπον τοῦ πατρὸς  
 ὀρώσιν οἱ ἀγγελοι τούτων τῶν μικρῶν τῶν ἐκλεκτῶν. *Exc ex Theod* § 23 (975).

xviii 11 (Text Rec.) See on *Lc* xix 10.

12 f. = *Lc* xv 4 [*Strom* i xxvi 169 (421).]

20 Τίνας δὲ οἱ δύο καὶ τρεῖς ὑπάρχουσιν ἐν ὀνόματι Χριστοῦ συναγόμενοι, παρ' οἷς μέσος ἐστὶν  
 ὁ κύριος; *Strom* iii x 68 (541).

Οὕτως οἱ δύο<sup>1</sup> καὶ οἱ τρεῖς ἐπὶ τὸ αὐτὸ συνάγονται τὸν γνωστικὸν ἄνθρωπον. *Strom* iii x  
 69 (542).

22 [*Strom* vii xiv 85 (884).]

xix 6 = *Mc* x 9 Αὐτὸς δὲ οὗτος ὁ κύριος λέγει "Ὁ  $\Lambda$  ὁ θεὸς συνέξευξεν  $\Lambda$  ἄνθρωπος μὴ  
 χωριζέτω. *Strom* iii vi 49 (533).

Τί γάρ; οὐκ ἔστι καὶ γάμψ ἐγκρατῶς χρῆσθαι καὶ μὴ πειρᾶσθαι διαλύειν ὃ συνέξευξεν ὁ  
 θεός; *Strom* iii vi 46 (532).

Οὐ γάρ ἂν ὃ συνέξευξεν ὁ θεὸς διαλύσειεν ποτε ἄνθρωπος. *Strom* iii xii 83 (549).

8 See on *Mc* x 5.

9 See on v 32.

10—12 Τὸ δέ· Οὐ πάντες χωροῦσι τὸν λόγον τούτον  $\Lambda$ . εἰσὶ γὰρ εὐνοῦχοι οἵτινες  $\Lambda$   
 ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν  
 ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσαν ἑαυτοὺς διὰ τὴν βασι-  
 λείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω· οὐκ ἴσασιν ὅτι μετὰ τὴν  
 τοῦ ἀποστασίου ῥῆσιν πυθομένων τινῶν ὅτι· 'Εὰν οὕτως ἦ ἡ αἰτία  $\Lambda$  τῆς  
 γυναικὸς, οὐ συμφέρει τῷ ἀνθρώπῳ γαμῆσαι· τότε ὁ κύριος ἔφη· Οὐ πάντες  
 χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δέδοται. *Strom* iii vi 50 (534).

...οἱ δὲ ἀπὸ Βασιλείδου<sup>2</sup> πυθομένων φασὶ τῶν ἀποστόλων μὴ ποτε ἄμεινόν ἐστι τὸ μὴ  
 γαμῆν, ἀποκρίνασθαι λέγουσι τὸν κύριον· Οὐ πάντες χωροῦσι τὸν λόγον τούτον.  
 εἰσὶ γὰρ εὐνοῦχοι, οἱ μὲν ἐκ γενετῆς, οἱ δὲ ἐξ ἀνάγκης...οἱ δὲ ἔνεκα τῆς αἰωνίου  
 βασιλείας εὐνουχίσαντες ἑαυτοὺς κτέ. *Strom* iii i 1 (508, 509).

1 post δύο add. ἄμα, sed expunctum pr. man. L

2 Βασιλείδου L

TISCH. XVIII v. 20, l. 4 αυτων]+cf Clem<sup>541</sup> παρ οἱς μεσος εστιν ο κυριος  
 +Clem<sup>533</sup> et 532 lib 549 lib v. 10, l. 3 al]+: Clem<sup>534</sup> om του αν. μετα

XIX v. 6, l. 3 et.]

xviii 20 Prof. J. A. Robinson in the *Expositor* for December 1897 points out the coincidence  
 in respect of *παρ' οἷς* with the notable reading in Codex Bezae in this verse.  
 The importance of the support given by the curious conflate reading of *g*<sup>1</sup> is in-  
 creased by the fact that the wording shows no trace of connection with *d*, thus  
 pointing to a Greek source. The Sahidic version has "I am with them in their  
 midst": but Mr F. Robinson tells me that a *slight* change—viz. the omission  
 of a single letter would make 'with them' into 'there.' ["For there are not  
 two or three gathered together in my name in the midst of whom I am not."  
*Syr.sin.* F. C. B.]

xix 6 οὐν is omitted before ὁ θεός in *Mc* by D<sup>57</sup> k\*.

10 *f*<sup>1</sup> si ita est causa cum uxore. This appears to be the only evidence for the omission  
 of τοῦ ἀνθρώπου (D *ανδρος*). I know of no evidence for the addition of τῷ  
 ἀνθρώπῳ after συμφέρει.

- xix 11 ...ἐπεὶ ὀλέγων ἐστὶ ταῦτα χωρῆσαι. *Strom* v x 63 (684).  
 [ *Strom* i i 13 (323). ]
- 12 Καλὸν γὰρ διὰ τὴν βασιλείαν τῶν οὐρανῶν ἐννουχίζειν ἑαυτὸν πάσης ἐπιθυμίας. *Strom* iii vii 59 (538).  
 ...ἀλλ' οἱ μὲν ἐννουχίσαντες ἑαυτοὺς ἀπὸ πάσης ἁμαρτίας διὰ τὴν βασιλείαν τῶν οὐρανῶν, μακάριοι οὗτοί εἰσιν οἱ τοῦ κόσμου νηστεύοντες. *Strom* iii xv 99 (556).
- 13 f. Cp. *Me* x 13 f.; *Le* xviii 15 f. Προσήμεγάν τε αὐτῷ, φησί, παῖδια εἰς χειροθεσίαν εὐλογίας, κωλύοντων δὲ τῶν γνωρίμων εἶπεν ὁ Ἰησοῦς· Ἄφετε τὰ παῖδια καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. *Paed* i v 12 (104).
- 17 *Me* x 18 *Le* xviii 19 Οὐ μὴν ἀλλὰ καὶ ὀπηνίκα διαρρήδην λέγει· Οὐδεὶς ἀγαθός, εἰ μὴ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. *Paed* i viii 72 (141).  
 Ἄλλὰ καὶ οὐδεὶς ἀγαθός, εἰ μὴ ὁ πατήρ αὐτοῦ. *Paed* i viii 74 (142).  
 Ἄλλὰ καὶ Οὐαλεντίνος πρὸς τινὰς ἐπιστέλλων αὐταῖς λέξει γράφει περὶ τῶν προσ-  
 αρτημάτων· Εἰς δὲ ἔστιν ἀγαθός. And lower down, ὁ μόνος ἀγαθὸς πατήρ. *Valentinus*  
*ap Clem Strom* ii xx 114 (488, 489).  
 ...ὅτι εἰς ἀγαθὸς ὁ πατήρ. *Strom* v x 63 (684).  
 ...ὃν μόνον ὄντα θεὸν πατέρα ἀγαθὸν χαρακτηρίζει ὁ σωτὴρ ἡμῶν καὶ θεός. *Strom* vii x 58 (866).  
 [ *Paed* i viii 71 (140) ; *Strom* vii vii 41 (855) ; *QDS* § 1 (935). ]
- 18 Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις. *Strom* ii vii 32 (446).
- 18, 19<sup>b</sup> *Tines* δὲ καὶ οἱ νόμοι ; Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ παιδοφθορήσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Ἀγαπήσεις κύριον τὸν θεόν σου... Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. *Protr* x 108 (85).
- 18 f. Ἔστιν ἡμῖν ἡ δεκάλογος ἡ διὰ Μωυσέως...προσηγορίαν σωτήριον ἁμαρτιῶν περιγράφουσα<sup>1</sup>. Οὐ μοιχεύσεις, Οὐκ εἰδωλολατρήσεις, Οὐ παιδοφθορήσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα<sup>2</sup>. *Paed* iii xii 89 (305).
- 19<sup>b</sup> =xxii 39=*Me* xii 31, 33 Ὁ γὰρ τοιοῦτος τέλειος ὁ τό' Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν πληρώσας. *Paed* ii xii 120 (243).
- 19 f. Cp. *Me* x 20 Ἐλέγχει τὸν καυχώμενον ἐπὶ τῷ πάσας τὰς ἐντολάς ἐκ νύκτος τετηρηκέναι· οὐ γὰρ πεπληρώκει τό' Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. *Strom* iii vi 55 (537).  
 [ *Strom* iv vi 29 (576) ; *Strom* vi xviii 164 (825). ]
- 21 Cp. *Me* x 21 ; *Le* xviii 22 Διὰ τοῦτο καὶ, Πώλησόν σου τὰ ὑπάρχοντα, λέγει κύριος<sup>3</sup>, καὶ πτωχοῖς δὸς α, καὶ δεῦρο ἀκολουθεῖ μοι. *Paed* ii iii 36 (189).  
 Εἰ θέλεις τέλειος γενέσθαι, πωλήσας τὰ ὑπάρχοντα δὸς πτωχοῖς. *Strom* iii vi 55 (537).

1 περιγράφουσαι Dind.

2 μητέρα]+σου v cf edd

3 ὁ κύριος F

Tisch. xix v. 11, ll. 2, 3 *Clem*<sup>531</sup> *Clem*<sup>509</sup> et *531* bis  
 1, 2 *N*<sup>1</sup>]+*Clem*<sup>537</sup>

v. 14 ad fin uncl<sup>10</sup>]+*Clem*<sup>104</sup>

v. 21,

xix 17 In Mt c has *unus est bonus pater*. Epiphanius *Haer* xlii p. 339<sup>4</sup> (Migne xli 756) accuses Marcion of adding ὁ πατήρ. The quotations given by Resch *Lussere Parallelt* on *Le* xviii 19 show how widely current similar readings were.

Πάλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς,  $\Lambda$  καὶ δεῦρο ἀκολουθεῖ μοι.  
*Strom* iv vi 28 (576).

Πάλησον τὰ ὑπάρχοντά σου. *QDS* § 11 (941).

Οὗτος ὁ τὰ ἐπίγεια καταπώλησας καὶ πτωχοῖς ἐπιδοὺς τὸν ἀνώλεθρον ἐξευρίσκει<sup>1</sup> θησαυρόν.  
*Paed* iii vi 34 (274).

xix 23 Διὰ τοῦτό τοι ὁ λόγος τοὺς τελώνας λέγει δυσκόλως σωθήσεσθαι. *Strom* v v 28 (662).

24 See on *Mc* x 25.

25 See on *Mc* x 26.

26 See on *Mc* x 27.

29 See on *Mc* x 29.

xx 4 [*Strom* i i 9 (320).]

8 ff. [*Strom* iv vi 36 (579, 580).]

16 (Text. Rec.) See on xxii 14.

28 = *Mc* x 45 Τοιοῦτος ἡμῶν ὁ παιδαγωγὸς ἀγαθὸς ἐνδίκως, οὐκ ἤλθον, φησί, διακονηθῆναι, ἀλλὰ διακονῆσαι. διὰ τοῦτο εἰσάγεται ἐν τῷ εὐαγγελίῳ κεκμηκώς ὁ κάμνων ὑπὲρ ἡμῶν (cp. *Jn* iv 6) καὶ δοῦναι τὴν ψυχὴν τὴν αὐτοῦ λύτρον ἀντὶ πολλῶν ὑπισχνούμενος.  
*Paed* i ix 85 (148).

xxi 5 ...τὸν Χριστὸν ἀγαπήσωμεν, τὸν πῶλον ὑποζύγιον ἤγαγε σὺν τῷ παλαιῷ. *Protr* xii 121 (93).

8 See on *Jn* xii 13.

16 Οὐδέποτε ἀνέγνυτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; *Paed* i v 13 (105).

22 Περὶ δὲ τῆς πίστεως, Πάντα ὅσα ἐὰν αἰτήσῃσθε ἐν τῇ προσευχῇ πιστεύοντες λήψετε, φησὶν. *Paed* iii xii 92 (307).

xxii 9 [*Exc ex Theod* § 9 (969).]

12 [*Exc ex Theod* § 61 (984).]

13 See on viii 12.

14 = xx 16 (Text. Rec.) ...πολλοὺς μὲν τοὺς κλητοὺς, ὀλίγους δὲ τοὺς ἐκλεκτοὺς αἰνιττόμενος.  
*Strom* i xix 92 (372).

Πολλοὶ γὰρ  $\Lambda$  κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. *Strom* v iii 17 (655).

20 f. = *Mc* xii 16 f. Ἐπὶ τοῦ προκομισθέντος<sup>2</sup> νομίματος ὁ κύριος εἶπεν οὐ· Τίνος τὸ κτῆμα, ἀλλὰ· Τίνος ἡ εἰκὼν  $\Lambda$  καὶ ἡ ἐπιγραφή; Καίσαρος· ἵνα οὐ ἐστίν, ἐκεῖνυ δοθῇ.  
*Exc ex Theod* § 86 (988).

21 = *Mc* xii 17 = *Lc* xx 25 ...ἵνα χωρίσῃ τὴν κενοδοξίαν καὶ τὸν στατήρα τοῖς τελώνας δοὺς τὰ Καίσαρος ἀποδοὺς τῷ Καίσαρι φυλάξῃ<sup>3</sup> τὰ τοῦ θεοῦ τῷ θεῷ. *Paed* ii i 14 (172).

...καὶ περὶ πολιτείας· Ἀπόδοτε  $\Lambda$  τὰ Καίσαρος  $\Lambda$  Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.  
*Paed* iii xii 91 (306).

1 ἐξευρίσκει P ἐξευρήσει F

2 προκομισθέντος Dind.

3 φυλάξῃ F φυλάξει P

Tisch. xix v. 21, l. 3 Clem<sup>537</sup> Clem<sup>180, 537, 576</sup> cf 274 v. 21, l. 13 Clem<sup>306</sup> (vide post)] Clem<sup>440</sup>  
 l. 24 τρυπημ.] τρηματοσ l. 28 syr<sup>61</sup>] + Clem<sup>936</sup> xxi v. 22, l. 2 αἰτησθῆναι] + Clem αἰτησσεθε  
 xxii v. 14, l. 1 et.] + Clem<sup>655</sup> v. 20, l. 9 Clem<sup>978</sup> Clem<sup>988</sup> v. 21, l. 8 aethl.] + Clem<sup>306</sup> l. 10 vi-  
 dentur] + om

xxi 5 Cp. *d et pullum subiugalem* (D\* καὶ πῶλον υἱον υποζυγιον): so also *g*<sup>1</sup>.



- ...τούτω οὖν τὰ χοῖκὰ ἀποδοτέον...καὶ τὰ τοῦ θεοῦ τῷ θεῷ. *Ecl Proph* § 24 (195).
- xxii 30 = Mc xii 25 = Lc xx 35 Ἀλλὰ μετὰ τὴν ἀνάστασιν, φησὶν<sup>1</sup>, οὔτε γαμοῦσιν οὔτε γαμίζονται. *Strom* iii vi 47 (533).
- ...ἐπὶ μὴτε γαμῶσι μὴτε γαμίσκονται<sup>2</sup>. *Strom* vi xii 100 (790).
- Ὅμοιως δὲ καὶ ἐκεῖνο κομίζουσι τὸ ῥητόν· Οἱ υἱοὶ τοῦ αἰῶνος ἐκείνου, τὸ περὶ νεκρῶν ἀναστάσεως<sup>3</sup>, οὔτε γαμοῦσιν οὔτε γαμίζονται. *Strom* iii xii 87 (551).
- ...καθ' ἣν Οὔτε γαμοῦσιν οὔτε γαμίσκονται ἔτι. *Strom* vi xvi 140 (811).
- 37 = Mc xii 30 = Lc x 27 Τίνες δὲ καὶ οἱ νόμοι; οὐ φρονεύσεις κτί...ἀγαπήσεις κύριον τὸν θεόν σου. *Protr* x 108 (85).
- ..ἡμῖν δὲ, Ἀγαπήσεις κύριον τὸν θεόν σου, παρήνευσεν (sc ὁ παιδαγωγός). *Paed* i vii 59 (133).
- 37, 39 /// Cp. xix 19// Εἰ γάρ· Ἀγαπήσεις κύριον τὸν θεόν σου, ἔπειτα, τὸν πλησίον σου ...*Paed* ii iv 43 (194).
- Πῶς δὲ ἔτι ἀγαπᾷς τὸν θεόν καὶ τὸν πλησίον σου μὴ φιλοσοφῶν; *Paed* iii xi 78 (299).
- Εἰ δὲ καὶ εἰς βασιλείαν θεοῦ κεκλήμεθα, ἀξίως τῆς βασιλείας πολιτευόμεθα<sup>4</sup> θεὸν ἀγαπῶντες καὶ τὸν πλησίον. *Paed* iii xi 81 (301).
- ...τὸν πλησίον, ὃν δευτέρον ἀγαπᾷν κελεύομεθα... *Paed* iii xi 82 (302).
- Ταύτη που, Ἀγαπήσεις κύριον τὸν θεόν σου, φησὶν, ἐξ ὅλης καρδίας σου, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν<sup>5</sup>. *Strom* iv iii 10 (568).
- See on Mc xii 30.
- 7, 39, 40 /// Δυνατὸν δὲ καὶ διὰ δυοῖν<sup>7</sup> ἱμπεριλαβεῖν τὰς ἐντολὰς, ὡς φησὶν ὁ κύριος. Ἀγαπήσεις ἃ τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἰτα ἐκ τούτων ἐπιφέρει· Ἐν τούτῳ<sup>8</sup> ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται. *Paed* iii xii 88 (304).
- Ταύτη που Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας καὶ τὸν πλησίον σου ὡς σεαυτόν<sup>9</sup>. ἐν ταύταις λέγει ταῖς ἐντολαῖς ὅλον τὸν νόμον καὶ τοὺς προφῆτας κρέμασθαι<sup>10</sup> τε καὶ ἐξηρτῆσθαι. *Strom* ii xv 71 (466).
- Ταύτης ὅλης ἀπῆρτηται τῆς ἀγάπης ὁ νόμος καὶ ὁ λόγος· κἂν ἀγαπήσης κύριον τὸν θεόν σου καὶ τὸν πλησίον σου, ἐν οὐρανοῖς ἐστὶν αὕτη ἡ ἐπουράνιος εὐχία. *Paed* ii i 6 (166).
- xxiii 5 [*Strom* i x 49 (345).]
- 7 = Mc xii 38 etc. ...οἱ κατὰ τὰς ὁδοὺς τῶν ἀγαπητῶν ἀσπασμοί... *Paed* iii xi 82 (301).

1 φασὶν Syllburgius, quod probat J. B. Mayor  
hæc uerba post τὸ ῥητόν ponenda esse putat Syllb., et recte ut mihi uidetur

2 γαμίσκονται L  
3 τὸ π. νεκρ. ἀν.]  
† δὲ F δαί P

5 πολιτευόμεθα FP πολιτευόμεθα Klotz, Dind.  
6 ὡσεαυτόν L  
7 δυαῖν FP  
8 ἐν τούτῳ in marg. habet P manu Arethæ scriptum: nix dubitari potest quin hæc uerba ut glossæ ad ἐκ τούτων omittenda sint: itaque legendum uid. εἰτα, Ἐκ τούτων, ἐπιφέρει, ὅλος ὁ νόμος κτί.

9 ὡς εαυτόν in ὡς σεαυτόν correctum pr. man. L  
10 κρεμάσθαι L

Tisch. xxii v. 30, l. 2 γαμίζονται] + et<sup>551</sup>, sed fors. e Lc pendet  
1. 4 157.] + Clem<sup>700</sup>. 611 (incertum tamen a quo eu. petantur)  
v. 40, l. ult. Clem<sup>204</sup>] + et<sup>466</sup> lb

xxii 30 Clement perhaps read γαμίζονται in Mt or Mc. γαμίσκονται in Lc. In (551) οἱ υἱοὶ τοῦ αἰ. ἐκείνου appears to be a reminiscence of Lc; τὸ περὶ ἀν. νεκρ. of Mt.

37, 39 Owing to the great difficulty of deciding from which of the Gospels these quotations are made, I have not attempted to mark the variants or to make any additions to Tischendorf.



xxiii 8 Εἰ δὲ Εἰς διδάσκαλος ἐν οὐρανοῖς, ὡς φησιν ἡ γραφή, ὁμολογουμένως οἱ ἐπὶ γῆς εἰκότως  
ἀν πάντες κεκληθῶσιν<sup>1</sup> μαθηταί. *Paed* i v 17 (108).

Εἰς γὰρ ὁ διδάσκαλος καὶ τοῦ λέγοντος καὶ τοῦ ἀκροωμένου. *Strom* i i 12 (323).

8, 9 Διὸ καὶ φησιν ὁ λόγος· Μὴ εἴπητε ἐαυτοῖς διδάσκαλον ἐπὶ τῆς γῆς. *Strom* ii iv 14 (435).

"Ὅθεν εἰκότως εἴρηται· Μὴ εἴπητε ἐαυτοῖς διδάσκαλον ἐπὶ τῆς γῆς. *Strom* vi vii 58 (769).

9 Εἰς μὲν οὖν ὁ πατὴρ ἡμῶν<sup>2</sup> ὁ ἐν τοῖς οὐρανοῖς... μὴ καλέσητε οὖν ὑμῖν ἐπὶ τῆς  
γῆς πατέρα, φησίν. *Strom* iii xii 87 (551).

Μὴ καλέσητε οὖν ἐαυτοῖς πατέρα ἐπὶ τῆς γῆς· δεσπότης γὰρ ἐπὶ τῆς γῆς, ἐν δὲ  
οὐρανοῖς ὁ πατήρ. *Ecl Proph* § 20 (994).

Μὴ κάλει σεαυτῷ πατέρα ἐπὶ γῆς. *QDS* § 23 (948).

12 [*QDS* § 1 (936).]

14 [*Strom* vii xvii 106 (897).]

27, 25 f. Οὐαὶ γὰρ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, φησὶν ὁ κύριος, ὅτι ὅμοιοί  
ἐστε τάφοις κεκονιάμενοι· ἐξωθεν ὁ τάφος φαίνεται ὠραίος, ἐνδον δὲ  
γέμει ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Καὶ πάλιν τοῖς αὐτοῖς φησὶν·  
Οὐαὶ ὑμῖν <sup>Λ</sup>, ὅτι καθαρίζετε τὸ ἔξω τοῦ ποτηρίου καὶ τῆς παροψίδος,  
ἐνδοθεν δὲ γέμουσιν <sup>Λ</sup> ἀκαθαρσίας. <sup>Λ</sup> καθάρισον πρῶτον τὸ ἐνδον τοῦ  
ποτηρίου, <sup>Λ</sup> ἵνα γένηται καὶ τὸ ἔξωθεν<sup>3</sup> <sup>Λ</sup> καθαρὸν. *Paed* iii ix 47, 48  
(282).

33 Cp. iii 7 Κὰν τῷ εὐαγγελίῳ διὰ Ἰωάννου, Ὁφείεις, φησὶν, γεννήματα ἐχιδνῶν.  
*Paed* i ix 80 (145).

37 = Le xiii 34 ... μάρτυς ἡ γραφή· Ὁν τρόπον ὄρνις συνάγει τὰ νοσσία <sup>Λ</sup> ὑπὸ τὰς  
πτέρυγας αὐτῆς. *Paed* i v 14 (106).

✓ Τοιοῦτος ὁ παιδαγωγὸς νοουθετῶν ὡς κὰν τῷ εὐαγγελίῳ λέγων· Ποσάκις ἠθέλησα  
συναγαγεῖν τὰ τέκνα σου ὃν τρόπον ὄρνις συνάγει τὰ νοσσία αὐτῆς ὑπὸ  
τὰς πτέρυγας αὐτῆς, καὶ οὐκ ἠθελήσατε<sup>4</sup>. *Paed* i ix 76 (143).

Ἱερουσαλὴμ Ἱερουσαλὴμ, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὡς  
ὄρνις τοὺς νεοσσούς. *Strom* i v 29 (332).

1 κεκληθῶσιν F<sup>2</sup>M<sup>2</sup> ut uid. (hiat P) 2 ὑμῶν J. B. Mayor: cf. ὑμῖν infra 3 ἐξω M  
4 ἡ super ras. sec. man. (η ex e factum pr. man. O. Stählin) M (hiat P)

TISCH. XXIII v. 8, l. 5 κληθῶσιν] κεκληθῶσιν l. 6 μαθηταί] + et 323, 435, 769 v. 9, l. 2 υμῶν]  
ημων l. 3 πατερα.] + cf et 435, 769 (μη εἰπητε εαυτοις)<sup>918</sup> (μη καλει σεαυτω)<sup>991</sup> (μη καλ. ουν εαυτοις  
πατ.) v. 25, l. 5 plus<sup>15</sup>] + Clem<sup>282</sup>

xxiii 8, 9 The twice repeated combination of these verses in (435) and (769) is most remarkable: cp. Orig *Hom in Jerem* x § 1 (Lomm xv 23) Καὶ ὑμεῖς μὴ καλέσητε διδάσκαλον ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς and Palladius *Hist Laus* c. 32 (Migne xxxiv 1091<sup>c</sup>) Μὴ καλέσητε διδάσκαλον ἐπὶ τῆς γῆς.

9 Note agreement of Clement with D and versions in reading ὑμῖν: supported in Clem by ἐαυτοῖς (3 times) and σεαυτῷ.

27, 25 f. Clement's close agreement with D should be remarked. The support given by Iren int. 250 (vol. ii, p. 202, ed. Harvey) to the important readings in v. 27 should be noticed.

33 διὰ Ἰωάννου. An easy confusion with Mt iii 7//

xiii 37- = Le xiii 34 f. Κέχρηται τῷ εἶδει τούτῳ ἐν εὐαγγελίῳ· Ἰερουσαλὴμ Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν... διὰ τοῦτο φησὶν· Ἀφίσταί, ὁ οἶκος ὑμῶν ἔρημος. Λέγω γὰρ ὑμῖν, ἂν ἀπάρτι οὐ μὴ ἴδῃτε με, ἕως ἂν ἔπῃητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. *Paed i ix 79 (145).*

cxiv 13, See on x 22.

19 = Me xiii 17 = Le xxi 23 Καὶ πάλιν· Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχοῦσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. *Strom iii vi 49 (533, 534).*

24 = Me xiii 22 "Ὅθεν εἰρηται τοὺς μὲν τῆς κλήσεως ἀνθρώπους κατὰ τὴν παρουσίαν τοῦ ἀντιχρίστου· ἡ πλανηθῆσθαι· ἀδύνατον δὲ τοὺς ἐκλεκτούς· διὸ φησι· Καὶ εἰ δυνατὸν τοὺς ἐκλεκτούς μου. *Exc ex Theod § 9 (969).*

37 ff. = Le xvii 26 f. Καὶ πάλιν· Ὡςπερ δὲ ἦν ἐν ταῖς ἡμέραις Νῶε, ἦσαν γαμοῦντες γαμίζοντες, οἰκοδομοῦντες φυτεύοντες, καὶ ὡς ἦν ἐν ταῖς ἡμέραις Λῶτ, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. *Strom iii vi 49 (533).*

42 = Me xiii 35 [*Strom iv xii 139 (627); v xiv 106 (712).*]

45 f. [*Strom ii vi 27 (443).*]

xv 1 ff. [*Strom v iii 17 (655); vii xii 72 (875); Exc ex Theod § 86 (989).*]

14-30 Cp. Le xix 12 ff. "Ἦδη δὲ καταφαίνεται ἐκ περιουσίας ὁ σωτὴρ αὐτοὺς κατὰ τὴν τοῦ λαμβάνοντος δύναμιν, ἥ δὴ ἐκ συνασκήσεως, αὔξειν τοῖς" δούλοις τὰ ὑπάρχοντα διανείμας, αἷθις ἐπανελθὼν τιθέναι λόγον μετ' αὐτῶν, ὅπηνίκα τοὺς μὲν αἰξήσαντας τὸ ἀργύριον αὐτοῦ τοὺς ἐν ὀλίγῳ πιστοὺς ἀποδεξάμενος καὶ ἐπαγγελάμενος ἐπὶ πολλῶν καταστήσειν εἰς τὴν τοῦ κυρίου χαρὰν προσέταξεν εἰσελθεῖν, τῷ δὲ ἀποκρυφάμενῳ τὸ πιστευθὲν ἀργύριον εἰς τὸ ἐκδανείσαι καὶ αὐτὸ ὅπερ ἔλαβεν ἀποδιδόντι ἀργὸν, Πονηρὲ δοῦλε, εἶπεν, καὶ ὀκνηρὲ, ἂν εἶδαι σε ἂν βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζῖταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμόν ἂν ἐπὶ τούτοις ὁ ἀχρεῖος δοῦλος εἰς τὸ ἐξώτερον ἐμβληθήσεται σκότος. *Strom i i 3 (317).*

30 See on viii 12.

33 Καὶ τὰ ἄρνια δέ μου, ὅταν λέγῃ, σήτω ἐκ δεξιῶν, τοὺς ἀφελεῖς αἰνίττεται παῖδας. *Paed i v 14 (105).*

Ὁ γὰρ ἰσθὰς τοὺς μὲν ἐκ δεξιῶν, τοὺς δὲ ἐξ ἐωνύμων... *Paed i viii 71 (140).*

Οἱ τοιοῦτοι ἐκ δεξιῶν ἴστανται τοῦ ἀγιάσματος... οἱ δὲ ἐξ ἐωνύμων ἰστάμενοι... *Strom iv vi 30 (576).*

1 ἀντιχρίστου L

2 ἦν δὲ ἐκ συνασκήσεως αὔξειν, τοῖς H. Jackson

TISC. xxiv v. 38, l. 2 a fin 33.] + Clem<sup>333</sup>  
το μρον) v. 33, l. 5 ενω.] + cf et 105. 576

xxv v. 27, l. 5 etc.] + Clem<sup>317</sup>

l. 6 dele (Clem<sup>317</sup>)

cxiv 37 f. In this passage Mt and Le are so combined that it cannot be taken as a proper quotation of either: γαμοῦντες γαμίζοντες appears to be from Mt. and Clement's agreement in the latter word with RD 33 (B γαμισκοντες) is noteworthy.

xxv 15 With κατὰ τὴν τοῦ λαμβάνοντος δύναμιν cp. perhaps D κατὰ τὴν δύναμιν αὐτοῦ. d has secundum uirtutem suam while h has the conflate reading secundum propriam uirtutem suam.

19 ἐπανελθόν. Cp. Le xix 15.

21 τοὺς ἐν ὀλίγῳ πιστοῖς. Instead of the usual super pauca ff<sup>1</sup> has in v. 21 in minimo and in v. 23 in modico; d has in modicis in both places, though D has ἐπ' ὀλίγα. In Le xix 17 ἐν ἐλαχίστῳ is rendered in minimo in a, in modico in most, if not all, other Latin versions.

xxv 34- Περὶ δὲ τῆς μεταδόσεως, Δεῦτε, εἶπε<sup>1</sup>, πρὸς με πάντες οἱ εὐλογημένοι **Λ**, κληρονο-  
 46 μήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπεί-  
 35 νασα γὰρ καὶ δεδώκατέ<sup>2</sup> μοι φαγεῖν, **Λ** ἐδίψησα καὶ ἐποτίσατέ με, ξένος  
 36 ἦμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἀσθενὴς καὶ ἐπε-  
 σκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἤλθετε πρὸς με. καὶ πότε τι τούτων τῷ  
 κυρίῳ πεποιθήκαμεν ἡμεῖς; αὐτὸς ἐρεῖ πάλιν ὁ παιδαγωγὸς τὴν εὐποιαν καὶ<sup>3</sup> τῶν  
 40 ἀδελφῶν ἀγαπητικῶς εἰς αὐτὸν μετατρέπων καὶ λέγων· Ἐφ' ὅσον ἐποιήσατε **Λ**  
 46 τοῖς μικροῖς τούτοις, ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οἱ τοιοῦτοι εἰς  
 ζωὴν αἰώνιον. *Paed* iii xii 93 (307).

34-41 Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην  
 35 ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ μοι  
 φαγεῖν, καὶ ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν, καὶ ξένος ἦμην καὶ συνη-  
 36 γάγετέ με, γυμνὸς ἦμην καὶ ἐνεδύσατέ με, ἡσθένησα καὶ ἐπεσκέψασθέ  
 37 με, ἐν φυλακῇ ἦμην καὶ ἤλθετε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ  
 δίκαιοι λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ  
 38 διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἶδομέν σε ξένον καὶ συνηγάγομεν, ἢ  
 39 γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἶδομεν ἀσθενοῦντα καὶ ἐπεσκεψά-  
 40 μεθα, ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; **Λ** ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ  
 αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν  
 41 μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. πάλιν ἐκ τῶν ἐναντίων τοὺς ταῦτα μὴ  
 παρασχόντας αὐτοῖς εἰς τὸ πῦρ ἐμβάλλει τὸ αἰώνιον, ὡς αὐτῷ μὴ παρεσχκτάς.  
*QDS* § 30 (952).

35, 40 ...καθάπερ ἐν τῷ εὐαγγελίῳ φιλανθρώπως λέγων· Ἐπείνασα **Λ** καὶ ἐδώκατέ μοι  
 φαγεῖν, **Λ** ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν· ὁ γὰρ ἐνὶ τούτων **Λ** τῶν ἐλα-  
 χίστων πεποιήκατε, ἐμοὶ πεποιήκατε. *Strom* ii xvi 73 (467).

35 f. 40 Τι δ' ὅταν ὁ κύριος φῇ· Ἐπείνασα καὶ ἐχορτάσατέ με, **Λ** ἐδίψησα καὶ ἐποτίσατέ  
 με, ξένος ἦμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με. εἰτα  
 ἐπιφέρει· Ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων **Λ** τῶν ἐλαχίστων, ἐμοὶ ἐποι-  
 ήσατε. *Strom* iii vi 54 (536).

40 ...καὶ τό· Ἐφ' ὅσον δὲ [φησὶν]<sup>4</sup> ἐνὶ τούτων ἐποιήσατε **Λ** τῶν ἐλαχίστων, ἐμοὶ  
 ἐποιήσατε. *Paed* iii v 30 (271).

[*Strom* vii iii 21 (840).]

41-45 Πῶς ἄν τις πεινῶντα τρέφοι καὶ διψῶντα ποτίζοι καὶ γυμνὸν σκεπάσοι καὶ ἄστεγον συνάγοι,  
 ἂ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώτερον, εἰ πάντων αὐτὸς ἕκαστος  
 φθάνοι τούτων ὑστερῶν; *QDS* § 13 (942).

Ζωὴν δωρεῖται αἰώνιον, ὑμεῖς δὲ τὴν κόλασιν ἀναμένετε καὶ τὸ πῦρ δὲ<sup>5</sup> προσκοπεῖτε, ὁ  
 ἡτοίμασεν ὁ κύριος τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ; *Protr* ix 83 (69).

xxvi 17 = *Le* xxii 9 ...ἐν ἣ (sc τῇ γ' ἡμέρᾳ) καὶ πυνθάνονται αὐτοῦ· *Ποῦ* θέλεις ἐτοιμάσωμέν  
 σοι τὸ πάσχα φαγεῖν; *Fragm libri περὶ τοῦ πάσχα servatum ap Chron pasch*  
*ed. Paris. p. 7 (ed. Bonn. p. 16), Zahn Forsch* iii 33 (1017).

1 εἶπε P εἶπεν F 2 δεδώκατε FP\* ἐδώκατε P\*\* 3 καὶ expunctum sec. man. in P  
 4 seclusi 5 δε ex ου factum, ut uid., pr. man. P

Tisch. xxv v. 35, l. 1 Clem<sup>952</sup> et alib] Clem<sup>307. 467. 536</sup> 1. 2 c.\*] + Clem<sup>952</sup> 1. 7 Clem<sup>947</sup>] Clem<sup>957</sup>  
 ad fin κρινω.] + cf et Clem<sup>911</sup> v. 38, l. 1 Clem] Clem<sup>952</sup> xxvi v. 17, l. 5 pl] + Clem<sup>1017</sup>

xxvi 23 = Me xiv 20 Διδάξει δὲ ἡμᾶς αὐτοὺς ὁ κύριος ὅτι δεδολωμένος ὁ Ἰουδᾶς ἐστίν, ὅς ἂν ἐμβάψῃται μετ' ἐμοῦ, λέγων, εἰς τὸ τρύβλιον<sup>1</sup>, οὗτός με παραδώσει. Paed ii viii 62 (206).

[Paed ii iii 38 (190).]

24 See on xviii 6.

26 /// [Strom i x 46 (343).]

27 f. Cp. Me xiv 23 f. Καὶ εὐλόγησέν γε<sup>2</sup> τὸν οἶνον, εἰπὼν· Λάβετε πίετε α' τοῦτο α μου ἐστίν<sup>3</sup> τὸ αἷμα, αἷμα τῆς ἀμπέλου, τὸν λόγον τὸν περὶ πολλῶν ἐκχεόμενον εἰς ἄφeson ἀμαρτιῶν εὐφροσύνης ἁγίων ἀλληγορεῖ νῆμα. Paed ii ii 32 (186).

29 = Me xiv 25 Ὅτι δὲ οἶνος ἦν τὸ εὐλογηθὲν ἀπέδειξε πάλιν πρὸς τοὺς μαθητὰς λέγων· Οὐ μὴ πῖω ἐκ α τοῦ γεννηματος τῆς ἀμπέλου ταύτης, μέχρῃς ἂν α πῖω αὐτὸ μεθ' ὑμῶν α ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. Paed ii ii 32 (186).

32 = Me xiv 28 Καὶ, Προάξω ὑμᾶς, λέγει, τῇ τρίτῃ τῶν ἡμερῶν εἰς τὴν Γαλιλαίαν. Exc ex Theod § 61 (984).

39 /// [Paed i vi 46 (125); Strom iv ix 75 (597).]

41 = Me xiv 38 Ἡμῖν δὲ ὁ σωτὴρ εἴρηκεν· Τὸ α πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Strom iv vii 45 (584).

63 f. = Lc xxii 66 f., 70 In aliis autem euangeliiis (Me has just been quoted) dicit<sup>4</sup> dominus principi sacerdotum interrogatus<sup>5</sup>, si ipse esset filius dei, non e contra respondens<sup>6</sup>—sed quid dixit?—uos dicitis, satis bene respondens. Adumbr in Epist Iudae v. 24; Zahn Forsch iii 86 (1008).

xxvii 29 [Paed ii viii 73 (214).]

46 = Me xv 34 Καὶ μῆτι τό· Ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ, οὕτως ἐξακούεται, ἐν τῷ ἡλίῳ ἔθετο, τουτέστιν ἐν τῷ θεῷ τῷ πλησίον θεῷ<sup>7</sup>· ὡς ἐν τῷ εὐαγγελίῳ, Ἰησοῦς, ἀντὶ τοῦ, θεέ μου, θεέ μου. Ecl Proph § 57 (1003).

52 Καὶ μὴν καὶ σώματά φησι τὸ εὐαγγέλιον πολλὰ τῶν κεκοιμημένων ἀνεστάσθαι, εἰς ἀμείνω δῆλον ὅτι μετατεθειμένων τάξιν. Strom vi vi 47 (764).

xxviii 19 Καὶ τοῖς ἀποστόλοις ἐντέλλεται· Περιμέντες κηρύσσετε καὶ τοὺς πιστεύοντας βαπτίζετε εἰς α ὄνομα α πατρὸς καὶ α υἱοῦ καὶ α ἁγίου πνεύματος. Exc ex Theod § 76 (987).

1 εἰς τὸ τρύβλιον P ἐν τῷ τρυβλίῳ F 2 εὐλόγησεν P\* εὐλόγησέ γε P\*\* 3 ἐστὶ F 4 dicit dominus cod. Laudun. dicitur cod. Berol. Phill. (sed -citur tert. man.) 5 interrogatus cod. Laudun. interrogati ex interrogatur factum man. pr. aut sec. (?) Berol. Phill. interroganti edd. 6 respondisse cod. Berol. Phill. tert. man. 7 θεῷ L ut uid. θεός v edd.

Tisch. xxvi. v. 24 ad fin]+quae uerba laudat Clem<sup>561</sup> οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνω, φῆσιν ὁ κυριος, καλον κτε. v. 27 ad fin]+, item Clem<sup>186</sup> Or<sup>3,194</sup> om ἐξ αὐτ. παντ. v. 28, l. 2 aeth]+Clem<sup>186</sup> (τουτο μου εστ. το αιμ.) xxvii v. 46, l. 7 Clem<sup>ecl 993</sup>] Clem<sup>ecl 100</sup> xxviii v. 19, l. ult. αγιον,]+Theod ap Clem<sup>987</sup>

xxvi 23 Mt and Me are so combined that it is impossible to mark variants.

27 Λάβετε πίετε· τοῦτο μού ἐστιν τὸ αἷμα. [So Orig Hom in Jerem xii § 2 (Ru iii 194) Cyril of Jerusalem Cat xxii § 1. Cp. Serapion's Canon of the Liturgy Wobbermin Alchr. liturg. Stücke (Texte u. Unters. 1899) p. 5 λάβετε πίετε· τοῦτο ἐστίν ἡ καινὴ διαθήκη, ὅ ἐστιν τὸ αἷμά μου τὸ ὑπὲρ κ.τ.λ. The points of agreement are (1) ins. λάβετε, (2) om. ἐξ αὐτοῦ πάντες. Moreover λάβετε πίετε is attested by cop<sup>561</sup> (and Can. of Copt. Lit. of S. Cyril) syr. sin (ert uncat) pesh and by accipite et bibite of b g<sup>1</sup> h Amb and the Roman Canon. J. A. R.]

29 b in Mt and f in Me have uitis huius. μεθ' ὑμῶν is peculiar to Mt.

xxvii 49 On the reading τῷ πλησίον θεῷ Dr Stählin writes to me "θεός hat Victorius, aber in L steht nicht θεός, sondern θεῷ (ohne iota), wie ich ziemlich sicher zu lesen glaubte. Heysse las θεοῦ."



## ST MARK.

- i 6 *Ἰωάννης δὲ ὑπερτείνας τὴν ἐγκράτειαν ἀκρίδας καὶ μέλι ἤσθιεν ἄγριον.* *Paed* iii 16 (175).  
 'Ο δὲ μακάριος Ἰωάννης...τὰς τῶν καμῆλων εἴλετο<sup>1</sup> τρίχας καὶ ταύτας ἡμπίσχετο<sup>2</sup>...καὶ γὰρ μέλι ἤσθιεν καὶ ἀκρίδας. *Paed* ii x 112 (237).
- 7 = *Lc* iii 16 = *Jn* i 27 *Τῆς λιτῆς ὑποδέσεως ἀπόχρη μάρτυς Ἰωάννης, οὐκ ἄξιος εἶναι ὁμολογῶν τὸν ἱμάντα τῶν ὑποδημάτων λύνει τοῦ κυρίου.* *Paed* ii xi 117 (241).
- 13 *Αὐτίκα ὁ κύριος μετὰ τὸ βάπτισμα σαλεύεται εἰς ἡμέτερον τύπον καὶ γίνεται πρῶτον μετὰ θηρίων ἐν τῇ ἐρήμῳ, εἶτα κρατήσας τούτων καὶ τοῦ ἄρχοντος αὐτῶν ὡς ἂν ἡδὴ βασιλεὺς ἀληθὴς ὑπ' ἀγγέλων ἡδὴ διακονεῖται.* *Exc ex Theod* § 85 (988).
- ii 5 See on *Mt* ix 2.  
 7 See on *Lc* v 21.  
 11 See on *Mt* ix 6.  
 27 See on *Mt* xii 29.  
 28 See on *Mt* xii 8.
- iii 35 See on *Mt* xii 50.
- iv 3 ff. See on *Mt* xiii 3 ff.  
 19 = *Mt* xiii 22 ...τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ σπέρμα τῆς ζωῆς συμπνύγουσιν.  
*QDS* § 11 (941).  
 22 See on *Mt* x 26.  
 24 f. See on *Lc* xix 26.  
 31 See on *Mt* xiii 31.  
 33 f. See on *Mt* xiii 34.
- v 34<sup>a</sup> See on *Mt* ix 22.  
 34<sup>b</sup> = *Lc* viii 48<sup>b</sup> *Δικαιοσύνη οὖν ἐστὶν εἰρήνη βίου καὶ εὐστάθεια, ἐφ' ἣν ὁ κύριος ἀπέλυε λέγων· "Ἀπελθε εἰς εἰρήνην.* *Strom* iv xxv 161 (637).
- vii 5, 8 See on *Mt* xv 2, 9.  
 6 = *Mt* xv 8 ...καὶ τὸν λαὸν ἐλέγχων ἐκείνων, δι' ὃν εἰρηται<sup>3</sup>. 'Ο λαὸς οὗτος τοῖς χεῖλεσι φιλοῦσίν με, ἡ δὲ καρδίᾳ αὐτῶν πορρωτέρω ἐστὶν ἀπ' ἐμοῦ. *Paed* ii viii 62 (206).  
*Διὸ, Μηδὲ ἐπιθυμῆσης, λέγει, καὶ, 'Ο λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, φησὶν, ἡ δὲ καρδίᾳ αὐτῶν πόρρω ἐστὶν ἀπ' ἐμοῦ. *Strom* ii xiv 61 (461).*
- 1 *Ex edito factum* (? manu Arethae) in P      2 *super rasuram, littera inter e et eo erasa,*  
 habet P      3 *δι' ὃν εἰρηται* P<sup>20</sup> ad marg. uide ad *Mt* xv 8
- Tisch.* p. 285, l. 5 *syr<sup>sch</sup>*]+*Clem*<sup>ter</sup>      l. 7 *vg*]+*Clem*<sup>461. 577 et 143</sup> (*τιμωσι*)      l. 8 *me*]+*cf*  
*Clem*<sup>583. 614</sup> *τοῖς χεῖλεσιν αγαπων* et <sup>206</sup> *φιλουσι με*      al<sup>6</sup> *fere*]+*Clem*<sup>577</sup>      l. 9 *ante*]+*Clem*<sup>577</sup>  
*απεστη, ]*+*Clem*<sup>143. 206. 461</sup> *εστιν*      l. 11 *a me*]+*cf Clem*<sup>583</sup> *την δε καρδιαν μακραν εχων*
- i 6 The plural *καμῆλων* is also found in *syr.pesh.* (*hiat syr.sin*)



Ἦ γὰρ λαὸς ὁ ἕτερος τοῖς χεῖλεσιν Λ τιμᾶ, ἢ δὲ καρδίᾳ αὐτοῦ πύρρῳ ἀπεστίν ἀπὸ κυρίου. *Strom* iv vi 32 (577).

Ἦ μὲν γὰρ τοῖς χεῖλεσιν ἀγαπῶν λαὸς, τὴν δὲ καρδίαν μακρὰν ἔχων ἀπὸ τοῦ κυρίου ἄλλος ἐστίν, ἄλλῳ πεπεισμένος... *Strom* iv vii 43 (583).

Ἔστι γὰρ καὶ ὁ λαὸς ὁ τοῖς χεῖλεσιν ἀγαπῶν... *Strom* iv xviii 112 (614).

vii 6 f. — Mt xv 8 f. *Νουθετεῖ δὲ καὶ διὰ Ἰησοῖον κηδόμενος τοῦ λαοῦ, ὅπηρκα λέγει* Ἦ λαὸς οὗτος τοῖς χεῖλεσιν αὐτῶν τιμῶσί με, ἢ δὲ καρδίᾳ αὐτῶν πύρρῳ ἐστίν ἀπ' ἐμοῦ... *μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας* Λ ἐντάλματα ἀνθρώπων. *Pued* i ix 76 (143).

15, 20 See on Mt xv 11, 18.

19 See on Mt xv 17.

viii 31 — *Le* ix 22; xviii 32; xxiv 7 *Καὶ ὅταν λέγῃ* Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ἀποδοκιμασθῆναι, ὑβρισθῆναι, σταυρωθῆναι, ὡς περὶ ἄλλου φαίνεται λέγων, δηλονότι τοῦ ἐμπαθοῦς. *Exc ex Theod* § 61 (984).

35 See on Mt x 39.

36 f. See on Mt xvi 26.

38 Ὅς γὰρ ἂν ἐπαισχυνοῦ με ἢ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνοῖ αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ<sup>1</sup>. *Strom* iv ix 70 (595).

ix 1 See on *Le* ix 27.

2 ff. See on Mt xvii 1 ff.

7 = Mt xvii 5 = *Le* ix 35 ... *διαρρήδην παραγγέλλας ἡμῶν* Οὐδὲς ἐστὶ μου ὁ υἱὸς<sup>2</sup> ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε. *Pued* i xi 97 (155).

9 See on Mt xvii 9.

29 Τῆς πίστεως τὴν εὐχὴν ἰσχυροτέραν ἀπέφηνεν ὁ σωτὴρ τοῖς πιστοῖς ἀποστόλοις ἐπὶ τινος δαιμονιῶντος, ὃν οὐκ ἴσχυσαν καθαρίσαι, εἰπὼν· Τὰ τοιαῦτα εὐχῇ κατορθοῦται. *Ecl Proph* § 15 (993).

<sup>1</sup> Vide tur L primum τοῦ θεοῦ habuisse: θεοῦ autem eraso, αὐ ante τοῦ supra lin. prima manu additum est

<sup>2</sup> ἐστὶ μου ὁ υἱὸς P ἐστὶν ὁ υἱὸς μου F

Tisch. viii v. 33, l. 4 + Clem<sup>555</sup>] + sed η τοου εμ. λ. habet  
v. 29, l. 3 k] + Clem<sup>993</sup>

ix v. 7, l. 2 a fin go] + Clem<sup>155</sup>

vii 6 The readings presented by Clement's quotations of this verse are very remarkable. For the usual με τιμᾶ (461, 577) we have τιμῶσί με (143), φιλοῦσί με (206); and ἀγαπα με, the reading of D<sup>ss</sup> a b c in Mc, is distinctly recognised in (583, 614). The agreement with M in καρδίᾳ αὐτοῦ (577) is probably accidental. For ἀπέ-χαι, of which reading Clement shows no knowledge, he has ἐστίν (206, 461, 143), the reading of D and the Latin in Mt and of several Latin MSS in Mc; and also ἀπεστίν (577) the reading of L, some Vulgate MSS, and Clement of Rome in Mc: further (583) supports the reading of π<sup>1</sup> in Mc as given by Sabatier and Belsheim *longe habetis a me* (according to Bianchini *longe abest a me*).

viii 31 A general reference to Christ's prophecies of His own death.

38 There is but slight evidence for ἀγγέλων αὐτοῦ, which may come from Mt xvi 27. The scribe of the Laurentian codex seems to have first written ἀγγέλων τοῦ θεοῦ, perhaps through a reminiscence of *Le* xii 9; but his alteration no doubt restored the reading of the MS he was copying.

ix 29 Clement's argument makes it clear that he omitted καὶ *νηστία*, as do S<sup>s</sup> et <sup>ss</sup> B h and one MS of the Aethiopic.

ix 42 See on Mt xviii 6.

43 ff. See on Mt v 29 f.

x 5 = Mt xix 8 Πρὸς τὴν σκληροκαρδίαν ὑμῶν<sup>1</sup>, φησὶν, ὁ Μωυσῆς ταῦτα ἔγραψεν Λ.  
Strom iii vi 47 (532).

9 See on Mt xix 6.

11 See on Mt v 32 Ἐὰν γάρ τις ἀπολύσῃ Λ γυναῖκα Λ μοιχᾷται Λ αὐτήν, τουτέστιν, ἀναγκάζει μοιχευθῆναι. Strom ii xxiii 146 (507).

13 f. See on Mt xix 13.

17, 19 See on Lc x 25 f.

17 f. Λ Ἐκπορευομένου αὐτοῦ<sup>2</sup> εἰς ὁδὸν προσελθὼν τις ἐγονυπέτει Λ λέγων· Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς λέγει Λ· Τί με ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. QDS § 4 (937, 938).

18 See on Mt xix 17.

19 Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης, Λ Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης Λ, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα Λ. QDS § 4 (938).

19 = Lc xviii 20 Μὴ μοιχεύσης, Μὴ φονεύσης. Strom vii xi 60 (868).

20 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Λ Πάντα ταῦτα ἐφύλαξα Λ. QDS § 4 (938).

...ὁ πάσας πεποιηκὼς ἐκ νεότητος τὰς νομίμους ἐντολὰς... QDS § 8 (939).

...ὁ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος.. QDS § 10 (940).

See on Mt xix 19 f.

21 Cp. Mt xix 21; Lc xviii 22 Ὁ δὲ Ἰησοῦς ἐμβλέψας Λ ἡγάπησεν αὐτὸν καὶ εἶπεν· Ἐν σοὶ ὑστερεῖ· εἰ θέλεις τέλειος εἶναι, Λ πώλησον ὅσα ἔχεις καὶ διάδος Λ πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι Λ. QDS § 4 (938).

Εἰ θέλεις τέλειος γενέσθαι. And lower down Ἐν σοὶ λείπει... QDS § 10 (940).

...θησαυρὸν ἐν οὐρανοῖς. QDS § 19 (946).

1 ὑμῶν L v Potter ὑμῖν Klotz, Dind.

2 αὐτῷ S

TISCH. x v. 5, l. 7 om] pr Clem<sup>532</sup> v. 9, l. 2 ο θεος] ο ο θεος v. 17 ss. l. 1 Clem<sup>927 94</sup>  
Clem<sup>937 94</sup> l. 2 εκπορευομενου] εκπορευομενου v. 17, l. ult. dele τι: Clem add αγαθον :: ut Mt  
v. 18, l. 6 Clem<sup>928</sup> Clem<sup>938</sup> v. 19, l. 3 a fin dele Clem l. ult. dele Clem (2° loco) v. 20, l. 9  
Clem haec om<sup>928</sup>, sed<sup>929</sup> extr] Clem haec om<sup>938</sup>, sed<sup>939</sup> extr l. 10 εντολας]+cf<sup>940</sup> v. 21, l. 5 Clem]  
Clem<sup>933, 940</sup> l. 6 Clem] Clem<sup>938, 940</sup> l. 7 Clem] Clem<sup>938</sup>

x 5 ἔγραψεν seems to show that Clement is quoting Mc rather than Mt. If we keep the reading of the MS, Clement supports D 13–69 *b c k* etc. in the omission of ὑμῖν after ἔγραψεν. A similar group inserts Μωυσῆς somewhere in the sentence.

11 Ἐὰν τις receives some support from the reading of several important minuscules and α ἐὰν ἀνὴρ. The omission of ἐπ' before αὐτήν is strange, but is confirmed by the explanation given.

17–31 Clement distinctly states that he is quoting from Mc in (937, 938); ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γέγραπται.

17 προσδραμῶν Mc, προσελθὼν Mt xix 16. καὶ γονυπετήσας αὐτὸν ἐπρώτα αὐτόν Mc. Several important minuscules and Latin MSS add λέγων.

20 The omission of ἐκ νεότητος in (938) is no doubt accidental.

21 (938) γενεσθαι 8\* in Mt xix 21. λείπει from Lc. (946) οὐρανοῖς plural in best text of Lc.

x 22 Ὁ δὲ στειγνάσας ἐπὶ  $\Lambda$  τῷ λόγῳ ἀπῆλθε λιπούμενος· ἦν γὰρ ἔχων χρήματα  
πολλά καὶ ἀγροὺς. QDS § 4 (938).

...ἀπῆλθε στειγνὸς καὶ κατηφής. QDS § 20 (946).

23 Περιβλεψάμενος δὲ ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ  
χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. QDS § 4  
(938).

[Paed iii vii 37 (276).]

24 f. Οἱ δὲ μαθηταὶ  $\Lambda$  ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. πάλιν δὲ ὁ Ἰησοῦς  
ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δυσκόλόν ἐστι τοὺς πεποιθότας ἐπὶ  
χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· τευκόλως†  $\Lambda$  διὰ τῆς  
τρυμαλιᾶς τῆς βελόνης κάμηλος εἰσελεύσεται ἢ πλούσιος εἰς τὴν βασι-  
λείαν τοῦ θεοῦ  $\Lambda$ . QDS § 4 (938).

25 = Mt xix 24 = Lc xviii 25 Ῥᾶον  $\Lambda$  κάμηλος διὰ τρήματος  $\Lambda$  ῥαφίδος διεκδύσεται,  
ἢ πλούσιος εἰς τὴν βασιλείαν τῶν οὐρανῶν  $\Lambda$ . QDS § 2 (936).

Θάττον κάμηλος διὰ  $\Lambda$  βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος ἐπὶ τὴν  
βασιλείαν τοῦ θεοῦ παρεύσεται. QDS § 26 (950).

Πειστέον<sup>1</sup> οὖν πολλῷ μᾶλλον τῇ γραφῇ λεγούσῃ· Θάττον κάμηλον διὰ τρήματος βελόνης  
διελεύσεται ἢ πλούσιον φιλοσοφεῖν. Strom ii v 22 (440).

1 πιστέον I

Tisch. x v. 22, l. ult. Clem ἢ γὰρ πλουσιος (: e Lc) ἐχων κτ. πο.] Clem ἢ γὰρ ἐχων χρήματα πολλά  
καὶ ἀγρουσ p. 324, l. 3 filii)] + Clem<sup>938</sup> l. 3 ad fin dele Clem v. 25, l. 1 ευκολωτερον]  
ευκολωσ l. 12 Clem] Clem<sup>933</sup> l. 13 Clem] Clem<sup>933</sup> l. 14 cop] + Clem<sup>440, 950</sup> l. 17 Clem]  
Clem<sup>440, 938, 950</sup>

x 22 πολλά χρήματα D, χρήματα πολλά 116 (B Chr have χρήματα in Mt xix 22): also *b d*  
have *multas pecunias*, a *multam pecuniam*, ff<sup>2</sup> *multas possessiones et pecunias*.  
No Greek evidence for καὶ ἀγροὺς: *b* has *multas pecunias et agros*: *k* *multas*  
*diuitias et agros*.

25 The readings in this verse are so complicated that it may be well to try and give a  
clear statement of the more important ones, as far as they can be gathered  
from Tischendorf. Clement does *not* follow D 235 *a b* ff<sup>2</sup> in placing this verse  
between vv. 23 and 24: but he three times quotes it in the fut. ind. construction  
found in D (not *d*) *a* (and in part in 235); in (440) the acc. and inf. is probably  
due to the way in which the verse is introduced, or Clement may have been  
thinking of one of the other Gospels. εύκόλως in (938) must be a mistake,  
perhaps for εύκολώτερον, the true reading in all three Gospels. ῥᾶον in (936)  
appears to be unsupported, but is an easy sense variant (cp. Latin *facilius*).  
With θάττον (950, 440) compare ταχείον in D. There is no evidence in any of  
the Gospels for placing κάμηλος just before the verb as in (938): in the other  
three quotations the word occupies its usual place. τῆς τρυμαλιᾶς (938) is no  
doubt the right reading in Mc, though the article has no Western support.  
τρυμαλιᾶς without the article is read by a few MSS in Mt and by a large Syrian  
group in Lc. τρήματος (936) is read by N\* in Mc, by N\*B in Mt, and by NBD in  
Lc. Clement's evidence for the existence of this reading is important, whichever  
Gospel he is quoting from. τρήματος (440) is read by 13-69 in Mc, has some  
support in Lc, and in Mt is the reading of a large Western and Syrian group.  
τῆς βελόνης (938) and without article (950, 440) is read in Mc by 13-69 (whether  
with or without article Tischendorf does not say), and is the praef-Syrian reading  
in Lc. εἰσελεύσεται (938, 950) corresponds to εἰσελθεῖν which is well supported in  
all three Gospels, and is read by Westcott and Hort in Mt and Lc. διεκδύσεται  
(936) is probably a mistake for διελεύσεται (cp. 440): διελθεῖν is read by Westcott

x 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο καὶ ἔλεγον ᾧ Τίς οὖν δύναται σωθῆναι: QDS § 4 (938).

26 = Mt xix 25 Τί οὖν φοβηθέντες λέγουσι· Τίς ἂν δύναται σωθῆναι; QDS § 20 (946).

27 Ὁ δὲ ἐμβλέψας αὐτοῖς ἅ ἔειπεν ὅτι Παρὰ ἀνθρώποις ἀδύνατον ἁ, παρὰ θεῷ δυνατὸν. QDS § 4 (938).

27 = Mt xix 26 = Lc xviii 27 ...μηκέτι πολυπραγμονήσαντες μήτε τίνας τοὺς πλουσίους ὁ δεσπότης καὶ διδάσκαλος προσαγορεύει<sup>1</sup> μήτε ὅπως τὸ ἀδύνατον ἐν ἀνθρώπῳ ἢ δυνατὸν<sup>2</sup> γίνεται. QDS § 2 (936).

Ὁ δὲ κύριος ἀποκρίνεται διότι Τὸ ἐν ἀνθρώποις ἀδύνατον, δυνατὸν θεῷ. QDS § 21 (947).

28 Ἡρξάτο ὁ Πέτρος λέγειν αὐτῷ· Ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι ἁ. QDS § 4 (938).

Ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι ἁ. QDS § 21 (947).

29 f. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· Ἀμὴν ὑμῖν λέγω, ὅς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἅ ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ ἄγρους καὶ χρῆματα καὶ οἰκίας καὶ ἀδελφοὺς ἅ ἔχειν μετὰ διωγμῶν τοῖς ποντῇ, ἐν δὲ τῷ ἁ ἐρχομένῳ τῷ ζῶν ἐστὶν αἰώνιος†. QDS § 4 (938).

1 προσαγορεύει S 2 Lege ἐν ἀνθρώποις δυνατὸν

Tisch. x v. 27, ll. 10, 11 *dele* (Clem *oti usque ad dynaton*) 1. 13 *dele* Clem 1. 15 *dynaton*] +Clem<sup>938</sup> *para the dynaton* p. 326, l. 2 *apokribeis*] +δε 1. 3 D d] +Clem<sup>948</sup> 1. 3 Clem<sup>928</sup> [non item<sup>938</sup>] Clem<sup>938</sup> [sed<sup>948</sup> *apokr. de is*] 1. 5 Clem<sup>928</sup> et <sup>938</sup> (Clem<sup>938</sup> et <sup>948</sup>) 1. 8 *dele* (938 *leg. v. m.*) 1. 9 *dele* μου (938 *om*) 1. 10 et <sup>928</sup> et <sup>938</sup>; *reliqua tantum*<sup>928</sup>] et <sup>938</sup> et <sup>943</sup>; *reliqua*<sup>938</sup> et <sup>949</sup> 1. 10 *νυν*] *νυν δε* (*om δε* 938) 1. 11 *adelphous*] +*echein* 1. 12 *diogmon*] +*eis pou* v. 30, l. 14 Clem<sup>928</sup> et bis 938] Clem<sup>938</sup> et bis 949 1. 17 c k] +Clem

and Hort in Mc, and has considerable support in Mt and Lc. τῶν οὐρανῶν (936) is read by some Greek MSS (including Z 1. 33, 124), all the Latin Versions and syr.crt in Mt, and by several Syrian documents in Lc. The verb at the end of the verse is omitted in Mc by *a ff<sup>2</sup> k* and placed before *eis tēn bas.* by *b c f g<sup>1</sup>* cop aeth; in Mt it is omitted by *SLZ* 1. 33 *ff<sup>1</sup>* syr.crt and placed before *eis tēn bas.* by BD and the Latin Versions; in Lc it is omitted by *a e i* syr.pesh and placed before *eis tēn bas.* by D *b c f ff<sup>2</sup>* vg cop syr.crt-hier.

To sum up the results of this examination: in (938) Clement seems to follow a Western text independent of any document we now possess, but akin to D 13–69 *a*: in (936) he appears to be quoting from Mt, but the form of his quotation is modelled on his text of Mc.

x 27 The support given by Clement to the short reading of D 157 *a ff<sup>2</sup> k* is very important. The omission of πάντα γὰρ κτέ is confirmed by the absence of any allusion to it later in the QDS.

29 f. The confusion of readings in these two verses is terrible, and Tischendorf has made things worse by getting the pages of Clement wrong as he so often does after p. 900. There appears to be no other evidence for the form of the sentence (ὅς ἂν ἀφῇ—ἀπολήψεται) given by Clement: τὰ ἴδια is perhaps a synonym for οἰκίαν; γονεῖς is from Lc xviii 29: χρήματα is unsupported. With ἀπολήψεται cp. ἀπολαβῇ in *8* 1 in Mc, also read by most MSS in Lc. ἔχειν appears to be peculiar to Clement.

It is almost incredible that Clement either read or wrote εἰς που (or εἰς που). But he probably dictated the QDS to a shorthand scribe (cp. Origen *Comm in Joh* vi 2 ed. Brooke vol. i, p. 110), who would make a fair copy afterwards. Instead, however, of dictating the long passage from Mc, Clement may have handed his codex of the Gospel to the scribe, who either found the mistake in this codex or misread what he found there, and then introduced the same mistake in § 25.



x 29 Ἀποκριθεὶς δὲ Ἰησοῦς ἅ Ἀμὴν ὑμῖν λέγω, ὅς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἅ ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα. QDS § 22 (948).

30 Νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ἅ ἔχειν μετὰ διωγμῶν τεῖς πον.† QDS § 25 (949).

...ἐν δὲ τῷ ἔρχομένῳ †ζωὴν ἐστὶν αἰώνιος†. QDS § 25 (950).

29 —Mt xix 29=Le xviii 29 Αὐτίκα ὁ κύριος ἐν τῷ εὐαγγελίῳ φησὶν· Ὅς ἂν καταλείψῃ πατέρα ἢ μητέρα ἢ ἀδελφοὺς καὶ τὰ ἐξῆς ἔνεκεν τοῦ εὐαγγελίου καὶ τοῦ ὀνόματός μου, μακάριος οὗτος. Strom iv iv 15 (570).

No satisfactory solution has yet been proposed, so far as I am aware, of the difficulties contained in Clement's quotation of these two verses: the following attempt to restore the form in which Clement read them may perhaps help to suggest the lines on which a solution may be found.

We note first of all that there are several mistakes in § 4, to whatever cause they may be due. On page 4 of my edition of the QDS, l. 23, the MS has ἐκπορευόμενον αὐτῷ: the allusions to v. 20 in §§ 8, 10 show that ἐκ νεότητός μου has fallen out in l. 29: on p. 5, ll. 2, 3 we find τὰ χρῆμα and l. 7 the meaningless εὐκόλως: l. 13 λέγει should no doubt be omitted as in § 22 (D omits the verb of saying): l. 18 ἐν δὲ has been inserted by a mistake, as the quotation in § 26 shows. Of course these mistakes may be due to a transcriber; but it is also possible that Clement's shorthand scribe found them in his codex of St Mark, as suggested above. In any case we shall be safe in correcting the text of § 4 in accordance with the quotations found further on, and Clement's comments on them.

Now we notice that in § 22 the quotation ends with ἑκατονταπλασίονα, as if the sentence was complete: and in § 25 where the quotation is resumed, we have νῦν δὲ ἐν τῷ καιρῷ τούτῳ κτέ. These words were thus clearly separated from what precedes them, and connected with what follows them: consequently the accusatives ἀγροὺς etc. were left without a verb to govern them; ἔχειν was therefore inserted, and also a verb which lies hidden, I think, under the corrupt *eis πον.* for the same reason it was necessary in the next clause to alter the accusative *ζωὴν αἰώνιον* into a fresh statement, producing a reading quite unsupported so far as I know by any other evidence: the familiarity of the scribe with the usual reading caused him twice to write the accusative *ζωὴν*.

Somewhat similar changes were made in D and some Latin Versions. In D a sentence ends with ἐν τῷ καιρῷ τούτῳ: to govern the following accusatives οὐ δε ἀφηκεν has been inserted, and so has λημψεται to govern *ζωὴν αἰώνιον*. a b ff.<sup>2</sup> treat the passage in a similar way; while ~~8~~ c omit the accusatives following τούτῳ, and μετὰ διωγμῶν with them. k has *et non relinquet centumplacia cum persecutionibus in isto saeculo*. Clearly the object of these different alterations was to get rid of the promise of the hundred-fold multiplication of this world's goods: I believe that Clement's MS of Mc with the same object in view read as follows:—ὅς ἂν ἀφῇ τὰ ἴδια.....ἀπολήψεται ἑκατονταπλασίονα. νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ἔχειν μετὰ διωγμῶν \* \* \* (a word meaning "I forbid" or "refuse"), ἐν δὲ τῷ ἐρχομένῳ *ζωὴ ἐστὶν αἰώνιος*.

Now let us turn to Clement's comments on the passage: clearly his text of Mc did not contain a promise of worldly prosperity, for in § 25 (p. 19, ll. 6 ff.) he feels himself obliged to explain that Christ did not require the absolute surrender of relations and property. He continues: τὸ δὲ μετὰ διωγμῶν ταῦτα ἕκαστα ἔχειν ἀποδοκιμάζει, "but it is the having these things with persecutions that He disallows." It is not improbable that ἀποδοκιμάζει refers to the word which has been corrupted into *eis πον.* Compare also § 24, p. 18, l. 34 and especially § 25, p. 19, ll. 29 ff.: μετὰ διωγμοῦ τοιούτου πλοῦτον ἂν ἔχῃς τὸν αἰσθητὸν, καὶ ἀδελφοὺς τοὺς πρὸς αἵματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ κτέ.



- x 30 Τῷ δὲ ἀπλῶς πεπιστευκότι μαρτυρεῖ ἑκατονταπλασίονα ὧν ἀπολέλοιπεν. *Strom* iv xvii 114 (615).
- 31 Ἐν δὲ<sup>†</sup> <sub>Λ</sub> ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. *QDS* § 4 (938).  
<sub>Λ</sub> Ἐσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. *QDS* § 26 (950).
- 45 See on Mt xx 28.
- 47 f. = Mt ix 27; xv 22; xx 30, 31; Lc xviii 38 f. Ἀμέλει καὶ τῶν ἐπιβοωμένων τὸν κύριον αὐτὸν οἱ μὲν πολλοί, τίς Δαβίδ, ἐλέησόν με, ἔλεγον. *Strom* vi xv 132 (807).
- xi 25 See on Mt vi 14 f.
- xii 16 f. See on Mt xxii 20 f.
- 25 See on Mt xxii 30.
- 30 f. = Mt xxii 37, 39 = Lc x 27 Φησὶν οὖν ὁ διδάσκαλος, τίς ἡ μεγίστη τῶν ἐντολῶν ἡρωτημένος· Ἀγαπήσεις κύριον τὸν θεόν σου <sub>Λ</sub> ἐξ ὅλης τῆς ψυχῆς σου <sub>Λ</sub> καὶ ἐξ ὅλης τῆς δυνάμεώς σου· ταύτης μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως. *QDS* § 27 (951).
- 31 Δευτέραν δὲ τάξει καὶ οὐδέν τι μικροτέραν ταύτης εἶναι λέγει τό· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. *QDS* § 28 (951).
- See also on Mt xix 19<sup>b</sup> and xxii 37, 39.
- 41–44 = Lc xxi 1–4 Πάλιν τε αὐθρασάμενος εἰς τὸ γαζοφυλάκιον τὸν μὲν πλούσιον ἀναλόγως τῇ κτήσει βεβληκότα, τὴν δὲ χήραν χαλκοὺς δύο, πλείον ἔφη τὴν χήραν βεβληκέναι πάντων· ὁ μὲν γὰρ ἀπὸ τοῦ περισσεύματος, ἡ δὲ ἀπὸ<sup>1</sup> τῆς ὑστερήσεως συνεισήνεγκεν. *Strom* iv vi 35 (579).
- xiii 17 See on Mt xxiv 19.
- 22 See on Mt xxiv 24.
- 35 See on Mt xxiv 42.
- xiv 20 See on Mt xxvi 23.
- 23 f. See on Mt xxvi 27 f.
- 25 See on Mt xxvi 29.
- 28 See on Mt xxvi 32.
- 38 See on Mt xxvi 41.
- 62 In euangelio uero secundum Marcum interrogatus dominus a principe sacerdotum, si ipse esset Christus, filius dei benedicti, respondens dixit: Ego sum, et uidebitis filium hominis ..... uirtutis. *Adumbr in epist Iudae* v. 24; *Zahn Forsch* iii 86 (1008).
- xv 34 See on Mt xxvii 46.

1 L ad marg. pr. manu ἐκ

Tisch. x v. 31, l. 1 Clem<sup>928</sup> (et <sup>940</sup> ubi est) (Clem<sup>938</sup> et <sup>950</sup> xii v. 30, l. 8 etc) + | Clem<sup>951</sup> om  
 ἐξ ολ. τ. καρδ. σου l. 13 syr<sup>h</sup> + Clem xiv v. 61, l. 4 a fin Clem<sup>int 998</sup> Clem<sup>int 1008</sup>

xii 41–44 Clement follows Mc rather than Lc, e.g. ὑστερήσεως Mc, while Lc has ὑστερήματος. In vv. 42, 43 his text apparently omitted πτωχή: so D 2<sup>10</sup> a b c ff<sup>2</sup> i k q arm in v. 42, and k in v. 43. περισσεύματος UΓΔ and many minuscules in Mc: L 1–118–131–209, 13–69–124, 25, 33, 71, 243 in Lc. No evidence for ἀπό.

With χαλκοὺς δύο Resch *Aussercanonische Paralleltex te zu Lc*, p. 567 compares c in Lc xxi 2 *aera minuta duo* and Methodius *Ueber das Leben* vii 2, p. 69, ed Bonwetsch: 'Schaue mir auch jene arme Witwe, deren ganzes Vermögen zwei Kupfermünzen.' *aera minuta duo* is given by b ff<sup>2</sup> in Mc, and by (e) i vg in Lc; *aera duo* is given in Mc by c d i q.

## ST LUKE.

- i 35 Τὸ οὖν Πνεῦμα ἅγιον<sup>1</sup> ἅ ἐπὶ σέ· τὴν τοῦ σώματος τοῦ κυρίου λέγει<sup>2</sup>. Δύναμις δὲ ὑψίστου ἐπισκιάσει σοι· τὴν μόρφωσιν δηλοῖ τοῦ θεοῦ, ἣν ἐνετύπωσεν τὸ σῶμα ἐν τῇ παρθένῳ. *Exe ex Theod* § 60 (983).
- 41 Καὶ ἐν τῷ<sup>3</sup> εὐαγγελίῳ τὸ βρέφος ἐσκήρτησεν ὡς ἔμψυχον... *Ecl Proph* § 50 (1001).
- 47 [*Paed* i v 21 (111).]
- ii 1 f. Ἐγεννήθη δὲ ὁ κύριος ἡμῶν τῷ ὀγδόῳ καὶ εἰκοστῷ ἔτει ὅτε πρῶτον ἐκέλευσαν ἀπογραφὰς γενέσθαι ἐπὶ Αὐγουστοῦ. *Strom* i xxi 145 (407).
- 14 Cp. xix 38 Διὰ τοῦτο ὁ κύριος κατήλθεν εἰρήνην ποιῆσων τοῖς ἀπ' οὐρανοῦ<sup>4</sup>, οὐ τοῖς ἀπὸ γῆς, ὥς φησιν ὁ ἀπόστολος· Εἰρήνη ἐπὶ τῆς γῆς καὶ δόξα ἐν ὑψίστοις. *Exe ex Theod* § 74 (986).
- 24 [*Paed* i v 14 (106).]
- 40, 52 Τὸ δὲ παιδίον ἠΐξανε<sup>5</sup> ἅ καὶ προέκοπτεν σφόδρα. *Exe ex Theod* § 61 (984).
- 49 [*Protr* ix 82 (69); *Strom* iv xxiii 148 (631); *id* vi vi 45 (763).]
- iii 1 f. "Οτι δὲ τοῦτ' ἀληθές ἐστιν ἐν τῷ εὐαγγελίῳ τῷ κατὰ Λουκᾶν γέγραπται οὕτως· ἅ "Ἐπει δὲ πεντεκαίδεκάτῳ ἐπὶ Τιβερίου Καίσαρος ἐγένετο ῥῆμα κυρίου ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱόν. *Strom* i xxi 145 (407).
- Φασὶ δὲ (sc οἱ ἀπὸ Βασιλείδου) εἶνα τὸ πεντεκαίδεκατον ἔτος Τιβερίου Καίσαρος. *Strom* i xxi 146 (408).
- 8 See on Mt iii 9.
- 9 See on Mt iii 10.

<sup>1</sup> Post ἅγιον addunt edd. ἐπελεύσεται v Le  
u rhum desce uidetur συλλήψιν, aut simile quid  
desunt

<sup>2</sup> Sylburgius ad λέγει scripsit: post hoc  
<sup>3</sup> Membrano scisso litterae τῷ εὐ in codice  
<sup>4</sup> οὐρανὸν L οὐρανοῦ Arcerius οὐρανῶν Sylb.

Tisch. p. 436, l. 12 Clem<sup>974</sup> Clem<sup>984</sup>

- ii 14 The phrase ὥς φησιν ὁ ἀπόστολος leads one to expect a quotation from St Paul. I venture to suggest that οὐ before τοῖς ἀπὸ γῆς is a dittograph of the final syllable of οὐρανοῦ, and has displaced καί; the words εἰρήνην ποιῆσων κτέ could then be taken as a reference to Eph ii 17 καὶ εὐθὺς εὐηγγελίστατο εἰρήνην ὑμῶν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, according to the interpretation mentioned by Hippolytus *Philosophumena* v 8 (p. 111 ed Miller) καὶ ποιῆσον εἰρήνην τοῖς μακρὰν, τουτέστι τοῖς ὑλικοῖς καὶ χοϊκοῖς, καὶ εἰρήνην τοῖς ἐγγύς, τουτέστι τοῖς πνευματικοῖς.
- In the concluding words of our passage, Le ii 14 and xix 38 appear to be confused. In the latter passage, where the true reading is ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις, 285 and d<sup>er</sup> substitute ἐπὶ (τῆς) γῆς for ἐν ὑψίστοις, a good instance of a similar confusion. [Ephr *Diat* (Moes. p. 27) "The angels said, *Glory in the highest and peace on earth*; and the children, *Peace in heaven and glory on the earth*." J. A. R.] [But Aphraates, ed. Wright p. 180, makes the angels say *Peace in heaven and glory in earth*. F. C. B.] Resch on Le xix 38 quotes from the Acts of S. Callistratus, p. 309, ed. Conybeare, "...and sang: Hosanna in the highest, blessing to the son of David, peace upon earth and glory in the highest."

iii 12-14 Καὶ τοῖς μὲν στρατευομένοις διὰ Ἰωάννου παραγγέλλει ἀρκεῖσθαι μόνοις τοῖς ὀψωνίοις· τοὶς δὲ τελώναις, μηδὲν πλέον πράσσειν παρὰ τὰ διατεταγμένα. *Pacē* iii xii 91 (306).

16 See on *Mc* i 7.

16 f. = *Mt* iii 11 f. Ὁ Ἰωάννης φησὶν ὅτι Ἐγὼ μὲν ὑμᾶς ὕδατι βαπτίζω· ἔρχεται δὲ μου ὁ<sup>1</sup> ὀπίσω ὁ βαπτίζων ὑμᾶς ἐν πνεύματι<sup>Λ</sup> καὶ πυρὶ... τὸ γὰρ πτόον ἐν τῇ χειρὶ αὐτοῦ τοῦ διακαθαῖραι τὴν ἄλω<sup>Λ</sup>, καὶ συναῖξει τὸν σῖτον εἰς τὴν ἀποθήκην<sup>Λ</sup>, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. *Ecl Proph* § 25 (995).

17 See on *Mt* iii 12.

22 Καὶ ἡ περιστέρα δὲ σῶμα ὥφθη. *Exc ex Theod* § 16 (972).

Αὐτίκα γοῦν βαπτισομένη τῷ κυρίῳ ἀπ' οὐρανῶν ἐπήχθησε<sup>2</sup> φωνὴ μάρτυς ἡγαπημένον·  
ἡ Τιὸς μου εἶ σὺ<sup>Λ</sup> ἀγαπητὸς, ἐγὼ σήμερον γεγέννηκά σε. πυθόμεθα<sup>3</sup> οὖν  
 τῶν σοφῶν· Σήμερον ἀναγεννηθεὶς ὁ Χριστὸς... *Pacē* i vi 25 (113).

23 Καὶ πάλιν ἐν τῷ αὐτῷ (sc τῷ εὐαγγελίῳ τῷ κατὰ Λουκᾶν)· Ἦν δὲ Ἰησοῦς ἐρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν ἕ. *Strom* i xxi 145 (407).

1 ὁ ὀπίσω *L v* om. ὁ edd

2 ἐπήχθησεν *F*

3 πυθόμεθα *F\*\* v* edd

TISCH. III v. 16, p. 446, l. 3 Eus] *pr* Heracl? ap Clem<sup>995</sup> v. 16, l. 2 a fin pag<sup>985</sup> pag<sup>995</sup> l. ult.  
 μου]+ο βαπτίζων]+υμασ v. 17, l. 2 a fin et Petr<sup>4</sup>] + Heracl ap Clem<sup>995</sup>

iii 22 *D a b c ff<sup>2\*</sup> l r* have the reading *υιος μου ει συ (tu es b) εγω σημερον γεγεννηκα σε*, which is mentioned by Justin Martyr, Tyconius, Juvenius, Augustine, and Methodius, and occurred in the Ebionite Gospel according to Epiphanius' account. See Tischendorf on this passage and on *Mt* iii 17. ἀγαπητός has evidently slipped in owing to a reminiscence of the usual text.

23 ἐρχόμενος. Cp. *Ephr Diat* (Moes. p. 41) "And Jesus himself was about thirty years of age at the time when He came to be baptized of John."

The following passage from Barsalibi is worth noting (on *Mt* iii 1 "in those days." B.M. Addl 7184, fol. 28). Barsalibi says 'In those days' does not mean the days when our Lord was returning from Egypt to Nazareth, but during the time He was at Nazareth. "For the number of the years was 25, because when thirty years old He came to Baptism, as saith Luke." For the translation of this I am indebted to Mr F. C. Burkitt, but he expresses a doubt whether in view of the context stress can be laid on it as an illustration of the reading ἐρχόμενος.

There is the same doubt with regard to the apparently conflate reading found in *Iren int* 148 (vol. i, p. 330, ed. Harvey); "Ad baptismum enim venit nondum qui triginta annos suppleuerat, sed qui inciperet esse tanquam triginta annorum: (ita enim, qui eius annos significauit Lucas posuit: *Iesus autem erat quasi incipiens triginta annorum*, cum ueniret ad baptismum)." The concluding words may be Irenaeus' own, as Harvey indicates by not printing them in italics: in the previous section we read: "Triginta quidem annorum existens cum ueniret ad baptismum."

[Aphraates, ed. Wright p. 404 *ad fin*, p. 405 *ad init* "Joseph 30 years old stood before Pharaoh, and became a lord unto Egypt. And Jesus about 30 years old came to the Jordan to be baptized, and received the Spirit and went forth to preach."

Cp. *Ephr Diat* iv 28, 29 (Moes. p. 41) quoted above (so also in *Fuld*). There can be no doubt that *Mt* iii 13 and *Lk* iii 23 were in juxtaposition in the Diatesaron, but it still seems doubtful to me whether there was any equivalent to ἐρχόμενος in *Lk* iii 23 in Syriac before the Harelean Version. Even there it has to be glossed! F. C. B.]

It should be noted that Clement agrees with NBLX in placing the participle immediately after Ἰησοῦς.

iv 1 See on Mt iv 1.

4 See on Mt iv 4.

13 Καὶ ἀπίστη ἀπ' αὐτοῦ εἰς καιρὸν· τουτίστω, ἀνεβάλλετο τὴν εἶρσιν εἰς τὴν ἀνάστασιν. *Ecl Proph* § 53 (1002).

19 Καὶ ὅτι ἐνιαυτὸν μόνον ἔδει αὐτὸν κηρῦσαι καὶ τοῦτο γέγραπται οὕτως· Ἐνιαυτὸν δεκτὸν κυρίου κηρῦσαι ἀπίσταινεν με. τοῦτο καὶ ὁ προφῆτης εἶπεν καὶ τὸ εὐαγγέλιον. *Strom* i xxi 145 (407).

...ἐνιαυτὸς κυρίου δεκτὸς<sup>1</sup>, κηρύσσω καὶ κατηχῶ τὴν μεγίστην τοῦ σωτῆρος ἐπιφάνειαν. *Strom* v vi 37 (668).

32 Δύναμις γὰρ οἱ λόγοι τοῦ κυρίου. *Exc ex Theod* § 3 (967).

v 20 See on Mt ix 2

21 = Me ii 7 Οὐ γὰρ μόνῳ δυνατόν ἄφισιν ἁμαρτιῶν παρασχέσθαι καὶ μὴ λογίσασθαι παραπτώματα. *QDS* § 39 (957).

24 See on Mt ix 6

31 Ὡς δὲ οἱ υἱοὶ αἰνούντες οὐ χρήσουσιν ἱατροῦ, ... οἱ δὲ νοσοῦντες ἐπιδέονται τῆς τέχνης... *Paed* i ix 83 (147).

vi 5 See on Mt xii 8.

20 Τίτι λαλήσει κύριος· Ἐμὼν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν; *Protr* x 99 (79).

See also on Mt v 3.

22 Καὶ Μακάριοι ἐστε ὅταν οἱ ἄνθρωποι μισήσωσιν ὑμᾶς, ἅ ὅταν ἀφορίσωσιν ἅ, ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. *Strom* iv vi 41 (582).

27-29 See on Mt v 44 and 44 f. Ἡδὴ δὲ ἀγαπᾷ τοὺς ἐχθροὺς κελεύει ἅ καὶ τοὺς καταρωμένους ἡμᾶς εὐλογεῖν προσεύχεσθαι τε ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς. Τῷ τύπτοντί σε, φησὶν, εἰς τὴν ἅ σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἐὰν ἄρῃ σου τις τὸν χιτῶνα μὴ κωλύσης καὶ τὸ ἱμάτιον. *Paed* iii xii 92 (307).

27 f. Ὡς δὲ καὶ χρηστότης, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, λέγει, ἅ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμῖν καὶ τὰ ὅμοια. οἷς προστίθωσιν· ἵνα γέννησθε υἱοὶ κτέ (Mt v 45). *Strom* iv xiv 95 (605). ...ὁ ὑπὲρ τῶν ἐπηρεαζόντων ἡμᾶς προσεύχεσθαι διδάσκων. *Paed* i viii 70 (140).

1 Primum δεκτὸν scriptum esse videtur, v autem in s atramento nondum sicco mutatum est

Tisch. iv v. 13, l. 1 Clem<sup>eclog</sup> 992] Clem<sup>eclog</sup> 1002 vi v. 22, ll. 2, 3 υἱον ἀνθρώπου] του υἱου του ἀνθρώπου v. 28, l. 14 spectat]]+Clem<sup>905</sup> cf et<sup>907</sup> (προσευχεσθαι τε) l. 17 ἡμας]]+et<sup>908</sup>

iv 13 The addition of ὁ usque ad tempus scilicet passionis is not parallel to Clement's interpretation. The passage in the *Eclogae* is corrupt, but the sense seems to be that the devil waited for the Resurrection to see whether Jesus was God or not.

19 Le ἀπίσταλκέν με...κηρῦσαι ἐνιαυτὸν κυρίου δεκτὸν, and so Is lxi 1 except καλέσαι for κηρῦσαι.

32 Resch compares Justin *Ap* i 14, (Migne vi 348) Δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν.

vi 20 Clement has confused Le vi 20 with Mt v 3, 10: in Le there is some evidence (including 69 cf) for the reading τῶν οὐρανῶν instead of τοῦ θεοῦ.

22 Clement has the support of D for the omission of ὑμᾶς after ἀφορίσωσιν. There is no evidence for the omission of ἀναιδίσσωσιν, but D a b c ff<sup>2</sup> l q Cyr<sup>inter</sup> place ἀναιδ. after ἐκβάλ. instead of before as in other MSS.

27 f. See notes on Mt v 44 f. Clement appears to follow the true text of Mt in omitting the words καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. The dative after ἐπηρεαζόντων in (605) is perhaps a mistake, as the accusative is used in (140) and (307).



vi 29 = Mt v 39 f. Τῷ τύποντί σε εἰς τὴν Λ σιαγόνα πάρεχε καὶ τὴν ἄλλην. *Protr* x 108 (85).

Προστέτακται ἡμῖν...τῷ αἶροντι τὸ ἱμάτιον καὶ τὸν χιτῶνα προσδιδόναι. *Strom* iv x 77 (598).

Ναὶ μὴν τὸ τῆς ἀνδρείας πρὸς τὸ εὐθαρσὲς καὶ τὸ ὑπομονητικὸν παραληπτέον, ὡς τῷ τύποντι τὴν σιαγόνα παραταθῆναι<sup>1</sup> τὴν ἐτέραν καὶ τῷ τὸ ἱμάτιον αἶροντι καὶ τοῦ χιτῶνος<sup>2</sup> παραχωρεῖν θυμοῦ κρατοῦντας ἐρρωμένους. *Strom* iv viii 61 (591).

Ἐπόφερε γοῦν, φησί, παιόμενος τὸ πρόσωπον. *QDS* § 18 (945).

30 Ἰέγραπται· Παντὶ Λ τῷ αἰτοῦντί σε δίδου. *Strom* iii iv 27 (523).

Κρείττων δ' ἐστὶ τούτου ὁ τοῦ κυρίου λελεγμένος ἐν ἄλλῃ χωρίῳ· Παντὶ Λ τῷ αἰτοῦντί σε δίδου. *QDS* § 32 (953).

[*Strom* vii xii 69 (873).]

31 Ἔστιν μὲν οὖν αὐτόθεν κεφαλαιώδης ὑποθήκη καὶ βιωτικὴ παραίνεσις πάντα ἐμπεριέχουσα· Καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε καὶ ὑμεῖς<sup>3</sup> αὐτοῖς Λ. *Paed* iii xii 88 (304).

[*Strom* ii xviii 91 (476).]

35 f. Ναὶ μὴν ὅτι ἀγαθὸς αὐτὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ ὁ αὐτὸς πάλιν ὁμολογήσει λόγος· Ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. καὶ προσέτι· Γίνεσθε Λ οἰκτίρμονες, λέγων, καθὼς Λ ὁ πατὴρ ὑμῶν Λ οἰκτίρμων ἐστίν. *Paed* i viii 72 (141).

36 Γίνεσθε Λ, φησὶν ὁ κύριος, ἐλεήμονες καὶ οἰκτίρμονες ὡς Λ ὁ πατὴρ ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστίν. *Strom* ii xix 100 (482).

37 f. = Mt vii 1 f. Μὴ κρίναι τὸν ἄνθρωπον ἵνα μὴ κριθῇς· ὃ μέτρῳ μετρεῖς, τοῦτο καὶ ἀντιμετρηθήσεται σοι· μέτρον καλὸν πεπιεσμένον καὶ σεσαλευμένον Λ ὑπερεκχυνόμενον ἀποδοθήσεται σοι. *QDS* § 33 (954).

Ἐλᾱτε<sup>4</sup>, φησὶν ὁ κύριος, ἵνα ἐλεθῇτε...ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ὃ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. *Strom* ii xviii 91 (476).

39 See on Mt xv 14.

43 Τὸ γάρ· Οὐκ Λ ἔστι δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ μὴν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν· κάνταυθα ἀρμόσαι<sup>5</sup>. *Paed* ii v 45 (195).

1 παραδοθῆναι J. B. Mayor παραθεῖναι uel προταθῆναι I. Bywater 2 χειμῶνος L\* χιτῶνος L\*\* 3 καὶ ὑμεῖς in marg. habet P manu Arethae ad fin. lineae 4 ἐλεεῖτε Dind. 5 ἀρμοστέον M\*\* v. Monet Dindorfius aut ἀρμόσει aut ἀρμόσαι ἀν scribendum esse

Tisch. vi v. 30, l. 4 et<sup>241</sup> et<sup>253</sup> v. 31, l. 4 αυτοῖς]+sed καὶ υμεῖς sec. man. ut uid. in cod. opt. v. 38, l. 1 Clem<sup>241</sup> Clem<sup>254</sup> p. 490, ll. 1, 3 Clem<sup>241</sup> Clem<sup>254</sup> l. 9 Mt)]+et<sup>254</sup> l. 17 Clem<sup>475</sup> +et<sup>254</sup>

vi 29 In (307) χιτῶνα and ἱμάτιον are given in the order in which they occur in Mt, though the language is Lucan.

31 If, as appears probable, καὶ ὑμεῖς is to be omitted in Clement's quotation, his agreement with B a ff<sup>2</sup> l Iren is worthy of note, and his text will coincide exactly with Iren int 243 (vol. ii, p. 182 ed. Harvey) *facite eis*, where ὁμοίως also is omitted as in D 248 e.

37 f. μὴ κρίναι—κριθῇς is from Mt vii 1. In Lc μέτρον καλὸν κτὲ precedes ὃ μέτρῳ κτὲ: the same inversion is found in Or i 280 (*Exh ad Mart* § 10) and Eus in *Psalm* 88, 4 (Migne xxiii 1076). On the passage from (476) see note on Mt v 7.



vi 44 = Mt vii 16 Ἀπὸ δὲ τῶν καρπῶν τὸ δένδρον, οὐκ ἀπὸ τῶν ἀνθῶν καὶ πετάλων, γνωρίζεται. *Strom* iii v 44 (531).

Καὶ ἡμεῖς μὲν ἐξ ἀκαθῶν τρυγῶμεν σταφυλὴν καὶ σῦκα ἀπὸ βάτων. *Paed* ii viii 74 (215).

45 Cp. Mt xii 35 Ὁ σαταυρὸς δὲ γε ὁ κύριος οἶδε διττοὺς, τὸν μὲν ἀγαθόν· ὁ γὰρ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας **Λ** προφέρει τὸ ἀγαθόν· τὸν δὲ πονηρόν· ὁ γὰρ κακὸς ἐκ τοῦ κακοῦ θησαυροῦ **Λ** προφέρει τὸ κακόν· ὅτι ἐκ **Λ** περισσεύματος τῆς καρδίας τὸ στόμα **Λ** λαλεῖ. *QDS* § 17 (944).

46 Τί **Λ** με λέγετε Κύριε κύριε, φησὶ, καὶ οὐ ποιεῖτε ἃ λέγω; *Strom* iv vii 43 (583).

Τίς οὗτος; ὁ εἰπών· Τί **Λ** με λέγετε Κύριε **Λ**, καὶ οὐ ποιεῖτε τὸ θέλημα τοῦ πατρὸς μου; *Strom* vii xvi 104 (896). Cp. Mt vii 21.

Τοιούτοις τισὶν ὁ κύριος λέγει· Τί **Λ** με λέγετε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; *Strom* vii xviii 110 (901).

Καί· Τί **Λ** με λέγετε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; *QDS* § 29 (952).

vii 20, = Mt xi 3—6 ...ὥς ἐκεῖνο εἰρηται πρὸς τοὺς ἐρομένους τὸν κύριον εἰ αὐτὸς εἴη ὁ χριστὸς, 22 f. ἢ ἄλλον περιμένομεν· Ἀπέλθετε καὶ εἴπατε Ἰωάννῃ· **Λ** Τυφλοὶ ἀναβλέπουσιν, **Λ** κωφοὶ ἀκοῦουσιν, λεπροὶ καθαρίζονται, ἀνίστανται νεκροί· **Λ** καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. *Paed* i x 90 (151).

25 Ἐπισκώπτων γοῦν τοὺς τοῖς μαλακοῖς ἡμψιεσμένους ἱματίοις ἐν τῷ εὐαγγελίῳ λέγει· Ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ ἐν τρυφῇ διάγοντες ἐν τοῖς βασιλείοις εἰσὶ· τοῖς ἐπιγelois βασιλείοις λέγει, τοῖς φθαρτοῖς. *Paed* ii x 109 (235).

28 Τούτῳ προσμαρτυρεῖ τῷ παιδίῳ καὶ Ἰωάννῃς ὁ μείζων ἐν γεννητοῖς γυναικῶν προφήτης. *Paed* i v 24 (112). See also on Mt xi 11.

32 See on Mt xi 16 f.

33 f. See on Mt xi 18 f.

37—47 Οἶδ' ὅτι ἀλάβαστρον μύρον παρὰ τὸ δέσπνον τὸ ἅγιον κομίσασα ἡ γυνὴ τοὺς πόδας ἡλίκην τοῦ κυρίου καὶ ἥσεν αὐτόν...ἀλλ' ἡ μὲν γυνὴ μηδέπω τοῦ λόγου μεταλαβούσα, ἔτι γὰρ ἦν ἀμαρτωλὸς, ὅπερ ἡγείτο τὸ κάλλιστον εἶναι παρ' αὐτῇ, τὸ μύρον<sup>2</sup>, τούτῳ<sup>3</sup> τετίμηκε τὸν δεσπότην, ἀμέλει καὶ τῷ κόσμῳ τοῦ σώματος, ταῖς θριξὶ ταῖς ἐαυτῆς, ἀπεψᾶτο τὸ περιττὸν τοῦ μύρου ἐπισπένδονσα τῷ κυρίῳ μετανοίας δάκρυα. διὰ τοῦτο ἀφέωνται<sup>4</sup> αὐτῆς αἱ ἀμαρτίαι. *Paed* ii viii 61 (205).

1 εἴη F εἰ M (hiat P) ἀφίενται correctum manu Arethae P	2 μύρον P <sup>8</sup>	3 τούτῳ ex τούτο factum P	4 ἀφέωνται in
Tisch., vi v. 44, 1. 8 al pauc]+Clem <sup>215</sup> κακοσ) 1. 9 item] pr item Clem ἐκ τοῦ κακοῦ θησαυροῦ, pler]+Clem 1. 5 a fin cop]+Clem 1. 2 a fin aeth]+Clem v. 46, 1. 2 et <sup>243</sup> ] et <sup>252</sup> 1. 3 λεγῶ]+et <sup>296</sup> vii v. 20, 1. 10 et B,]+Clem <sup>151</sup> v. 22, 1. 7 Bascell]+(Clem <sup>151</sup> ἀπελθετε καὶ εἰπατε ἰωαννη τυφλοὶ κτε) 1. 16 q]+Clem 1. 7 a fin Ξ]+Clem ad fin Mt]+Clem om πτω. ευαγγ. v. 23, 1. 1 pler]+Clem			1. 5 arf]+(Clem o γαρ 1. 7 a fin v. 46, 1. 2 et <sup>243</sup> ] et <sup>252</sup> v. 22, 1. 7 Bascell]+(Clem <sup>151</sup> ἀπελθετε καὶ ad fin Mt]+Clem om

vi 45 Note that Clement agrees with **SB** in not inserting αὐτοῦ either before or after τῆς καρδίας (1<sup>o</sup> loco).

vii 23 Ephr *Diat* (Moes. p. 100) omits the clause πτωχοὶ εὐαγγελίζονται [as also do *k* and syr. *sin* in Mt. F. C. B.]

25 διάγοντες. So DKII 15 minuscules and perhaps *d* for *ὑπάρχοντες*. Dindorf punctuates as if τοῖς ἐπιγelois were part of the quotation, but there is no evidence for this addition.

37—47 In *Le* the woman washes Christ's feet with her tears, and wipes away the tears, not the ointment, with her hair. In *Jn* xii 3 Mary anoints his feet and wipes them with her hair. Clement has combined the two passages.

vii 48 See on Mt ix 2.

viii 5 ff. See on Mt xiii 3 ff.

16 See on Mt v 15.

17 See on Mt x 26.

21 See on Mt xii 50.

48<sup>b</sup> See on Mc v 34<sup>b</sup>.

ix 25 See on Mt xvi 26.

27 = Mt xvi 28 = Mc ix 1 " Ἀλλως τε ἐχρῆν κάκεινον πληρωθῆναι τὸν λόγον τοῦ σωτῆρος  
ὃν εἶπεν<sup>1</sup>. Εἰσὶ τινες τῶν ὧδε ἐστηκότων οἳ οὐ μὴ γεύσονται θανάτου ἕως  
ἂν ἴδωσι τὸν νῖδον τοῦ ἀνθρώπου ἐν δόξῃ. *Exc ex Theod* § 4 (967).

28 ff. See on Mt xvii 1 ff.

35 See on Mc ix 7.

[54 f. Ταῦτά τοι καὶ ὁ κύριος πρὸς τοὺς ἀποστόλους, εἰπόντας ἐν πυρὶ κολάσαι τοὺς μὴ δεξαμένους  
αὐτοὺς κατὰ τὸν Ἡλίαν, Οὐκ οἴδατε, φησί, ποίον πνεύματός ἐστε; *Fragm apud*  
*Macarium Chrysoceph* orat viii in *Matth*; *Zahn Forsch* iii 51 (1019).]

58 See on Mt viii 20.

60 See on Mt viii 22.

62 Οὐδείς γὰρ εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον  
εὐθertos ἅ τῇ βασιλείᾳ τοῦ θεοῦ. *Strom* vii xvi 93 (889).  
...μηκέτι βλέπειν εἰς τὰ ὀπίσω. *QDS* § 39 (957).

x 2 See on Mt ix 37.

4 Μὴ βαστάξετε γὰρ, εἶπεν ὁ κύριος, βαλλάντιον, μὴ πήραν μὴδὲ ὑπόδημα... μὴ  
ὑποζύγια καὶ οἰκέτας πολυπραγμανεῖτε, οἵτινες ὑποδήματα... ἀλληγορικῶς εἰρηνται.  
*Paed* iii vii 38 (276, 277).

7 See on Mt x 10.

12 See on Mt x 15.

16 Cp. Mt x 40. Ὁ ὑμᾶς δεχόμενος ἐμὲ δέχεται, ὁ ὑμᾶς μὴ δεχόμενος ἐμὲ ἀθετεῖ. *QDS*  
§ 30 (952).

19 ...ἐιληφότας ἐξουσίαν τέκνα θεοῦ γενέσθαι καὶ ἐπάνω ὄφειν καὶ σκορπίων περιπατεῖν,  
κυριεύειν τε καὶ δαιμόνων καὶ τῆς τοῦ ἀντικειμένου στρατιάς. *Strom* iv vi 26 (575).

1 εἶπον Dind.

Tisch. ix p. 535, l. 4 ἐρχομενον)+(Or om)

ix 27 It is impossible to say from which Gospel Clement is quoting: Tischendorf gives his readings in the notes on Mt xvi 28. I have referred the passage to Lc, because of the resemblance of Clement's readings to those of D (syr.crt) and Origen: the true text of the latter has ἕως ἂν ἴδωσι τὸν νῖδον τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ (*Comm in Joh* xx 43 ed Brooke ii, p. 103). The evidence of Origen is specially important, as he quotes the verse in full from all three Gospels.

54 f. It is more than doubtful whether this passage, recognising the Western and Syrian additions in these verses, is really taken from Clement; it is more probably a comment of Mac. Chrys. Tisch. on Lc ix 55 says: 'At mihi dubium uidetur, extrema eius loci uerba sintne et ipsa ex Clem. excerpta.' See also Zahn *l.c.*

62 Clement's agreement with D *abceq* Cyp <sup>2</sup>/<sub>2</sub> is very worthy of notice: it should also be remarked that he follows the Latin versions in supporting the Neutral reading τῇ βασιλείᾳ, where D diverges. Irenaeus 38 (vol. i, p. 71 ed Harvey) (Valentiniani), quoted by Resch, places βλέπων after εἰς τὰ ὀπ.

x 4 The sing. ὑπόδημα is unsupported and, in view of the interpretation afterwards given by Clement, appears to be due to an error in the transmission of the text.

Ὁ γὰρ εἰς θεὸν βαπτισθεὶς ... ἐλήφεν ἰξουσίαν ἐπάνω σκορπίων καὶ ὄφειν περιπατεῖν, τῶν δυνάμεων τῶν πονηρῶν. *Exc ex Theod § 76 (987).*

x 21 = Mt xi 25 f. Ἀγαλλιασάμενος γοῶν ἐν τῷ πνεύματι ἅ Ἰησοῦς<sup>1</sup>, Ἐξομολογοῦμαί σοι, πάτερ, φησὶν, ὁ θεὸς τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ... ναί, ὁ πατήρ, ὅτι οὕτως εὐδόκῃα ἐγένετο ἔμπροσθέν σου. *Paed i vi 32 (117).*

22 See on Mt xi 27.

23 f. See on Mt xiii 16 f.

25 f., 28 — xviii 18, 20 = Mc x 17, 19 Ναὶ μὲν καὶ πρὸς τὸν πυνθόμενον· Τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Τὰς ἐντολάς οἶδας, ἀπεκρίνατο· τοῦ δὲ καταφύσαντος, Τοῦτο ποιεῖ, φησὶν, καὶ σωθήσῃ. *Paed iii xii 88 (304).*

27 See on Mc xii 30 f., and on Mt xxii 37, 39.

29—37 Πυνθανομένου δὲ τοῦ προσδιαλεγόμενου τίς ἐστιν ἡ πλησίον; ... ἀνῶθεν καταβαίνων<sup>2</sup> ἀπὸ Ἱερουσαλὴμ ἄγει τῷ λόγῳ τινὰ εἰς Ἱερμῶν, καὶ τοῦτον δείκνυσιν ὑπὸ ληστῶν συγκεκενημένον, ἐρριμμένον ἡμιθνήτα ἐπὶ τῆς ὁδοῦ, ὑπὸ ἱερέως παροιδιούμενον, ὑπὸ Λευίτου παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ ἐξωνειδισμένου καὶ ἀφωρισμένου κατελευόμενον, ὃς οὐχὶ κατὰ τύχην ὡς ἐκείνοι παρήλθον, ἀλλ' ἦκε συνεσκευασμένος ὦν<sup>3</sup> ὁ κινδυνεύων ἐδεῖτο, οἶνον, ἔλαιον, ἐπιδέσμον, κτήνος, μισθὸν τῷ πανδοχεῖ, τὸν μὲν ἤδη διδόμενον, τὸν δὲ προσυποσχόμενον. Τίς, ἔφη, τοῦτον γέγονε πλησίον τῷ τῷ δεινῷ παθόντι; τοῦ δὲ ἀποκριναμένου ὅτι Ὁ τὸν ἔλεον πρὸς αὐτὸν ἐπιδειξάμενος· Καὶ σὺ τοίνυν πορευθεὶς οὕτω ποιεῖ· ὡς τῆς ἀγάπης βλαστανούσης εὐποιῖαν. *QDS § 28 (951).*

39—42 Ὅπουδ' ἂν καὶ πρὸς τὴν Μάρθαν εἶπεν ὁ σωτὴρ ἀσχολουμένην πολλὰ καὶ περιελκομένην καὶ παραταρασσομένην<sup>4</sup> διακονικῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην ὅτι τὸ ὑπηρετεῖν ἀπολιπούσα τοῖς ποσὶν αὐτοῦ παρακάθηται μαθητικὴν ἀγούσα σχολήν· Σὺ περὶ

1 ὁ Ἰησοῦς *edd (non autem v)*  
† παρατασσομένην S

2 Legendum ut uid. καταβαίνοντα

3 ὦν S

TISCH. x v. 21, l. 3 ο ἱσ] *dele o* p. 534, l. 9 πατηρ] πατερ v. 27, l. 2 α fin Clem<sup>911</sup> Clem<sup>921</sup>  
v. 41, l. 2 α fin Clem<sup>931</sup> Clem<sup>911</sup> l. ult. *dele ap* v. 42, l. 8 Clem<sup>931</sup> Clem<sup>941</sup> l. 12 Clem<sup>931</sup>  
Clem<sup>941</sup> p. 561, l. 2 q] + Clem<sup>941</sup> l. 4 *dele* Clem<sup>931</sup>

x 19 There appears to be no evidence for περιπατεῖν which Clement has twice. Justin *Dial c. Tryph 76 (Migne vi 653)* has καταπατεῖν.

21 ἀγαλλιασάμενος shows this quotation to be from Le not Mt. Clement omits τῷ ἀγῶ after πνεύματι with the Syrian Text (including A f g). The best supported reading omits ὁ Ἰησοῦς: there is no evidence for Ἰησοῦς without the article; probably in Clement the insertion of the name is due to the context, and should not be looked on as part of the quotation. Ephr *Diat (Moes. p. 116)* has: 'and that it saith, I thank thee, heavenly Father; the Greek saith, *I thank thee, God (the) Father, Lord of heaven and earth.*' Except for this I know of no evidence in support of ὁ θεός.

25 f., 28 τὰς ἐντολάς οἶδας Mc x 19, Le xviii 20. A few minuscules have σωζῇ for ζῆσῃ in Le x 28.

29—37 The following points should be noticed in Clement's loose paraphrase of this passage. v. 31 With Clement's κατὰ τύχην cp. D κατὰ τύχα. v. 36 Clement supports the best text of Le in omitting οὖν after τίς. He does not follow D c in the change of construction they introduce into this verse, but agrees with (D) α in omitting τῶν τριῶν (c has *ex his duobus*), cp. also Ephr *Diat (Moes. p. 195)* 'Which of them, thinkest thou, was neighbour to the wounded man?' v. 37 At the end of the verse S has οὕτως for ομοίως.

πολλά ταρασση, **A** Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, καὶ οὐκ ἀφαιρεθήσεται **A** αὐτῆς. QDS § 10 (941).

xi 2 See on Mt vi 9 and 10.

4 = Mt vi 12 ... διὸ καὶ δικαίως ὕχεται (sc ὁ γνωστικός), "Ἀφες ἡμῖν **A**, λέγων, καὶ γὰρ ἡμεῖς ἀφίεμεν. Strom vii xiii 81 (881).

7 Οὗτοί εἰσιν τὰ παιδία τὰ ἥδη ἐν τῇ κοίτῃ συναναπαυόμενα. Exc ex Theod § 86 (989).

9 f. See on Mt vii 7 f.

13 See on Mt vii 11.

24 ff. See on Mt xii 44 f.

27 [Paed i vi 41 (123).]

33 See on Mt v 15.

34 See on Mt vi 22.

40 ... ἐναντιοῦνται δὲ καὶ τῷ Χριστῷ πρὸς τοὺς Φαρισαίους εἰρηκότι τὸν αὐτὸν θεὸν καὶ τὸν ἐκτὸς ἡμῶν καὶ τὸν ἔσω ἄνθρωπον πεποιθέναι. Strom iii iv 34 (526).

43 ... Οὐαὶ ὑμῖν, Φαρισαῖοι, λέγων, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς **A**. Paed iii xii 93 (307).

46 Τὰ δυσβάστακτα φορτία. Strom vi vi 44 (762).

49 [Ecl Proph § 16 (993); § 23 (994).]

xii 2 See on Mt x 26

3 [Strom vi xv 115 (798).]

5 Φοβήθητε γοῦν λέγει τὸν μετὰ θάνατον δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς **A** γέενναν βαλεῖν. Exc ex Theod § 14 (972).

See also on Mt x 28.

7 = Mt x 30 'Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται, φησὶν ὁ κύριος· ἡριθμῶνται δὲ καὶ<sup>1</sup> ἐπὶ τῷ γενεῖω κτέ. Paed iii iii 19 (263).

'Ἄλλ' αἱ μὲν τρίχες ἡριθμῶνται καὶ τὰ εὐτελῆ κινήματα<sup>2</sup>· φιλοσοφία δὲ πῶς οὐκ ἐν λόγῳ; Strom vi xvii 153 (819).

1 lege καὶ αἱ ἐπὶ 2 τὰ εὐτελῆ στρουθίων κινήματα J. B. Mayor τὰ εὐτελῆ κτήματα I. Bywater

TISCH. XI v. 7, p. 565, ll. 2, 3 Clem<sup>theodot</sup> 979] Clem<sup>theodot</sup> 989 XII v. 5, l. 9 Clem<sup>962</sup>] Clem<sup>972</sup>

x 39 - 42 The parallel with Macar. *de oratione* c. 14 (p. 68 ed Pritius) (quoted by Resch *ad loc.*) τῆς μὲν Μάρθας περὶ τὴν διακονίαν ἀσχολουμένης is remarkable. In vv. 41 f. Clement's text should be very carefully compared with that found in the Western documents. The simplest form of the Western text is found in *e martha martha maria bonam partem elegit quae non auferetur ei*: *a b ff*<sup>2</sup> *i* agree with *e* except *optimam a b ff*<sup>2</sup> *i*; *sibi eligit a, elegit sibi b i*; *illi b i*; *ab ea ff*<sup>2</sup>; *syr. sin* "Martha, Martha, Mary hath chosen for herself the good part, which shall not be taken away from her." *d* has *martha martha turbas te maria bonam partem elegit quae non auferetur ab ea*: here we notice that *ab ea* is the reading of the Vulgate which follows AC and the mass of Greek MSS while **S**<sup>\*</sup>**BD**<sup>962</sup>**L** *a b e i l q* omit the preposition: *turbas te*, corresponding to which D has *θορυβαῖς*, is curious; one might suggest that it has arisen from a transliteration of *τυρβαῖς*; probably Codex Bezae has deviated from the older Western text on which it is founded by inserting a verb after *martha*: if the same text underlay the MS used by Clement, it would seem to have deviated in a similar way, though more under the influence of the Non-Western text. Clement clearly supports the omission, or perhaps non-interpolation, by a strong Western group (including D *a b c c ff*<sup>2</sup> *i*), of the sentence preceding Μαρία though he differs from it in inserting δὲ after Μαρία. It should further be noticed that καὶ would be an easier corruption of the Bezan *η* than of the *ητις* of all other MSS.



xii 8 f. Περὶ δὲ τοῦ μαρτυρίου διαρρήδην ὁ κύριος εἶρηκεν, καὶ τὰ διαφύρως γεγραμμένα συντάξω-  
μεν<sup>1</sup>. Λέγω δὲ ὑμῖν Λ, πᾶς δς ἐὰν ὁμολογήσῃ ἐν ἑμοὶ ἔμπροσθεν τῶν  
ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν  
ἀγγέλων τοῦ θεοῦ· τὸν δὲ ἀρνησάμενον με ἐνώπιον τῶν ἀνθρώπων  
ἀπαρνήσομαι αὐτὸν ἔμπροσθεν τῶν ἀγγέλων Λ. *Strom* iv ix 70 (595).

See also on Mt x 32f.

11 f. "Ὅταν δὲ φέρωσιν ὑμᾶς εἰς τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,  
μὴ προμεριμνᾶτε πῶς Λ ἀπολογηθῇτε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα  
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρα τί δεῖ εἰπεῖν. *Strom* iv ix 70 (595).

[*Strom* iv ix 73 (596).]

15 Καὶ τὰ μὲν τῆς ἐντολῆς ὧδε ἔχει κατὰ Λέξιν· Φυλάσσεσθε τοῖνυν ἀπὸ πάσης Λ πλεον-  
εξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ τὰ ὑπάρχοντά ἐστὶν ἡ ζωὴ αὐτοῦ.  
*Strom* iv vi 34 (578).

16—20 Ταύτου (i.e. of the man rich in this world) τὴν χώραν εὐφορῆσαι, λέγει ἐν τῷ εὐαγγελίῳ  
ὁ κύριος, ἔπειτα τοὺς καρποὺς ἀποθλῆναι βουληθέντα οἰκοδομησόμενον ἀποθήκας  
μείζονας κατὰ τὴν προσωποποιαν εἰπεῖν πρὸς εἰσὶν· Λ "Ἐχeis ἀγαθὰ πολλὰ  
ἀποκεῖμενά σοι εἰς ἔτη πολλά" Λ φάγε, πίε, εὐφραίνου· "Ἀφρον οὖν, ἔφη,  
ταύτη γὰρ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου· ἃ οὖν ἡτοίμασας,  
τίνι γένηται; *Strom* iii vi 56 (537).

18—20 Σαφῶς δὲ ὁ κύριος ἐν τῷ εὐαγγελίῳ τὸν πλούσιον<sup>2</sup> τὸν θησανρίζοντα εἰς τὰς ἀποθήκας καὶ  
πρὸς εἰσὶν λέγοντα· Λ "Ἐχeis ἀγαθὰ πολλὰ ἀποκεῖμενα Λ εἰς ἔτη πολλά·  
Λ φάγε, πίε, εὐφραίνου· ἀφρονά κέκληκεν· Ταύτη γὰρ τῇ νυκτὶ τὴν ψυχὴν  
σου παραλαμβάνουσιν· ἃ οὖν ἡτοίμασας, τίνος γένηται; *Paed* ii xii 125  
(246).

1 συντάξωμεν v edd

2 om τὸν πλούσιον F\* sed suppl. F\*\*

Tisch. XII v. 15, p. 582, l. 5 τινα(τινί?) τινι. v. 19, l. 1 m<sup>92</sup>)+Clem<sup>246</sup> et<sup>537</sup> ut uid. v. 20,  
l. 5 Clem<sup>247</sup> + (cf e[<sup>246</sup> τὴν ψ. σ. παραλαμβάνουσιν) l. 13 auferetur)+cf (Clem<sup>246</sup> παραλαμβάνουσιν  
l. 14 Clem<sup>537</sup> Clem<sup>578</sup> l. 3 a fin Cyp<sup>ter</sup>) pr Clem<sup>246</sup> et<sup>537</sup> Clem<sup>537</sup>)+et<sup>578</sup> l. ult. ad fin  
Cyp)+| εσται: Clem<sup>ter</sup> γένηται

xii 11 f. The close agreement with the Greek of D and with b is remarkable. The quotations  
in (595) may perhaps have been copied by Clement straight from his codex of  
the Gospels.

15 Resch *ad loc.* remarks that Clement's text gives a clearer sense than the text of Lc.  
The reading of c should be noted: *quia non in obaudiencia [lege abundantia]  
substantiae alicui est uita sua ex his quae possidet*. If the last four words are a  
later addition to the original translation represented in c, this version gives us an  
exact translation of the text found in Clement. We may also perhaps compare  
the Sahidic version: on this Mr F. Robinson writes to me "Text in Sahidic  
seems corrupt. If we emend it, we may read with fair probability 'For if the  
goods of (any) one increase, he will not find his life from them.'"

16—20 It seems reasonable to conclude that Clement's text omitted the voc. *ψυχή* in v. 19,  
as do the most important Old Latin MSS. *Syr.ert-sin* substitute *behold* for it.  
It should be noted that Clement does not support the omission of *κείμενα*—*πίε*  
(D a b c e Leo; not i, which has *habes multa bona in annos multos aequare*;  
with this cp. *ff<sup>2</sup> habes multa bona, epulare in annos multos*). To Tischendorf's  
authorities for a *οὖν* in v. 20 a should be added. *ff<sup>2</sup>* according to Bianchini and  
Belshem has *cuius* not *cui* as Tischendorf implies. [Serapion *adv. Manich.*  
Migne xl 917 omits ἀναπαύου. J. A. R.]



- xii 20 "Αφρον γὰρ, οὕτως ἔφη, ὅτι τῇ νυκτὶ ταύτῃ ἀπαιτοῦσί σου τὴν ψυχὴν· ἃ δὲ  
ἡτοίμασας αὐτῇ, τίνι γένηται; *Strom* iv vi 34 (578).
- 22 f. =Mt vi 25 Αὐτὸς...ὁ κύριος...παιδαγωγεῖ...τὴν ψυχὴν, Μὴ μεριμνᾶτε, λέγων, τῇ  
 ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσῃσθε· ἡ γὰρ ψυχὴ  
 πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. *Paed* ii x 102 (231).
- Διὰ τοῦτο λέγω· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε<sup>1</sup>, μηδὲ τὸ σῶμα τι<sup>2</sup>  
 ἅ περιβάλλετε· ἡ γὰρ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ  
 ἐνδύματος. *Strom* iv vi 34 (579).
- Οὐ χρὴ τοῖνυν τῆς ἐσθῆτος πρὸ τῆς τοῦ σώματος σωτηρίας κήδεσθαι. *Strom* i x 48 (344).
- 24 Κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι  
 ταμιεῖον καὶ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· οὐχ ὑμεῖς διαφέρετε τῶν  
 πτηνῶν; *Paed* ii x 102 (231).
- 24 =Mt vi 26 Ὁ γὰρ καὶ τὰ πτηνὰ καὶ τὰ νηκτὰ καὶ συνελόντι εἰπεῖν τὰ ἄλογα ζῶα  
 διατρέφω ἐἶστιν ὁ θεός· λείπει δὲ αὐτοῖς οὐδὲ ἐν ὀπιούν μὴ μεριμνῶσι τροφῆς·  
 ἡμεῖς δὲ καὶ τούτων ἀμείνους. *Paed* ii i 14 (173).
- 25 See on Mt vi 27.
- 27-31 =Mt vi 28-33 Ὁμοίως δὲ καὶ περὶ ἐσθῆτος παρεγγυᾷ,...Κατανοήσατε, λέγων, τὰ  
 κρίνα ἅ πῶς οὐτε νήθει οὐτε ὑφαίνει· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σαλαμών<sup>3</sup>  
 ἅ περιεβάλετο ὡς ἐν τούτων...εἰ δὲ τὸν χόρτον σήμερον ἐν ἀγρῷ ὄντα καὶ  
 αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσσι, πόσῳ μᾶλλον  
 ὑμᾶς, ὀλιγόπιστοι; καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε...Μὴ γὰρ  
 ζητεῖτε τί φάγητε ἢ τί πίητε, εἰπὼν ἐπήγαγεν, καὶ<sup>4</sup> μετεωρίζεσθε...ταῦτα  
 δὲ πάντα τὰ ἔθνη τοῦ κόσμου ζητεῖ...περὶ δὲ ψιλῆς τῆς προφῆς τῆς τε ξηρᾶς  
 καὶ τῆς ὑγρᾶς ὡς ἀναγκαίων οὐσῶν, Οἶδε, ἅ φησὶν, ὁ πατὴρ ὑμῶν ὅτι χρήσετε  
 ...ἅ Ζητεῖτε γὰρ, φησί, τὴν βασιλείαν τοῦ θεοῦ, καὶ τὰ τῆς προφῆς προστεθήσεται  
 ὑμῖν. *Paed* ii x 102, 103 (231, 232).
- 30 f. =Mt vi 32 f. Καὶ πάλιν· Οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὅτι χρήσετε τούτων  
 ἀπάντων· ἅ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τῶν οὐρανῶν καὶ τὴν δικαιοσύνην,  
 ταῦτα γὰρ μεγάλα, τὰ δὲ μικρὰ καὶ περὶ τὸν βίον ταῦτα προστεθήσεται ὑμῖν. *Strom*  
 iv vi 34 (579).
- ἅ Ζητεῖτε γὰρ, εἶπεν, καὶ μεριμνᾶτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν· οἶδεν γὰρ ὁ πατὴρ ὃν χρειαί ἔχετε. *Ecl Proph* § 12 (992).
- 31 =Mt vi 33 ἅ Ζητεῖτε πρῶτον τὴν βασιλείαν τῶν οὐρανῶν, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν. *Paed* ii xii 120 (242).

<sup>1</sup> φάγεται I<sup>1</sup> sed prima, ut uidetur, manu in φάγητε correctum  
 dubio τῷ σώματι τί: ita et Potterus <sup>3</sup> σαλαμών P\* σολομών P\*\*

<sup>2</sup> Legendum est procul  
 4 καὶ μὴ F v edd

TISCH. XII v. 29, l. 3 μη]+ (om Clem<sup>232</sup>)

ii 27-31 Clement either confused Mt and Lc in his quotations of these verses, or else he used  
 a codex into the text of which harmonistic alterations had been largely intro-  
 duced, as they have in many authorities still preserved to us. With (579) cp.  
*Strom* i xxiv 158 (416) and see Resch *Agrapha* 114 f. With ὃν χρειαί ἔχετε in  
 (992) cp. Justin *Ap* i 15 (Migne vi 352) quoted by Resch *ad loc.*

xii 32 Μὴ φοβεῖσθε, τὸ μικρὸν ποίμνιον· ὑμῖν γὰρ ἡνδόκησεν ὁ πατήρ ἅ παρα-  
δοῦναι τὴν βασιλείαν τῶν οὐρανῶν. QDS § 31 (953).

33 Οὗτός ἐστι τῷ ὄντι βαλλάντιον μὴ παλαιούμενον, ἐφόδιον ζωῆς αἰδίου, θησαυρὸς ἀνέκ-  
λειπτος ἐν οὐρανῷ. Strom iv vi 33 (578).

34 See on Mt vi 21.

35-37 Ἐπεγερτικῶς οὖν ἀπονυστακτίον. Ἔστωσαν γὰρ, φησὶν, ἱμῶν αἱ ὀσφύες<sup>1</sup> περι-  
ζωσμέναι καὶ οἱ λύχνοι καίόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ-  
δεχομένοις τὸν κύριον αὐτῶν πότε ἀναλύσει<sup>2</sup> ἐκ τῶν γάμων, ἵνα ἐλθόντος  
καὶ κρούσαντος ἀνοίξωσιν εὐθέως αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς  
ἐλθὼν ὁ κύριος ἐγρηγορότας εὔρη. Paed ii ix 79 (218).

48 Ὡς πλεῖον ἐδόθη, οὗτος καὶ ἀπαιτηθήσεται. Strom ii xxiii 147 (507).

49 Περὶ τοιαύτης δυνάμεως καὶ ὁ σωτὴρ λέγει ἅ Ἡὺρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν. Ecl  
Propb § 26 (996).

58 Ἡδὴ δὲ καὶ ὁ σωτὴρ αὐτός...τὸ μυστὶν καὶ τὸ λοιδορεῖν κεκώλυκεν καὶ, Μετὰ τοῦ ἀντιδίκου  
βαδίζων φίλος αὐτοῦ πειράθητι ἀπαλλαγῆναι, φησὶν. Strom iii iv 36 (527).

Τοῦτο τὸ σαρκίον ἀντίδικον ὁ σωτὴρ εἶπεν...καὶ ἀπηλλάχθαι ἅ αὐτοῦ παραινεῖ κατὰ τὴν  
ὁδόν, μὴ τῇ φυλακῇ περιπέσωμεν καὶ τῇ κολάσει· ὁμοίως δὲ καὶ εὐνοεῖν αὐτῷ. Exe  
ex Theod § 52 (981, 982).

[QDS § 40 (958).]

xiii 8 [Strom ii xviii 95 (479).]

19 See on Mt xiii 31.

20 f. See on Mt xiii 33.

32 Ὡσαύτως καὶ ἐπὶ τοῦ Ἡρώδου· Ὑπάγετε, εἴπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ ἐκβάλλω  
δαίμονια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ ἅ τελει-  
οῦμαι. Strom iv vi 31 (577).

34 See on Mt xxiii 37.

iv 8, 10 Λέγει γοῦν πῇ μὲν· Ὅταν κληθῇς ἅ εἰς γάμους, μὴ κατάκεισο εἰς τὴν πρωτο-  
κλισίαν, ἀλλ' ὅταν κληθῇς ἅ, εἰς τὸν ἔσχατον τόπον ἀνάπιπτε. Paed  
ii i 4 (165).

11 =xviii 14. Ὁ γὰρ<sup>3</sup> ταπεινῶν ἑαυτὸν ὑψωθήσεται, καὶ ὁ ὑψὼν ἑαυτὸν ταπεινω-  
θήσεται. Paed iii xii 92 (306).

Πᾶς ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Strom ii xxii 132 (499).

12 f. Πῇ δέ· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον· καὶ πάλιν· Ἀλλ' ὅταν ποιῇς δοχὴν,  
κάλει τοὺς πτωχοὺς. Paed ii i 4 (165).

1 ὀσφύες F

2 ἀναλύσει F\*

3 γὰρ supra lin. manu Arethae P

Tisch. xii v. 32, l. 1 al mu]+Clem<sup>953</sup>

l. 4 Epiph<sup>314</sup> et<sup>335</sup>]+Clem<sup>953</sup>

v. 36, l. 5 οτε] ποτε

v. 48, l. 9 καὶ πλεον] dele πλεον v. 49, l. 2 Clem<sup>sclog 996</sup> Clem<sup>sclog 996</sup>

v. 58, l. 1 et.]+Theod

ap Clem<sup>981</sup> l. 4 B]+Theod ap Clem<sup>981</sup>

xiv v. 11, l. 1 Clem<sup>206</sup>]+et<sup>499</sup> sed hic υψωθησεται

tantum

xii 32 Μὴ φοβεῖσθε. Almost all the Latin Versions have the plural nolite timere.

58 Clement's agreement with B Basil Comm in Es 459 (Migne xxx 305) Or Comm in  
Matth xiv 9 (Lommatzsch iii 287) in omitting ἀπ' before αὐτοῦ in (981) is of  
importance. The peculiar form of the quotation in (527) also supports the  
omission. εὐνοεῖν αὐτῷ in (981) is of course from Mt v 25.

xiv 11 Order of clauses is inverted in (306).

xiv 15 Μακάριος ὃς φάγεται ἄρτον<sup>1</sup> ἐν τῇ βασιλείᾳ τοῦ θεοῦ. *Paed* ii i 5 (166).

16 Ἄνθρωπός τις ἐποίησε δειπνον μέγα<sup>2</sup> καὶ ἐκάλεσεν πολλούς. *Paed* ii i 4 (165).

20 Ὁ δὲ εἰπὼν Γυναικα ἔγχεμα καὶ οὐ δύναμαι ἐλθεῖν εἰς τὸ δειπνον τὸ θεῖον, ὑπόδειγμα ἦν... *Strom* iii xii 90 (552).

26 Ὁς δ' ἂν μὴ μισήσῃ, φασὶ<sup>3</sup>, πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἐμὸς εἶναι μαθητῆς οὐ δύναται. *Strom* iii xv 97 (555).

Ὁς οὐ μισεῖ πατέρα καὶ μητέρα καὶ παῖδας καὶ προσέτι δὲ καὶ τὴν ἐαυτοῦ ψυχὴν, ἐμὸς μαθητῆς εἶναι οὐ δύναται. *QDS* § 22 (948).

[*QDS* § 24 (949).]

26 f. Οὗτος οἶδεν ἀκριβῶς τὸ εἰρήμενον. Ἐὰν μὴ μισήσῃτε τὸν πατέρα καὶ τὴν μητέρα καὶ προσέτι δὲ καὶ τὴν ιδίαν ψυχὴν, καὶ ἐὰν μὴ τὸ σημεῖον βαστάσῃτε. *Strom* vii xii 79 (880).

See also on Mt x 38.

33 [*QDS* § 14 (943).]

xv 4 See on Mt xviii 12 f.

7, 10 Μεγάλη γὰρ χαρὰ παρὰ τῷ πατρὶ ἐνὸς ἀμαρτωλοῦ σωθέντος, ὁ κύριός φησι. *Strom* ii xv 69 (465).

Μεγάλην γὰρ φησι καὶ ἀνυπέμβλητον εἶναι χαρὰν καὶ ἐορτὴν ἐν οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς ἀμαρτωλοῦ ἐπιστρέψαντος καὶ μετανόησαντος. *QDS* § 39 (957).

11 ff. [*Paed* ii i 9 (169).]

17 [*Strom* iv vi 30 (576).]

30 Πάλιν τῷ ἐξ ἀποδημίας ἐλθόντι καὶ κατεδωδοκῶν τὰ ὑπάρχοντα, ὃ τὸν σιτευτὸν ἔθυσεν μόσχον, τὴν κλῆσιν λέγει. *Exc ex Theod* § 9 (969).

xvi 9 Ποιήσατε ἐαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵν' ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. *QDS* § 13 (942).

Ποιήσατε ἐαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃτε δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. *QDS* § 31 (953).]

[*QDS* § 32 (954).]

13 See on Mt vi 24.

16 See on Mt xi 13 [*Paed* iii vii 39 (277).]

1 ἄρτον P ἄριστον F

2 μέγα P μέγαν F

3 Legendum uidetur φησὶ

TISCH. XIV v. 15, l. 11 aeth]+Clem<sup>166</sup> cod op l. 13 *dele* Clem<sup>166</sup> v. 16, l. 5 al plu]+Clem<sup>165</sup> cod op  
l. 7 *dele* Clem<sup>165</sup> v. 26, l. 4 e]+Clem<sup>555, 880, 948</sup> l. 12 *aniam*]+Clem<sup>948</sup> l. 13 *dele* (vide  
et. Clem<sup>933</sup>) l. 14 *neus*]+vide Clem<sup>948</sup> infra ll. 18, 19 Clem<sup>938</sup> Clem<sup>948</sup> l. 20 *ψυχ.*  
εαυτον,] εαυτον *ψυχ.* xv v. 30, l. 5 ad fin]+Clem<sup>969</sup> xvi v. 9, l. 5 Clem<sup>933</sup> Clem<sup>942</sup> et<sup>955</sup>  
l. 6 *dele* Clem<sup>943</sup> l. 8 Clem<sup>933</sup> et<sup>943</sup> Clem<sup>942</sup> et<sup>953</sup> l. 13 al]+Clem<sup>942</sup> p. 623, l. 5 Clem<sup>933</sup> et<sup>943</sup>]  
Clem<sup>953</sup> l. 10 Clem<sup>933</sup> et<sup>943</sup> Clem<sup>942</sup> et<sup>953</sup>

xiv 20 Note agreement of Clement with 157 a b (not c) e i q in omitting διὰ τοῦτο after καί. Syr.*sin-crt* omit καὶ διὰ τοῦτο.

26 f. Cp. Irenaeus 17 (vol. i, p. 29 ed Harvey) (Valentiniani) μαθητῆς ἐμὸς οὐ δύναται γενέσθαι. With (880) ἐὰν μὴ τὸ σημ. βαστ. cp. continuation of same passage τὸ σημεῖον δὲ βαστάσαι τὸν θάνατόν ἐστιν περιφέρειν ἐτι ζῶντα πᾶσιν ἀποταξάμενον and *QDS* § 8 and also Barn xii 5 ὃν δόξουσιν ἀπολωλέκεναι ἐν σημείῳ.

xv 11 ff. On the *Fragm ex Macar Chrysoceph* quoted by Resch *ad loc.* see Zahn *Forsch* iii 64.

30 The similarity of Clement's quotation to the form this verse takes in D is curious, but may be accidental.

xvi 17 See on Mt v 18.

18 See on Mt v 32.

19-23 "Ἀνθρωπος ἁ γούν ἦν τις, ὁ κύριος διηγούμενος λέγει, πλούσιος σφόδρα, ὅς ἐνεδιδύσκετο πορφύραν καὶ βύσσον ἁ εὐφραινόμενος καθ' ἡμέραν λαμπρῶς· οὗτος ὁ χόρτος ἦν· πτωχὸς δέ τις ἁ ὀνόματι<sup>1</sup> Λάζαρος ἁ ἐβέβλητο εἰς τὸν πυλῶνα τοῦ πλουτοῦ ἐλκωμένος<sup>2</sup>, ἁ ἐπιθυμῶν χορτασθῆναι ἐκ ἁ τῶν πιπτόντων ἁ τῆς τραπέζης τοῦ πλουτοῦ· οὗτός ἐστιν ἡ πόα. ἀλλ' ὁ μὲν ἐκολάζετο ἐν Αἰδου, ὁ πλούσιος, μετέχων τοῦ πυρὸς, ὁ δὲ ἀνέθαλλεν ἐν κόλποις τοῦ πατρὸς. Paed II x 105 (232, 233).

19 [Paed III vi 34 (274).]

24 [Epc ex Theod § 14 (972).]

xvii 2 See on Mt xviii 6.

3 f. "Ἐπι ἀνεξικακίας· Ἐὰν ἀμάρτη ἁ, φησὶν, ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανόησῃ, ἄφες αὐτῷ· ἁ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σέ καὶ τὸ ἐπτάκις ἁ ἐπιστρέφῃ πρὸς σέ λέγων· Μετανοῶ, ἄφες αὐτῷ. Paed III xii 91 (306).

[QDS § 39 (957).]

6 [Strom v i 2 (644).]

26 f. See on Mt xxiv 37 ff.

28 ... ἁ καὶ ὡς ἦν ἐν ταῖς ἡμέραις Λῶτ, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Strom III vi 49 (533).

31 f. ... μὴ ἐπιστρεφέσθω εἰς τὰ ὀπίσω καθάπερ ἡ Λῶτ γυνή. Strom VII xvi 93 (889).

xviii 8 ... ἐπιφέρει· ἁ Ἄρα ἐλθὼν ὁ υἱὸς τοῦ ἀνθρώπου εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς· Strom III vi 49 (533).

14 See on xiv 11.

15 f. Cp. Mt xix 13 f.

18, 20 See on x 25 f.

19 See on Mt xix 17.

20 See on Mc x 19.

22 See on Mt xix 21 and Mc x 21.

25 See on Mc x 25.

27 See on Mc x 27.

29 See on Mc x 29.

xix 9 Σήμερον σωτηρία ἁ τῷ οἴκῳ τούτῳ. QDS § 13 (942).

8, 10 Ζακχαῖον τοῖνον, οἱ δὲ Ματθίαν φασίν<sup>3</sup>, ἀρχιερέων ἀκηκότα τοῦ κυρίου καταξιώσαντος πρὸς αὐτὸν γενέσθαι, Ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου ἁ δίδωμι ἐλεημοσύνην, φάναι, κύριε<sup>4</sup>, καὶ εἰ τινός τι ἐσυκοφάντησα, τετραπλοῦν ἀποδίδωμι. ἐφ' οὗ καὶ ὁ σωτὴρ εἶπεν· Ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν σήμερον τὸ ἀπολλῶδες εὔρεν. Strom IV vi 35 (579).

10 = [Mt] xviii 11 ... ὁ τὸ ἀπολλῶδες ἐπιζητῶν τε καὶ εἰρίσκων νόμον καὶ λόγον. Strom I xxvi 169 (421).

[Strom III xiv 94 (554).]

1 ὀνόματι F ὄνομα P 2 εἰλωμένος P\* ἡλωμένος FP\*\* 3 φησὶν L 4 κύριε] + ἐλεημο L

Tisch. xix v. 9, l. 3 et.] + Clem<sup>942</sup> v. 10, l. 1 Clem<sup>579</sup> Clem<sup>421</sup> et<sup>579</sup>

xvii 4 καὶ το ἐπτάκις D: cp. syr. sin (not crt) and these seven times.



xix 12 ff. See on Mt xxv 14—30.

26 = Mc iv 24 f. ...καὶ τῷ ἔχοντι δὲ προσπεθήσεται. *Strom* i i 14 (324).

Εἴρηται γάρ· Τῷ ἔχοντι προσπεθήσεται. *Strom* vii x 55 (865).

38 See on ii 14.

xx 25 See on Mt xxii 21.

34 Ἐν γὰρ τῷ αἰῶνι τούτῳ γαμοῦσι καὶ γαμίσκονται. *Paed* ii x 100 (230).

Τὸ δέ· Οἱ υἱοὶ τοῦ αἰῶνος τούτου· οὐ πρὸς ἀντιδιαστολὴν τῶν ἄλλου τινὸς αἰῶνος νῦν εἴρηκεν, ἀλλ' ἐπ' ἑσῆς τῷ· Οἱ ἐν τούτῳ γενόμενοι τῷ αἰῶνι διὰ τὴν γένεσιν υἱοὶ ὄντες γεννώσιν καὶ γεννῶνται. *Strom* iii xii 87 (551).

34 f. Ἐν γὰρ τῷ αἰῶνι τούτῳ, φησὶν, γαμοῦσι καὶ γαμίσκονται, ... ἐν ἐκείνῳ δὲ οὐκέτι. *Paed* i iv 10 (103).

35 = Mt xxii 30 Ὁμοίως δὲ κάκεινο κομίζουσι τὸ ῥητόν· Οἱ υἱοὶ τοῦ αἰῶνος ἐκείνου, τὸ περὶ νεκρῶν ἀναστάσεως<sup>1</sup>, οὕτε γαμοῦσιν οὕτε γαμίζονται. *Strom* iii xii 87 (551).

Οὕτε γαμοῦσιν οὕτε γαμίσκονται ἔτι. *Strom* vi xvi 140 (811).

See also on Mt xxii 30.

xxi 1—4 See on Mc xii 41—44.

23 See on Mt xxiv 19.

xxii 9 See on Mt xxvi 17.

19 See on Mt xxvi 26.

31 f. Ἀλλὰ καὶ αὐτὸς ὁ κύριος, Ἐξηγήσατο ὑμᾶς ὁ Σατανᾶς, λέγει, σιναῖσαι, ἐγὼ δὲ παρηγησάμην. *Strom* iv ix 74 (597).

48 Καὶ αὐτὸς οὗτος ὁ Ἰουδᾶς φιλήματι προῦδωκε τὸν διδάσκαλον. *Paed* ii viii 62 (206).

66 f., 70 See on Mt xxvi 63 f.

xxiii 34 Οὐχὶ δὲ καὶ οἱ Ὀρθοδοξασταὶ καλούμενοι ἔργοις προσφέρονται καλοῖς οὐκ εἰδότες ἃ ποιοῦσιν· *Strom* i x 45 (343).

46 Πάτερ, φησὶ, παρατίθεμαί σοι εἰς χεῖρας τὸ πνεῦμά μου. *Exc ex Theod* § 1 (966).

[*Exc ex Theod* § 62 (984).]

xxiv 34 Οὕτω καὶ τὸ Ζῆ κύριος, καὶ τὸ Ἀνέστη κύριος<sup>2</sup>. *Ecl* Proph § 42 (1000).

41 ff. Ἐχέτέ τι βρώσιμον ἐνθάδε· εἶπεν ὁ κύριος πρὸς τοὺς μαθητὰς μετὰ τὴν ἀνάστασιν· οἱ δὲ ἄτε ὑπ' αὐτοῦ εὐτέλειαν ἀσκέιν δεδιδαγμένοι ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος Α, καὶ φαγῶν ἐνώπιον αὐτῶν εἶπεν αὐτοῖς, φησὶν ὁ Λουκᾶς, ὅσα εἶπεν. *Paed* ii i 15 (174).

1 τὸ π. νεκρ. ἀν.] haec verba post τὸ ῥητόν ponenda esse putat Sylb., et recte ut mihi uidetur 2 καὶ τὸ ἀν. κύριος] sic L et v: Klotz et Dind. om

TISCH. XIX v. 26, l. 6 *adicietur*]+Clem<sup>324</sup> ἐτ<sup>865</sup> τω ἔχοντι (δε) *προσπεθήσεται* cf et Mc 4, 25 XXIII v. 46, l. 6 *εμαθόν*]+Theod ap Clem<sup>966</sup> XXIV v. 43, l. 5 *dixit*]+Clem<sup>174</sup> καὶ φαγὼν ἐνώπιον αὐτῶν εἶπεν αὐτοῖς v. 44, l. 1 δε]+(om δε Clem<sup>174</sup>) l. 3 e]+Clem<sup>174</sup>

xix 26 *d quoniam omni habenti adicietur* (D *προσπιθεται*). Mc iv 25 D 271 *οσ γαρ αν εχει προσπεθησεται αυτω* (*d qui enim habet adicietur illi*). It is evident that the reading arises from confusion of two such verses as Mc iv 24, 25. Clement may have made this confusion independently, but it is probable that he was acquainted with the Greek text of Lc xix 26 underlying *d*.

xxiv 43 Clement is the only Greek authority known for the text which evidently underlies *b* ff<sup>2</sup> *q et manducans coram ipsis (et) dixit ad eos*. According to Bianchini and Belsheim *ff*<sup>2</sup> as well as *b* omits the *et*.



## ST JOHN.

i 1 Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος.... ἐν ἀρχῇ ὁ λόγος ἦν... ἦν γὰρ ἐν θεῷ... τοῦ ἐν ἀρχῇ ὄντος καὶ προόντος λόγου.... ὁ λόγος, ὃς<sup>1</sup> ἦν πρὸς τὸν θεόν, διδάσκαλος ἐπεφάνη, ᾧ τὰ πάντα δεδημιούργηται. *Protr* i 6, 7 (6, 7).

Ἄλλος ἦν ἐν τῷ θεῷ. *Protr* x 110 (86).

...λόγος θεὸς ὁ ἐν τῷ πατρὶ. *Paed* i ii 4 (99).

Οὐδὲν ἄρα μισεῖται ὑπὸ τοῦ θεοῦ, ἀλλ' οὐδὲ ὑπὸ τοῦ λόγου· ἐν<sup>2</sup> γὰρ ἄμφω, ὁ θεὸς, ὅτι εἶπεν· Ἐν ἀρχῇ ὁ λόγος ἦν ἐν τῷ θεῷ καὶ θεὸς ἦν ὁ λόγος. *Paed* i viii 62 (135).

Καὶ ἴνα τις πιστεύσῃ τῷ υἱῷ, γινῶναι δεῖ τὸν πατέρα πρὸς ὃν καὶ ὁ υἱός. *Strom* v i 1 (643). Τό· Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος, οἱ ἀπὸ Οὐαλεντίνου οὕτως ἐκδέχονται. *Exc ex Theod* § 6 (968).

Διὰ τοῦτο· Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν· ὃ γέγονεν ἐν αὐτῷ ζωὴ ἐστίν. *Exc ex Theod* § 19 (973).

In principio erat uerbum. *Adumbr* in 1 Jn i 1; *Zahn Forsch* iii 87 (1009).

3 ...ὃ χωρὶς ἐγένετο οὐδὲ<sup>3</sup> ἔν. *Paed* i vii 60 (134).

Πάντα γὰρ δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. *Paed* i xi 97 (156).

...πανταχοῦ δὲ τὸν λόγον (sc αἰδεῖσθαι χρῆ), ὅς ἐστι πανταχοῦ, καὶ ἐγένετο ἄνευ αὐτοῦ οὐδὲ ἔν. *Paed* iii v 33 (273).

Καὶ οὐδὲν χωρὶς αὐτοῦ ἐγένετο, φησὶ, τοῦ λόγου τοῦ θεοῦ. *Strom* i ix 45 (343).

...δι' οὗ τὰ πάντα ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. *Strom* vi vii 58 (769); xvi 141 (812); xvii 153 (820).

...πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν. *Strom* vi xi 95 (787); xv 125 (803).

Τὸ δέ· Ἡμέρα ἐποίησεν ὁ θεός (Gen ii 4), τουτέστιν ἐν ἣ καὶ δι' ἧς τὰ πάντα ἐποίησεν, ἧς καὶ χωρὶς ἐγένετο οὐδὲ ἔν, τὴν δι' υἱοῦ ἐνέργειαν δηλοῖ. *Strom* vi xvi 145 (815).

1 Una littera inter o et s erasa est in P  
(sine acc.) M (hiat P)

2 ἐν M et F\* ut uid. ἐν F\*\* (hiat P)

3 οὐδε

Tisch. i vv. 1—2, l. 5 et [int 1000] et [int 1009]

l. 6 Clem<sup>968</sup>] Clem<sup>968</sup>

l. 7 et [963] et [973]

i 1 ἐν τῷ θεῷ occurring in loose citations and allusions for πρὸς τὸν θεόν is due to the influence of Jn x 38 and similar passages.

...δι' οὗ τὰ πάντα ἐγένετο καὶ χωρὶς οὗ γένεον<sup>1</sup> οὐδέν. *Strom* vii iii 17 (838).

Πάντα δι' αὐτοῦ ἐγένετο. *Exc ex Theod* § 8 (969).

Πάντα γὰρ δι' αὐτοῦ γένεον καὶ χωρὶς αὐτοῦ γένεον οὐδέν. *Exc ex Theod* § 45 (980).

i 4 Σωτηρία τοίνυν τὸ ἔσθαι Χριστῷ· Ὁ γὰρ γένεον ἐν αὐτῷ ζωὴ ἐστιν. *Paed* i vi 27 (114).

...ὁ δὲ τοιοῦτος ζῇ· Ὁ γὰρ γένεον ἐν αὐτῷ ζωὴ ἦν. *Paed* ii ix 79 (218).

[Οἱ ἀπὸ Οὐαλεντίνου...λέγουσι·] Ὁ γένεον ἐν αὐτῷ τῷ λόγῳ ζωὴ ἦν ἡ σύζυγος. *Exc ex Theod* § 6 (968).

Ὁ γένεον ἐν αὐτῷ ζωὴ ἐστιν· ζωὴ δὲ ὁ κύριος. *Exc ex Theod* § 19 (973).

Nam et in euangelio sic dicit: Et quod factum est in ipso uita erat, et uita erat lux hominum. *Adumbr in 1 Jn* i 2; *Zahn Forsch* iii 87 (1009).

Τὸ φῶς ἐκεῖνο ζωὴ ἐστὶν αἰδιος, καὶ ὅσα μετέληφεν αὐτοῦ ζῇ. *Protr* xi 114 (88).

✓ Ὁ τοίνυν ἀρνούμενος τὸν σωτῆρα ἀρνεῖται τὴν ζωὴν, ὅτι· Ἄ Ζωὴ ἦν τὸ φῶς. *Strom* iv vii 42 (582).

5 Ἄλλ' οὐδέπω, φασίν, ἀπέληφεν (sc ὁ ἄνθρωπος) τὴν τελείαν δωρεάν· σύμφημι καγὼ· πλὴν ἐν φωτὶ ἐστὶν καὶ τὸ σκότος αὐτὸν οὐ καταλαμβάνει. *Paed* i vi 28 (115).

Ὁ δὲ τὸ φῶς ἔχων ἐγρήγορεν καὶ ἡ σκοτία αὐτὸν οὐ καταλαμβάνει· οὐδὲ μὴν ὕπνος, ἐπεὶ μὴ σκότος. *Paed* ii ix 79 (218).

Μηδαμῶς τοίνυν ἐπικαλυπτώμεθα τὸ σκότος, τὸ γὰρ φῶς ἔνοικον ἡμῶν. Καὶ ἡ σκοτία, φησὶν, αὐτὸ οὐ καταλαμβάνει, καταγράφεται δὲ αὐτῇ<sup>2</sup> ἡ νύξ τῷ σῶφρονι λογισμῷ.

*Paed* ii x 99 (229, 230).

...οὗτός (sc. ὁ ἐν ταυτοῦτητι μονογενής) ἐστὶ τὸ φῶς τῆς ἐκκλησίας τῆς πρότερον ἐν σκότῳ καὶ ἐν ἀγνοίᾳ οὖσης. Καὶ ἡ σκοτία αὐτὸν οὐ κατέλαβεν, οἱ ἀποστατήσαντες καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἔγνωσαν αὐτὸν, καὶ ὁ θάνατος οὐ κατέσχευεν αὐτόν. *Exc ex Theod* § 8 (969).

1 γέγονεν (acc.) L

2 αὐτῇ Sylburgius: αὐτὸ edd.

Tisch. i v. 3, p. 742, l. 4 Clem<sup>958</sup> et<sup>963</sup> Clem<sup>968</sup> et<sup>973</sup> l. 5 et<sup>218</sup>] + et int<sup>1009</sup> v. 4, l. 4 Clem<sup>963</sup> Clem<sup>973</sup> l. 6 Clem<sup>959</sup> Clem<sup>968</sup> l. 7 Clem<sup>218</sup>] + et int<sup>1009</sup> v. 5, l. 2 Clem<sup>959</sup> Clem<sup>969</sup> et Clem<sup>115. 218</sup>

i 3 For γένεον cp. Tatian *ad Graecos* § 19 (p. 88 ed Otto): it is strange that in both instances in Clement it is combined with οὐδέν. δι' οὗ τὰ πάντα (4 times) is perhaps due to a reminiscence of 1 Cor viii 6. It is clear that Clement punctuated after ἐν, a conclusion which is entirely confirmed by the quotations of the next verse.

4 In (114) and (218) the γὰρ before γένεον is perhaps due to the context, but cp. (1009) *et quod factum est*: syr.crt δ δὲ γένεον: b Or int iii 552 *quod autem factum est*: Hippolytus *Philosophumena* v 8 (p. 107 ed Miller) δ δὲ γένεον: Irenaeus 41 (vol. i, p. 77 ed Harvey) ἀλλὰ δ γένεον: Origen in his *Comm in Joh* quotes the clause 11 times, introducing a particle four times: Resch quotes "Das zweite koptisch-gnostische Werk ed. Schmidt (T. u. U. viii) S. 545" καὶ δ γένεον ἐν αὐτῷ, ζωὴ ἐστιν.

To Tischendorf's authorities for ἐστὶν after ζωὴ add *for*.

5 It is clear that Clement read αὐτόν not αὐτό: this reading is found in H 13 and four other cursives. *e* has *et tenebrae eum non conpraehenderunt* | *Eum non conpraehenderunt*: the reading of the archetype of *e* is thus doubly certain. In (229) the text is not certain; I am inclined to think that an ancestor of P had αὐτὴν οὐ καταλ. with

- 4 9 Ἦν γὰρ τὸ φῶς τὸ ἀληθινόν. *Strom* II v 21 (439).  
 ...περὶ οὗ ὁ ἀπόστολος λέγει· Ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν  
 κόσμον τὸν τοῦ διαφόρου σπέρματος· ὅτε γὰρ ἐφωτίσθη ὁ ἄνθρωπος, τότε εἰς τὸν  
 κόσμον ἦλθεν, τουτέστιν ἑαυτὸν ἐκόσμησεν, χωρίσας<sup>1</sup> αὐτοῦ τὰ ἐπισκοτοῦντα καὶ  
 συναναμειγμένα αὐτῷ πάθῃ. *Exc ex Theod* § 41 (979).  
 ✓ [Protr ix 84 (70); 88 (72); *Strom* II xv 66 (463).]  
 11 Εἰς τὰ ἔθνη, φησὶν, ἦλθεν ὁ υἱὸς τοῦ θεοῦ καὶ οἱ ἴδιοι αὐτὸν οὐκ ἐδέξαντο. *Strom*  
 ✓ VII xiii 83 (882).  
 12 ...τοὺς...εἰληφότας ἐξουσίαν τέκνα θεοῦ γενέσθαι. *Strom* IV vi 26 (575).  
 13 Δεῖ γὰρ οὐ τὰ εἶδωλα μόνον καταλιπεῖν ἃ πρότερον ἐξεθείαζεν<sup>2</sup>, ἀλλὰ καὶ τὰ ἔργα τοῦ  
 προτέρου βίου, τὸν οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς Ἄ ἐν πνεύματι δὲ  
 ἀναγεννώμενον. *Strom* II xiii 58 (460).  
 14 ...καὶ γὰρ ὁ λόγος αὐτὸς ἐναργῶς<sup>3</sup> σὰρξ γενόμενος... *Paed* I iii 9 (103).  
 Προελθὼν δὲ ὁ λόγος δημιουργίας αἷτιος, ἔπειτα καὶ ἑαυτὸν γεννᾷ, ὅταν ὁ λόγος σὰρξ  
 ✓ γένηται, ἵνα καὶ θεαθῇ. *Strom* V iii 16 (654).  
 Ἐν τούτῳ (sc τῷ παραδείσῳ) καὶ ὁ λόγος ἠνθησέν τε καὶ ἐκαρποφόρησεν σὰρξ γενόμενος.  
*Strom* V xi 72 (690).  
 Καὶ ὁ λόγος σὰρξ ἐγένετο. *Exc ex Theod* § 19 (973).  
 ...ὁ δὲ ἐνταῦθα ὀφθεῖς οὐκέτι μονογενὴς, ἀλλ' ὡς μονογενὴς πρὸς τοῦ ἀποστόλου προσαγο-  
 ρεῖται· Δόξαν ὡς μονογενοῦς. (Valentinians) *Exc ex Theod* § 7 (968).  
 16 Ἐπὶ μὲν γὰρ τῶν προφητῶν, Πάντες, φησὶν, ἐκ τοῦ πληρώματος αὐτοῦ ἐλάβομεν, δηλονότι  
 ✓ τοῦ Χριστοῦ. *Strom* I xvii 87 (370).  
 17 Διὸ καὶ φησιν ἡ γραφή· Ὁ νόμος διὰ Μωσέως ἐδόθη, οὐχὶ ὑπὸ Μωσέως, ... ἡ δὲ  
 αἰδώς<sup>4</sup> χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ὁρᾶτε τὰς λέξεις<sup>5</sup>  
 τῆς γραφῆς· ἐπὶ μὲν τοῦ νόμου ἐδόθη φησὶ μόνον, ἡ δὲ ἀλήθεια χάρις οὕσα τοῦ  
 πατρὸς ἔργον ἐστίν<sup>6</sup> τοῦ λόγου αἰώνιον καὶ οὐκέτι διδῶσθαι λέγεται, ἀλλὰ διὰ  
 Ἰησοῦ Ἄ γίνεσθαι, οὐ χωρὶς ἐγένετο οὐδὲ ἔν. *Paed* I vii 60 (134).  
 Ὅθεν ὁ νόμος εἰκότως εἴρηται διὰ Μωσέως δεδῶσθαι. *Strom* I xxvi 167 (420).  
 ...ὅτι δὴ κατὰ τὸν ἀπόστολον· Ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ<sup>7</sup> ἀλήθεια  
 διὰ Ἰησοῦ Χριστοῦ. Ἀ QDS § 8 (939).  
 [Strom I xxvi 169 (422); *ibid* 170 (422).]

1 i ex η factum pr. m. L  
 (hiat P): forsitan legendum ἡ δὲ χάρις ἡ αἰδώς  
 7 ἡ supra lin. pr. man. S

2 ἐξεθείαζεν L  
 3 ἐνεργος M (hiat P)  
 5 ei super rasuram habet M

4 ἡ δὲ ἡ αἰδώς M  
 6 ἐστὶ M

the correction αὐτὸ in the margin, and that this was copied in by mistake before ἡ νύξ: if so, αὐτὸ should be struck out, not altered to αὐτῇ with Sylburg. In (115) and (218) the interpretation supports the masculine: "the light shines in the darkened soul of man, and the darkness does not overcome him." In (969) αὐτὸν is referred to Christ, and both interpretations of κατέλαβεν appear to be recognised. For καταλαμβάνει ep. Tatian *ad Graecos* § 13 (p. 60 ed Otto) ἡ σκοτία τὸ φῶς οὐ καταλαμβάνει.

i 9 In (979) the interpretation shows clearly that ἐρχόμενον is taken to agree with ἄνθρωπον.

13 The context shows that Clement took this text to refer to a Christian and not to Christ, so he lends no support to the Latin reading *qui...natus est*. The omission of οὐδὲ ἐκ θελήματος ἀνδρός may quite easily be accidental, but this agreement with B\* is worthy of notice.

i 18 ...ὁ τὸν κόλπον τοῦ πατρὸς ἐξηγούμενος υἱὸς μονογενής. *Strom* I xxvi 169 (422).

Καὶ Ἰωάννης ὁ ἀπόστολος· Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. *Strom* v xii 81 (695).

Ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν (sc οἱ ἀπὸ Οὐαλεντίνου), ὃν καὶ θεὸν προσαγορεύουσιν, ὡς καὶ ἐν τοῖς ἐξῆς ἀντικρὺς θεὸν αὐτὸν δηλοῖ λέγων· Ὁ μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. *Exc ex Theod* § 6 (968).

Καὶ ὁ μὲν μένιν μονογενὴς υἱὸς εἰς τὸν κόλπον τοῦ πατρὸς τὴν ἐνθύμησιν διὰ τῆς γνώσεως ἐξηγείται τοῖς αἰώσιν, ὡς ἂν καὶ ὑπὸ τοῦ κόλπου αὐτοῦ προβληθεῖς· ὁ δὲ ἐνταῦθα ὀφθεῖς κτέ. *Exc ex Theod* § 7 (968).

Ἡμεῖς δὲ τὸν ἐν ταυτότητι λόγον θεὸν ἐν θεῷ φαμέν, ὃς καὶ εἰς τὸν κόλπον τοῦ πατρὸς εἶναι λέγεται, ἀδιάστατος, ἀμέριστος, εἰς θεός...οὗτος τὸν κόλπον τοῦ πατρὸς ἐξηγήσατο ὁ σωτήρ. *Exc ex Theod* § 8 (969).

...καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρὸς, ὃν ὁ μονογενὴς θεός μόνος ἐξηγήσατο. *QDS* § 37 (956).

[*Paed* i iii 8 (102); and see on vi 46.]

20 ff. *Πυθώμεθα* τοίνυν αὐτοῦ· Τίς πόθεν εἰς ἀνδρῶν· *Ἡλίας* μὲν οὐκ ἐρεῖ, *Χριστός* δὲ εἶναι ἀρνήσεται· φωνὴ δὲ ὁμολογήσει ἐν ἐρήμῳ βοῶσα. τίς οὖν ἔστιν Ἰωάννης; ὡς τύψω λαβεῖν, ἐξέστω εἰπεῖν, φωνὴ τοῦ λόγου προτροπικὴ ἐν ἐρήμῳ βοῶσα. Τί βοᾷς, ὦ φωνή; εἰπέ καὶ ἡμῖν. *Εὐθείας* ποιεῖτε τὰς δοδὺς κυρίου. *Protr* i 9 (8).

TISCH. I v. 18, l. 4 Clem<sup>958</sup>] Clem<sup>968</sup> et<sup>946</sup>] et<sup>956</sup> l. 13 enarrat<sup>955</sup>)] + Clem<sup>422</sup> et<sup>968</sup> alludens p. 745, l. 9 a fin Clem<sup>958</sup>] Clem<sup>968</sup> l. 7 a fin Clem<sup>695</sup>] + et<sup>956</sup>

i 18 The evidence is clear: Clement's usual reading was ὁ μονογενὴς θεός (so *N*<sup>c</sup> 33 cop): but he knew the variant ὁ μονογενὴς υἱός, though it occurs only in allusions, never in a direct citation.

The following summary of Clement's readings in i 1—18 may be useful.

1 *πρὸς τὸν θεόν*] ἐν τῷ θεῷ once in full quotation (*πρὸς τ. θ.* three times), three times in possible references (*πρὸς τ. θ.* twice).

3 *ἐγένετο primo loco*] *γένετον*  $\frac{1}{2}$  cf. *Ltt facta sunt*.

*ἐγένετο sec loc*] *γένετον*  $\frac{1}{2}$ , cf. *Tat*<sup>19</sup>.

*χωρίς*] *ἀνευ*  $\frac{1}{2}$ .

*οὐδὲ ἔν* nine times, *οὐδὲν* three times.

Punctuate after *οὐδὲν*. Quotations end here 12 times: quotations begin ὁ *γένετον* four times.

4 + γάρ after ὁ  $\frac{3}{4}$  (perhaps due to context).  
*ἦν*] *ἐστὶ*  $\frac{2}{3}$ .

5 *αὐτὸ*] *αὐτὸν*  $\frac{3}{4}$ : in (229) *αὐτό* is suspicious.

*κατέλαβεν*] *καταλαμβάνει*  $\frac{3}{4}$ .

9 *ἐρχόμενον* taken as masc. in the only citation.

11 *παρέλαβον*] *ἐδέξαντο* in the only citation.

13 omit *οὐδὲ ἐκ θελ. ἀνδρός* in the only citation.

*οἱ...ἐγεννήθησαν*] sense supports the plural reading.

*ἐκ θεοῦ*] ἐν πνεύματι.

16 *πάντες* before *ἐκ*: om *ἡμεῖς* in only citation.

17 + δὲ αἰδῖος before *χάρις*  $\frac{1}{2}$ : see remarks on passage.

18 ὁ μονογενὴς θεός twice in direct citations, once in allusion.

ὁ μονογενὴς λόγος once in allusion.

[ὁ] μονογενὴς υἱός once in allusion.

[ὁ] υἱὸς μονογενὴς once in allusion.

20 ff. I can find no other trace of the reading *βοῶσα*. With *εἰπέ καὶ ἡμῖν* cp. perhaps the readings of syr.crt a b c e, j<sup>2</sup> l.



i 27 = Me i 7 = I.c iii 16 Τῆς λιτῆς ὑποδέσεως ἀπόχρη μάρτυς Ἰωάννης, οὐκ ἄξιός ἐστιν ὁμολογῶν τὸν ἱμάντα τῶν ὑποδημάτων λύνει τοῦ κυρίου. *Paed* ii xi 117 (241).

Οὐκ εἰμι, φησὶν, ἄξιός τὸν ἱμάντα τοῦ ὑποδήματος λύσαι κυρίου. *Strom* v viii 55 (679).

29 Ἰδοὺ ὁ ἄμνός τοῦ θεοῦ. *Paed* i v 24 (112).

48 Οἱ τῷ ὄντι Ἰσραηλίται οἱ καθαροὶ τὴν καρδίαν, ἐν οἷς δόλος οὐδεὶς. *Strom* vi xiv 108 (794).

ii 16 Πάλιν ὅταν λέγῃ· Ἐξέλθετε ἐκ τοῦ οἴκου τοῦ πατρὸς μου, τοῖς κλητοῖς λέγει. *Exe ex Theod* § 9 (969).

19–21 Ἐπὶ δὲ τοῦ σώματος.....ὁ κύριος, Αἴσατε, εἶπε, τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπον Α οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὁ ναὸς οὗτος ᾠκοδομήθη, καὶ σὺ Α τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. *Fragmentum ex Nicophorum; Zahn Forsch* iii 37; *Dind.* iii 510.

iii 5 [*Ecl Proph* §§ 7, 8 (991).]

6 Καθάπερ τὸ γεννώμενον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, οὕτω τὸ ἐκ πνεύματος πνεῦμα. *Strom* iii xii 84 (549).

Ὁ γὰρ πνεύματι ἀγίῳ γεγόμενος πνευματικός. *Strom* i xxvi 169 (421).

8 Ὁ γὰρ θεὸς πνεῦμα ὅπου θέλει πνεῖ. *Exe ex Theod* § 17 (972).

18 ...ἐπεὶ· Ὁ Α μὴ πιστεύων ἤδη κέκριται. *Strom* ii xv 69 (465).

...ἐπεὶ ὁ ἀπιστήσας κατὰ τὴν σωτήριον φωνὴν ἤδη κέκριται. *Strom* iv xxvi 169 (641).

19 ...ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς. *Protr* x 101 (80).

29 ...τοῦ νυμφίου δὲ φίλος, ἐστὼς ἐμπροσθεν τοῦ νυμφῶνος, ἀκούων τῆς φωνῆς τοῦ νυμφίου, χαρᾷ χαίρει. τοῦτο αὐτοῦ τὸ πλήρωμα τῆς χαρᾶς καὶ τῆς ἀναπαύσεως. *Exe ex Theod* § 65 (985).

30 Κάμει δεῖ ἐλαττοῦσθαι, αὔξιν δὲ μόνον ἤδη λοιπὸν τὸν κυριακὸν λόγον.....ὁ προφῆτης εἶρηκεν Ἰωάννης. *Strom* vi xi 94 (787).

31 [*Protr* iv 59 (52).]

36 ...διὰ τοῦτό φησιν· Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον. *Paed* i vi 29 (115).

Ἐμπαλιν δέ· Ὁ πιστεύων Α ἔχει ζωὴν αἰώνιον. *Strom* v xiii 85 (697).

iv 6 Διὰ τοῦτο εἰσάγεται ἐν τῷ εὐαγγελίῳ κεκηκηκώς ὁ κάμνων ὑπὲρ ἡμῶν. *Paed* i ix 85 (148).

7 Καὶ τὴν Σαμαρίτιν<sup>2</sup> ἤτι πεῖν... *Paed* i iii 38 (190).

24 ...ὡς ὁ κύριος ἐδίδαξε πνεύματι προσκυνεῖν. *Strom* i vi 34 (336).

32, 34 Ἐγὼ, φησὶν ὁ κύριος, βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με. *Paed* i vi 45 (125).

17, 19 Ἐτι τε καὶ ὁ σωτὴρ σώζει αἰὶ καὶ αἰὶ· ἐργάζεται ὡς βλέπει τὸν πατέρα. *Strom* i i 12 (323).

1 δὴ L\* δεῖ L\*

2 σαμαρίτιν P σαμαρεῖτιν F

3 αἰεὶ καὶ αἰεὶ L

TISCH. II v. 20, l. 3 arm]+Clem<sup>fragm</sup>

l. 7 c]+Clem<sup>fragm</sup>

III v. 18, l. 5 l]+Clem<sup>465</sup>

i 27 Variants not marked owing to the confusion of Gospels in this quotation.

ii 16 This is possibly a quotation from some apocryphal Gospel.

iii 29 With Clement's ἐστὼς ἐμπροσθεν τοῦ νυμφῶνος cp. **Σ** ο ἐστηκώς αὐτοῦ καὶ ἀκούων.



v 24 Ἀμὴν ἀμὴν λέγω ὑμῖν, φησὶν, ἃ ὁ τὸν λόγον<sup>1</sup> μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Paed i vi 27 (114).

26 See on xvii 2.

39 Μαρτυροῦσιν δὲ περὶ κυρίου ὁ νόμος καὶ οἱ προφῆται. Strom vii i 1 (829).

vi 9 ff. = Mt xiv 17/// ...καὶ κατέκλινεν τοὺς μαθητὰς ἐπὶ τῆς πῶας χαμαί. Paed ii iii 38 (190).

Ταύτῃ τοι μυστικώτατα πέντε ἄρτοι πρὸς τοῦ σωτῆρος κατακλῶνται καὶ πληθύνουσι τῷ ὅχλῳ τῶν ἀκρωμένων. Strom v vi 33 (665).

Τάχα που καὶ ὁ κύριος τὸ πλῆθος ἐκείνου τῶν ἐπὶ τῆς πῶας κατακλιθέντων καταντικρὺ τῆς Τιβεριάδας τοῖς ἰχθύσι τοῖς δυσι καὶ τοῖς πέντε<sup>2</sup> τοῖς κριθίνοις διέθρεψεν ἄρτοις, αἰνισσόμενος κτέ. Strom vi xi 94 (787).

27 Ἐργάζεσθε, φησὶν ὁ κύριος, μὴ τὴν ἀπολλυμένην βρῶσιν ἀλλὰ ἃ τὴν μένουσαν εἰς ζωὴν αἰώνιον. Strom i i 7 (319).

Διὸ φησιν Ἐργάζεσθε μὴ τὴν ἀπολλυμένην βρῶσιν ἀλλὰ ἃ τὴν μένουσαν εἰς ζωὴν αἰώνιον. Strom iii xii 87 (551).

Ἐργάζεσθαι γὰρ τὴν βρῶσιν τὴν εἰς αἰῶνα παραμένουσαν ὁ κύριος ἐνετείλατο. Strom vi i 1 (736).

[Paed ii i 4 (165).]

32 f. Οὐ γὰρ Μωσῆς, φησὶν, ἔδωκεν ὑμῖν<sup>3</sup> τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· ὁ γὰρ ἄρτος ἃ τοῦ θεοῦ ἐστὶν ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων καὶ ζωὴν διδοὺς τῷ κόσμῳ. Paed i vi 46 (125).

[Exc ex Theod § 13 (971).]

40 Τοῦτο γὰρ ἐστὶ τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων ἐπ' αὐτὸν ἔχῃ<sup>4</sup> ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἃ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Paed i vi 28 (115).

44 Εἴτ' οὖν ὁ πατὴρ αὐτὸς ἔλκει πρὸς αὐτὸν πάντα τὸν καθαρῶς βεβιωκότα... Strom v xiii 83 (696).

[Strom iv xxii 138 (627).]

46 Cp. i 18 Ἐκλέγονται δὲ οἱ μᾶλλον πιστεύσαντες, πρὸς οὓς λέγει Ὁν πατέρα μου οὐδεὶς ἑώρακεν εἰ μὴ ὁ υἱός. Exc ex Theod § 9 (969).

1 τῶν λόγων F (hiat P) 2 εἰ L 3 ἡμῖν M\* sed η in v correctum prima forsitan manu (hiat P) 4 ἔχει F\*M (hiat P)

TISCH. v v. 24, l. 1 λογον]+et Clem<sup>114</sup> cod M

Clem<sup>114</sup> Clem<sup>114</sup> cod F

v 24 Note agreement with D in the omission of *ὅτι*. The reading of F τῶν λόγων is found in (F) 247 i<sup>scf</sup>. In Tert *adv Praxean* § 21 one MS has *sermonem*, the rest *sermones* or *sermones meos*. It is not easy to see why the scribe of F should have made any alteration if he had τὸν λόγον before him.

vi 27 The agreement of Clement with S in omitting τὴν βρῶσιν after ἀλλὰ, renders it possible that his variation in the order of the words at the beginning of the verse may be connected with the similar variation in that MS.

40 An instructive verse. Clement agrees exactly with D b.

44 Cp. Ephr *Diat* (Moes. p. 137) "No man can come to me, except my Father, which hath sent me, draw him unto himself (cod. B has unto me)." On this Resch (*Aussere Parallelt ad loc.*) says: "Der Zusatz: ad ipsum bei Ephraem entspricht dem Zusammenhang wenig und ist jedenfalls unecht." Clement's support adds interest to the reading.

46 This quotation appears to confuse this verse with i 18; if it be referred to the latter place, it offers the only Greek evidence for the Latin reading *nisi*.

- vi 49 f. Οἱ μὲν οὖν τὸν οὐράνιον ἄρτον φαγόντες ἀπέθανον, ὁ δὲ τὸν ἀληθινὸν ἄρτον τοῦ πνεύματος ἐσθίων οὐ τεθνήσκειται. *Exc ex Theod* § 13 (971).
- 51 Καὶ ὁ ἄρτος <sup>Α</sup> ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν <sup>1</sup> <sup>Α</sup> ὑπὲρ τῆς τοῦ κόσμου ζωῆς. *Paed* i vi 46 (125).  
 'Ἐπεὶ δὲ εἶπεν· Καὶ ὁ ἄρτος <sup>Α</sup> ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν... *Paed* i vi 47 (125).  
 Ο δὲ ἄρτος ὃν ἐγὼ δώσω, φησὶν, ἡ σὰρξ μου ἐστὶν... *Exc ex Theod* § 13 (971).
- 53 'Αλλαχόθι δὲ καὶ ὁ κύριος ἐν τῷ κατὰ 'Ιωάννην εὐαγγελίῳ ἐτέρως ἐξηνεγκεν διὰ συμβόλων, Φάγεσθέ μου τὰς σάρκας, εἰπὼν, καὶ πίεσθέ <sup>2</sup> μου τὸ αἷμα. *Paed* i vi 38 (121).  
 Φάγεσθέ μου, φησὶ, τὴν σάρκα καὶ πίεσθέ <sup>2</sup> μου τὸ αἷμα. *Paed* i vi 42 (123).  
 ...σάρκες αὐταὶ καὶ αἷμα τοῦ λόγου, τουτέστι κατάληψις τῆς θείας δυνάμεως καὶ οὐσίας. *Strom* v x 66 (685).
- 55 Τὸ αἷμά μου γάρ, φησὶν ὁ κύριος, ἀληθὴς ἐστὶ πόσις. *Paed* i vi 36 (119, 120).
- vii 16 Καὶ, 'Η διδαχὴ ἡ ἐμὴ οὐκ ἔστιν ἐμὴ, ὁ κύριος λέγει, ἀλλὰ τοῦ πέμψαντός με πατρός. *Strom* i xvii 87 (370).
- 18 'Ἐπὶ δὲ τῶν κλεπτόντων, 'Ο δὲ ἀφ' αὐτοῦ, φησὶ, λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ. *Ibid.*  
 Καὶ, 'Ο μὲν ἀφ' αὐτοῦ λαλῶν <sup>3</sup> τὴν δόξαν τὴν ἰδίαν ζητεῖ, φησὶν ὁ κύριος, ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν <sup>Α</sup> ἀληθὴς ἐστὶ καὶ ἀδικία οὐκ ἔστιν ἐν αὐτῷ. *Strom* i xx 100 (377).
- 38 'Ἐπειδὴ δὲ ἐστὶν ὁ λόγος πηγὴ ζωῆς βρῦνσα καὶ ποταμὸς εἶρηται ἐλαίου κτέ. *Paed* i vi 45 (125).
- viii 12 [*Exc ex Theod* § 35 (978).]  
 23 [*Protr* iv 59 (52).]  
 24 'Εὰν γὰρ μὴ πιστεύσῃτε <sup>Α</sup>, φησὶν ὁ κύριος, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. *Strom* v xiii 85 (697).

1 + ἦν ἐγὼ δώσω F (hiat P)  
 3 λαβὼν L

2 φάγετέ...πίετέ utroque loco Klotz et Dind. (non v)

TISCH. vi v. 51, l. 15 Clem<sup>261</sup>] Clem<sup>271</sup>

p. 808, l. 9 *dele* Clem<sup>125</sup>

l. 12 aeth]+Clem<sup>125</sup>

vi 49 Syr.crt has τὸν ἄρτον for τὸ μάννα, a reading also found in a conflate form in *Dabc*.

These variations are obviously due to the influence of v. 32.

51 In (125) the reading of M is unquestionably right. The agreement of Clement with SD in the omission of δέ, and with a strong Neutral and early Western group in the latter part of the verse, is of great importance towards forming an estimate of the character of his text.

53 φάγεσθε...πίεσθε. So FM in both places: P is here missing.

vii 16 The addition πατρός is also found in 33 l syr.hr.

18 The editors of Clement print ἀφ' αὐτοῦ λαβὼν, but no doubt this is a mere slip for λαλῶν. οὗτος before ἀληθὴς is not expressed by *bcff*<sup>2\*</sup> syr.sin.

38 The passage quoted may perhaps be a reference to this verse punctuated in the old Western way. See Robinson *Passion of St Perpetua*, p. 98. Cp. especially the title of a section in the *Speculum* quoted there (*Corp. Script. Eccl. Lat.* xii, p. 700). 'Quod Dominus fons uitae nuncupetur.' I do not know to what passage the words ποταμὸς εἶρηται ἐλαίου can refer. The play on the words ἐλαίου and ἄλος is common in Clement; cp. *Paed* ii viii 62 (205) and *QDS* § 29 (952).

- viii 34 ff. Πᾶς μὲν οὖν ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστὶν <sup>Λ</sup>· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα. <sup>Λ</sup> ἐὰν δὲ ὁ υἱὸς ὑμᾶς<sup>1</sup> ἐλευθερώσῃ, <sup>Λ</sup> ἐλευθεροῖ ἐσσεσθε καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. *Strom* II v 22 (440).
- Πῶς δὲ ἐλευθερον ἡ ἀκρασία καὶ ἡ αἰσχρολογία; Πᾶς γὰρ, φησὶν, ὁ ἁμαρτάνων δοῦλος ἐστὶν <sup>Λ</sup> [ὁ ἀπόστολος λέγει]<sup>2</sup>. *Strom* III iv 30 (525).
- 44 Λέγει γὰρ ὁ κύριος· Ὑμεῖς ἐκ τοῦ πατρὸς ὑμῶν τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. *Strom* I xvii 85 (368, 369).
- ...θηρία ἀνδρείκελα κατ' εἰκόνα τοῦ πατρὸς αὐτῶν τοῦ λίχνου θηρίου. *Paed* II i 7 (168).
- 56 Ὑπαλλιάσατο γὰρ, φησὶν, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. *Exc ex Theod* § 18 (973).
- ix 34 ...καὶ ἐν ἁμαρτήμασιν ἡ γεγεννημένος. *QDS* § 39 (38) (956).
- x 1 ff. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκείνος κλέπτῃς ἐστὶ καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας <sup>Λ</sup> ποιμὴν ἐστὶ τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει. *Strom* v xiii 86 (698).
- [*Strom* VII xvii 106 (897).]
- 2 ...ποιμένα ἐαυτὸν προβάτων λέγων. *Paed* I ix 84 (148).
- 7, 9 Εἰτα ἐπεξηγούμενος ὁ κύριος λέγει· Ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. *Strom* v xiii 86 (698).
- Ἐγὼ γὰρ εἰμι ἡ θύρα, φησὶ πον. *Protr* I 10 (9).
- "Ὅθεν ὅταν εἴπῃ· Ἐγὼ εἰμι ἡ θύρα, τοῦτο λέγει κτέ. *Exc ex Theod* § 26 (975).
- 8 Ναὶ φασὶ γεγράφθαι· Πάντες οἱ πρὸ τῆς παρουσίας τοῦ κυρίου κλέπται εἰσὶ καὶ λησταί. *Strom* I xvii 81 (366).
- Πάντες οὖν οἱ πρὸ κυρίου κλέπται καὶ λησταί. *Strom* I xvii 84 (368).
- Ἄλλ' οἱ μὲν κλέπται πάντες καὶ λησταί, ὥς φησιν ἡ γραφή. *Strom* I xxi 135 (400).
- [*Strom* I xvii 87 (369); v xiv 140 (733).]
- 11 Ταύτη καὶ τὸν ἀγαθὸν ποιμένα ὁ ἀγαθὸς ἀπέστειλεν θεός. *Protr* xi 116 (89).
- "Εσθ' ὅτε οὖν ποιμένα ἐαυτὸν καλεῖ καὶ λέγει· Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. *Paed* I vii 53 (129).

1 ἡμᾶς L

2 seclusi

Tisch. VIII v. 34, l. 4 Clem<sup>440</sup> + et<sup>525</sup> x v. 8, l. 2 Clem<sup>366, 388</sup> Clem<sup>366, 368, 400</sup> l. 5 Thdot<sup>clem 977</sup>  
 αποδιδόναι (ἐπιδιδόναι) Clem<sup>448</sup> ἐπιδουσ Thdot<sup>clem 986</sup> ἐπιδιδόναι

viii 34 ff. The two omissions in this verse are of more than usual interest; with regard to τῆς ἁμαρτίας, non-interpolation would perhaps be the more correct term; the words are omitted in syr. *sin* in addition to D b. καὶ ἡ ἀλ. κτέ. in (440) is added from v. 32. It is strange that the editors have not seen that ὁ ἀπόστολος λέγει, which is not wanted after the φησὶν, is an incorrect gloss referring the quotation to Rom vi 16.

44 The Sahidic should be added to Tischendorf's authorities for the insertion of ὑμῶν after ἐκ τοῦ πατρὸς.

x 8 As Tischendorf points out, Clement appears to support the insertion of πρὸ ἐμοῦ. He seems to have omitted ἡλθον: this omission is perhaps supported by *Questiones ex nouo Test.* ii 34 (Migne xxxv 2400) where fuerunt is twice found in place of uenerunt.

11 Clement has ἀγαθός six times, the right reading καλός only once: the persistent

Τούτον γάρ μόνον ὁμολογεῖ ἀγαθὸν εἶναι ποιμένα· μεγαλόδωρος οὖν ὁ τὸ μέγιστον ὑπὲρ ἡμῶν, τὴν ψυχὴν αὐτοῦ, ἐπιδιδούς. *Paed* i ix 85 (148).

Ὁ γάρ ἀγαθὸς ποιμὴν τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. *Paed* i xi 97 (156).

Ὁ γάρ<sup>1</sup> ἀγαθὸς ποιμὴν τὴν ψυχὴν ἅ τίθησιν ὑπὲρ τῶν προβάτων. And lower down, ὁ αὐτὸς ἐστὶ ποιμὴν τε καὶ νομοθέτης ἀγαθός. *Strom* i xxvi 169 (421).

x 11 f. Οὐ γάρ εἰσι τέλειον προνοητικοί, ὥσπερ ὁ ἀγαθὸς ποιμὴν, ἀλλὰ μισθωτῶ παραπλήσιος ἕκαστος τὸν λύκον ὀρώντι προσιόντα καὶ φεύγοντι καὶ οὐ προθύμῳ τὴν ψυχὴν ὑπὲρ τῶν ἰδίων προβάτων ἐπιδιδόναι. *Exe ex Theod* § 73 (986).

16 Ἔστιν δὲ καὶ ἄλλα, φησὶν ὁ κύριος, πρόβατα, ἃ οὐκ ἔστιν ἐκ τῆς ἀλλῆς ταύτης. *Strom* vi xiv 108 (794).

Καὶ γενήσονται, φησὶν, οἱ πάντες μία ποίμνη καὶ εἰς ποιμὴν. *Paed* i vii 53 (129). [*Strom* i xxvi 169 (421).]

27 Τὰ δὲ ἐμὰ πρόβατα τῆς ἐμῆς ἀκούει φωνῆς. *Strom* vi xiv 108 (794).

30 Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. *Exe ex Theod* § 61 (984).

xi 25 See on xiv 6.

43 f. Καὶ τῷ τεθνεῶτι, Λάζαρε, εἶπεν, ἔξιθι· ὁ δὲ ἐξῆλθεν τῆς σοροῦ<sup>2</sup> ὁ νεκρός. *Paed* i ii 6 (101).

xii 13 Cp. Mt xxi 8 Δρεψάμενοι, φησὶ, κλάδους ἐλαιᾶς ἢ φοινίκων οἱ παῖδες ἐξῆλθον εἰς ὑπάντησιν κυρίῳ καὶ ἐκέκραγον λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. *Paed* i v 12 (104).

35 See on i 5.

iii 4 f. ...καὶ τοὺς πόδας ἐνιπτεν αὐτῶν σαβάνῳ περιζωσάμενος ὁ ἄνθρωπος θεὸς καὶ κύριος τῶν ὅλων. *Paed* ii iii 38 (190).

Καὶ αὐτὸς ὁ σωτὴρ ἀπονίπτων τοὺς πόδας τῶν μαθητῶν... *Paed* ii viii 63 (206).

33 Ἰάλιν οὖν αὐτοὺς παιδία καλεῖ· φησὶ γάρ· Παιδιά, ἔτι μικρὸν μεθ' ὑμῶν εἰμί. *Paed* i v 13 (105).

1 ὁ γάρ (Lowthius)] οὕτω γάρ ὁ L 2 σοροῦ F γῆς M (hiat P)

Tisch. XIII v. 33, l. 2 Clem<sup>103. 972</sup> Clem<sup>103. 792</sup> (cf et<sup>556</sup> ὁλιγον ετι)

change of order which accompanies the change of epithet should be noticed. While he twice quotes *τίθησιν*, two passages (148 and 986) seem to point to a reading *ἐπιδίδωσιν*: some support is thus lent to *διδωσιν* K<sup>2</sup> D (c d vg Aug in Joh xlv 5 dat: b tradet: mm (Bianchini) tradat: syr.sin "giveth").

x 16 Most of the Latin Versions (but not d) insert the copula before *unus pastor*: Tisch. does not notice the variant, and I know of no other Greek evidence for the insertion.

27 Resch *ad loc.* quotes from *Hom Clem* iii 52 (Migne ii 145) τὰ ἐμὰ πρόβατα ἀκούει (cod. O ἀκούουσι) τῆς ἐμῆς φωνῆς.

xi 43 ἔξιθι. Cp. syr.sin "Come forth, come out."

xii 13 [With the statement that 'the children' went to meet the Lord with boughs of 'olive,' compare *Dial. of Timothy and Aquila* (Anecd. Oxon. Class. Series pt. viii p. 71 ed. Conybeare) ὅτι δὲ τὰ νήπια, λέγω δὴ οἱ παῖδες τῶν Ἑβραίων, ἀπάντησιν αὐτῷ ἐποίησαντο μετὰ κλάδων ἐλαιῶν λέγοντες τὸ Ὡσαννὰ, κ.τ.λ.

That Tatian's Diatessaron introduced 'the children' at this point is clear: comp. Ephraim's comm. (Moes. pp. 27, 207), 'The children were saying, Peace in heaven and glory in the highest'; 'Rebuke the children (the right reading) that they hold their peace.' Compare also *Acta Pilati* A. I. 5 ff. (Tisch. *Ev. Apocr.* 2nd ed. pp. 218 ff.) J. A. R.]

xiii 4 f. With *περιζωσάμενος* cp. the reading of Δ in v. 4 *περιεζωσεν*.



Τεκνία, φησίν, ὀλίγον ἔτι μεθ' ὑμῶν εἰμι, ὁ διδάσκαλος. *Strom* III xv 99 (556).

Αὐτός ἐστιν ὁ εἰπών· Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. *Strom* vi xii 104 (792).

xiv 2 Εἰσὶ γὰρ παρὰ κυρίῳ καὶ μισθοὶ καὶ μοναὶ πλείονες κατὰ ἀναλογίαν βίων. *Strom* iv vi 36 (579).

6 Ὁδὸς ἐστὶν ὁ κύριος. *Protr* x 100 (79).

Ἀλήθεια δὲ αὕτη περὶ ἧς ὁ κύριος αὐτὸς εἶπεν· Ἐγὼ εἰμι ἡ ἀλήθεια. *Strom* i v 32 (335).

Ὁ δὲ λόγος τοῦ θεοῦ, Ἐγὼ, φησίν, εἰμι ἡ ἀλήθεια. *Strom* v iii 16 (653).

Δὸ καὶ φησιν ὁ κύριος· Ἐγὼ εἰμι ἡ ζωή. *Exc ex Theod* § 6 (968). Cp. xi 25.

Ὅτι μὲν οὖν αὐτὸς ἕτερος ἦν οὐ<sup>2</sup> ἀνέληφεν δῆλον ἐξ ὧν ὁμολογεῖ· Ἐγὼ ἡ ζωή· Ἐγὼ ἡ ἀλήθεια. *Exc ex Theod* § 61 (983).

8 [QDS § 23 (948).]

23 Ἄλλ' ἐνδον ὁ κρυπτός ἐνοικεῖ πατὴρ καὶ ὁ τούτου παῖς. QDS § 33 (954).

26 [*Protr* ix 85 (71).]

27 Ἀγάπην ὑμῖν δίδωμι τὴν ἐμήν. QDS § 37 (956).

xv 1 f. Καὶ δὴ αὐτὸς περὶ αὐτοῦ<sup>3</sup> σαφέστατα ὁ κύριος<sup>4</sup> ἐκφαίνει... ὁπνίκα εἰπών· Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστιν, εἴτα ἐπήγαγεν πάλιν· Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον<sup>5</sup> καρπὸν αἶρει αὐτὸ, καὶ πᾶν τὸ καρποφοροῦν καθαίρει ἅ ἕνα καρπὸν πλείω φέρῃ. *Paed* i viii 66 (138).

Ἀμπελος δὲ ὁ κύριος ἀλληγορεῖται. *Strom* i ix 43 (341).

...οὐκ ἔστι κλῆμα τῆς αἰετῆς ζωῆς ὑπερουρανίας ἀμπέλου. QDS § 37 (956).

15 ...ἕνα τις ἀκούσῃ παρὰ τοῦ κυρίου· Οὐκέτι ὑμᾶς δούλους, ἀλλὰ φίλους λέγω. *Strom* vii xii 79 (879).

[*Ecl Proph* § 33 (998).]

xvi 7 ...paracletum, de quo dominus dixit: Nisi ego abiero, ille non ueniet. *Adumbr* in 1 Pe i 12; *Zahn Forsch* iii 80 (1006).

27 ...αὐτὸς... ὁ κύριος... λέγων· Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε. *Paed* i iii 8 (102).

xvii 2 Cp. v 26 ...τὸν θεὸν τὸν... μόνον ζωῆς αἰωνίου ταμίαν, ἣν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου λαβών. QDS § 6 (939).

3 [QDS § 7 (939).]

11 Πάτερ ἄγιε, ἀγίασον αὐτοὺς ἐν τῷ ὀνόματί σου. *Exc ex Theod* § 9 (969).

1 εἶπεν (Sylb.)] εἰπών L 2 οὐ (Sylb.)] ὧ L  
οὐς M ὧς F (hiat P): forsitan legendum ὁ υἱὸς

3 αὐτοῦ FM (hiat P) 4 ὁ κύριος (Sylb.)]  
5 φέρον F φέρων M (hiat P)

Tisch. xv v. 2, l. 1 aliq (2°)] + Clem<sup>138</sup> cod M

xvi v. 7, l. 5 Clem<sup>int</sup> 996] Clem<sup>int</sup> 1006

xiv 2 παρὰ κυρίῳ. Resch *ad loc.* has collected considerable patristic evidence for the reading παρὰ τῷ πατρί, which is not noticed in Tisch.

27 While the form of Clement's words is taken from this verse, the context shows that he is thinking rather of xiii 34: hence the substitution of ἀγάπην for εἰρήνην. Resch *ad loc.* refers to xv 9 f.

xv 1 f. Clement's agreement with *a* against *D* and other Latin evidence in these verses is very marked. The *fructiferum* of *a* *q* Novat probably represents το καρποφορον of *D*, but the reading of *d*, *quod* (not *qui* as Tisch. quotes) *fructum adferet*, perhaps points to a participle having originally stood in the Greek text. Resch *ad loc.* refers to this verse QDS § 29 (952) τὸ αἷμα τῆς ἀμπέλου τῆς Δαβλδ.

15 Resch *ad loc.* draws attention to the similarity of this quotation to Const vi 21 (Migne i 968) οὐκέτι γὰρ, φησὶ, λέγω ὑμᾶς δούλους, ἀλλὰ φίλους.

xvii 11 Resch *ad loc.* refers the quotation in (969) to v. 17 and adduces it as evidence for an



- i, 22 [*Exc ex Theod* § 36 (978).]  
 12 [*Protr* x 94 (76).]  
 17 See on v. 11.  
 19 [*Strom* v x 66 (686).]
- 21-23 "Οτι δὲ καὶ δίκαιος ὁ αὐτός θεός, οὗ μοι χρὴ πλειόνων ἔτι λόγων τὴν εὐαγγέλιον τοῦ κυρίου παραθεμένῳ φωνῇ. ἵνα μὲν αὐτὸν λέγει· "Ἵνα πάντες ἐν ὧσι, καθὼς σὺ, πάτερ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν, ἵνα καὶ ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. καὶ γὰρ τὴν δόξαν ἣν ἔδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν Λ ἐν καθὼς Λ ἡμεῖς ἐν Λ, ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσι τετελειωμένοι εἰς Λ ἐν. *Paed* i viii 71 (140).
- 23 Καὶ πάλιν ὁ αὐτός· Καὶ ἡγάπησας αὐτοὺς καθὼς Λ ἐμὲ ἡγάπησας. *Paed* i iii 8 (102).
- 2 -26 "Οτι δὲ ὁ αὐτός μόνος ὢν θεός καὶ δίκαιός ἐστιν ὁ αὐτός καὶ μόνος ὄντως<sup>1</sup> ἐν τῷ αὐτῷ μαρτυρήσει κύριος εὐαγγέλιῳ λέγων· Πάτερ, οὗς ἔδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κάκεινοι ὧσι μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. πάτερ δίκαιε, καὶ ὁ κόσμος Λ σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω κάκεινοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω. *Paed* i viii 71 (140).
- ix 17 Ἄλλ' οὐ κεκάρπωται ὡς ὁ κύριος· μόνον ἐβάστασε τὰ ξύλα τῆς ἱερουργίας ὁ Ἰσαὰκ, ὡς ὁ κύριος τὸ ξύλον. *Paed* i v 23 (111).
- 34 [*Exc ex Theod* § 61 (984).]
- 36 f. Κάθεται δὲ μέχρι συντελείας ἵνα ἴδωσιν εἰς ὃν ἐξεκίνησαν. ἐξεκίνησαν δὲ τὸ φαινόμενον ὃ ἦν σὰρξ τοῦ ψυχικοῦ. Ὅσοτον γὰρ Λ αὐτοῦ οὐ συντριβήσεται, φησί. *Exc ex Theod* § 62 (984).
- xx 22 [*Exc ex Theod* § 3 (967).]
- 29 Μακάριοι τοίνυν οἱ μὴ ἰδόντες Λ καὶ πιστεύσαντες. *Strom* ii ii 9 (433).
- xxi 3 [*Paed* iii x 52 (285).]
- 4 f. Ἐν γοῶν τῷ εὐαγγελίῳ, Σταθεῖς, φησὶν, ὁ κύριος ἐπὶ τῷ αἰγιαλῷ πρὸς τοὺς μαθητάς—ἀλειούντες δὲ ἔτυχον—ἐνεφώνησέν τε· Παιδιά, μὴ τι ὀψον ἔχετε; *Paed* i v 12 (104).
- 9 ...στοχαζόμενοι τῆς ἀληθοῦς εὐτελείας ἣν μοι δοκεῖ καὶ ὁ κύριος αἰνίσσασθαι τοὺς ἄρτους εὐλογήσας καὶ τοὺς ἰχθύας τοὺς ὀπτοὺς οἷς κατενώχρησε τοὺς μαθητάς. *Paed* ii i 13 (172).
- 1 ὁ αὐτός καὶ μόνος ὄντως] Haec uerba forsitan omittenda sunt ut e prioribus repetita
- Tisch. XIX v. 36, l. 2 Thdotelem 974] Thdotelem 984      xx v. 22, l. 5 Thdotelem 958] Thdotelem 967  
 v. 25, l. 4 a fin Clem<sup>999</sup>] Clem<sup>1009</sup>
- Alexandrine addition of *πάτερ ἄγιε* in that verse. It appears more reasonable to suppose that Clement is quoting v. 11 and that the substitution of *ἀγίασον* for *τήρησον* is due to a reminiscence of v. 17. Cyr Alex iv 983 (ed. Aubert) twice has *τήρησον* for *ἀγίασον* in quoting v. 17.
- 21-26 The length and general accuracy of the quotation renders it probable that Clement was not relying solely on his memory. He gives no support to the peculiar readings of D, and differs six times from BD: his text comes very near that of L, from which MS he differs only in the addition of *καὶ* before *ὁ κόσμος* in v. 21, *ἔδωκα* for *δέδωκα* in v. 22 (1) and twice in v. 21, and in the singular reading *ἀκάκεινοι* in v. 25. With this last cp. *l. isti* and *syr. sin* "and those have known."

## ACTS.

i 7 Διὰ τοῦτο οὐδὲ τοὺς καιροὺς ὥρισεν οὗς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἵνα διαμένῃ κατὰ τὰς γενεὰς ὁ κόσμος. *Strom* iii vi 49 (534).

24 = xv 8 (καρδιογνώστης) [*Strom* v xiv 96 (704); vi xii 101 (790).]

ii 41 Κάν ταῖς πράξεσι τῶν ἀποστόλων εὖροις ἂν κατὰ λέξιν· Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν. *Strom* i xviii 89 (371).

v 3 ff. Φασὶ δὲ οἱ μύσται λόγῳ μόνῳ ἀνελεῖν (sc Μωυσέα) τὸν Αἰγύπτιον, ὥσπερ ἀμείλει ὕστερον Πέτρος ἐν ταῖς πράξεσι φέρεται τοὺς νοσφισαμένους τῆς τιμῆς τοῦ χωρίου καὶ ψευσαμένους λόγῳ ἀπεκτείνας. *Strom* i xxiii 154 (413).

vi 2 Ἐλεγον δὲ οἱ δώδεκα προσκαλεσάμενοι τὸ πλῆθος τῶν μαθητῶν· Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις. *Paed* ii vii 56 (202).

vii 22 Ὅθεν ἐν ταῖς πράξεσι πᾶσαν σοφίαν Αἰγυπτίων πεπαιδευθῆαι φέρεται. *Strom* i xxiii 153 (413).

x 10-15 Ὅτων δὲ ἀπέιχετο καὶ Πέτρος· ἀλλ' Ἐπεσεν ἐπ' αὐτὸν ἑκστασις, ὡς<sup>1</sup> ἐν ταῖς πράξεσι τῶν ἀποστόλων γέγραπται, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ τὴν σκεῦος τῆς τέτταρσιν ἀρχαῖς ἐκδεδεμένον ἐπὶ τῆς γῆς· πάντα τὰ τετραπόδα καὶ τὰ ἔρπετὰ τῆς γῆς καὶ τὰ πτηνὰ τοῦ οὐρανοῦ ἐν αὐτῷ· καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀνάστα καὶ θύσον καὶ φάγε. Πέτρος δὲ εἶπεν· Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ ἡ φωνὴ πάλιν πρὸς αὐτόν ἐκ δευτέρου· Ὁ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνον. *Paed* ii i 16 (175).

34 f. Ναὶ μὴν καὶ ὁ Πέτρος ἐν ταῖς πράξεσιν, Ἐπ' ἀληθείας καταλαμβάνομαι, φησὶν, ὅτι προσωπολήπτῃς οὐκ ἔστιν ὁ θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτόν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. *Strom* vi viii 63 (772).

1 ὡς supra lin. manu Arethae P

TISCH. x v. 11, l. 5 a fin καθιεμ.] + cf Clem supra v. 13, l. 4 etc.] + Clem<sup>175</sup> ἀναστα καὶ θύσον  
v. 35, l. 1 etiam] + Clem<sup>772</sup> l. 2 dele Clem<sup>772</sup>

It is remarkable that Clement nearly always names the Acts when quoting from it or referring to it. The only exceptions are an allusion to i 7 in (534), one to xvi 3 in (802), and two quotations (vi 2; xv 23, 28 f.) in (202): the quotation of xxvi 17 f. in (372) follows almost directly after one of xvii 22 ff., in introducing which the Acts is named. This fact, together with the length and general accuracy of the quotations, suggests that in the case of the Acts Clement usually referred to his codex, and did not trust to his memory.

vii 22 D\* has πᾶσαν τὴν σοφίαν, as has Chrysostom once; but d has omni sapientia.  
x 10-15 πτηνὰ for πετεινά is also found in Clement's quotation of *Lc* xii 24. The agreement of ἀνάστα with d (the Greek is wanting) vg and other versions should be noticed.

xv 8 See on i 24.

28 f. Οἱ δὲ αὐτοὶ οὗτοι ἀποστόλοι τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς ἐπιστέλλοντες, Ἔδοξεν, ἔφασαν, τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιθέσθαι ὑμῖν βάρος πλὴν τῶν<sup>1</sup> ἐπάναγκες<sup>2</sup>, ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ τῆς πορνείας, ἅ ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. *Paed* ii vii 56 (202).

28 ...καθ' ὑπεξαίρεσιν τῶν δηλουμένων κατὰ τὴν ἐπιστολὴν τὴν καθολικὴν τῶν ἀποστόλων ἀπάντων σὺν τῇ εὐδοκίᾳ τοῦ ἁγίου πνεύματος τῇ γεγραμμένῃ<sup>3</sup> μὲν ἐν ταῖς πράξεσι τῶν ἀποστόλων, διακομισθεῖσι δὲ εἰς τοὺς πιστοὺς δι' αὐτοῦ διακονοῦντος τοῦ Παύλου ἐμήνυσαν γὰρ ἐπάναγκες ἀπέχεσθαι δεῖν εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας ἅ, ἐξ ὧν διατηροῦντας<sup>4</sup> ἑαυτοὺς εὖ πράξειν. *Strom* iv xv 97 (606).

[29 Codex Bezae etc. Τοῦτο βραχέως ἢ γραφὴ δεδήλωκεν εἰρηκνῖα "Ὁ μισεῖς, ἄλλω οὐ ποιήσεις. *Strom* ii xxii 139 (503).]

xvi 3 Αὐτίκα ὁ Παῦλος τὸν Τιμόθεον περιέτεμεν διὰ τοὺς ἰξ' Ἰουδαίων πιστεύοντας. *Strom* vi xv 124 (802).

i 16 ff. Φέρεται δὲ καὶ ταῖς πράξεσι τῶν ἀποστόλων καὶ ἐν ταῖς Ἀθήναις κηρύξας τὸν λόγον. *Strom* vi xviii 165 (826).

18 ...φιλοσοφίαν...τὴν Ἐπικούρειον<sup>5</sup>, ἧς καὶ μέμνηται ἐν ταῖς πράξεσιν τῶν ἀποστόλων ὁ Παῦλος. ...ἀλλὰ καὶ οἱ Στωϊκοί, ὧν καὶ αὐτῶν μέμνηται κτέ. *Strom* i xi 50, 51 (346).

22 f. ...καθὼ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἀνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεῖσιν δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· περιερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὖρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστω θεῷ. δὲν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. *Strom* v xii 82 (696).

22-28 ὁ Παῦλος ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀναγράφεται λέγων πρὸς τοὺς Ἀρεοπαγίτας· Δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· διερχόμενος γὰρ καὶ ἱστορῶν τὰ σεβάσματα ὑμῶν εὖρον ἅ βωμὸν ἐν ᾧ ἀνεγέγραπτο· Ἀγνώστω θεῷ. δὲν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται ἅ προσδεόμενός τινος, αὐτὸς δοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· ἐποίησέ τε ἐξ ἐνὸς ἅ πᾶν γένος ἀνθρώπων κατοικεῖν

1 τῶν P τῶν F

2 ἐπ' ἀνάγκης habuit P ut uid. sed pr. man. in ἐπάναγκες correctum est

3 τὴν γεγραμμένην et infra διακομισθεῖσαν J. B. Mayor

4 διατηροῦντες L

5 ἐπικούριον L

xv 29 It is clear from (202) and (606) that Clement did not find the negative "golden rule" in the codex of the Acts. In (503) he may very well be quoting Tobit iv 15. But see Resch *Agrapha* pp. 95 f., and Lake in the *Classical Review* for April 1897 pp. 147 f.

xvii 23 With περιερχόμενος in (696) cp. *d circumambulans* (D has διερχ., vg *præteriens*). In (696) Clement has the usual ἀναθεωρῶν, but in (372) ἱστορῶν: D has διιστορῶν. The καὶ before βωμὸν is also omitted by the Sahidic and Bohairic versions.

ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸ θεῖον εἰ ἄρα ἂν ψηλαφήσειαν ἂν ἢ εὐροῖεν<sup>1</sup> ἂν, καίτοι οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντος. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν ἂν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν· Τοῦ γὰρ καὶ γένος ἐσμέν. *Strom* i xix 91 (371, 372).

xvii 24, 25 Διδασκαλικώτατα ἄρα ὁ Παῦλος ἐν ταῖς πράξεσι τῶν ἀποστόλων, Ὁ θεὸς ὁ ποιήσας τὸν κόσμον, φησὶ, καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται ἂν προσδεόμενός τις, αὐτὸς διδοὺς πᾶσι πνοὴν καὶ ζῶην καὶ τὰ πάντα. *Strom* v xi 75 (691).

xxvi 17 f. Ἀπίστευτα οὖν διὰ τοῦτό σε εἰς τὰ ἔθνη ἀνοῖξαι, φησὶν, ὁφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ ἂν τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ ἂν θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις ἂν πίστει τῇ εἰς ἐμέ. *Strom* i xix 92 (372).

1 εὐροῖαν L

xvii 27 Clement's agreement with D Iren int 197 (v. ii, p. 64 ed Harvey) in substituting the neuter for τὸν θεόν is worth noticing. In the *Classical Review* for June 1897, Prof J. B. Mayor says on this passage: "ἂν is merely a dittography of the preceding syllable, and ὑπάρχοντος is a scribe's corruption to suit the preceding genitive." But it should be noticed that ὑπάρχοντος is found in E and one Lectionary.

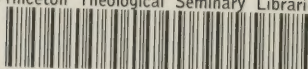








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